



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVII SEMIMONTHLY No. 1

JANUARY 1, 1946

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD." Isa. 43:12

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended A.D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun, that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"COMMANDER'S" TESTIMONY PERIOD

It is optional with you whether you take part in the "Commander's" Testimony Period, which occupies the entire month of February. But the command of Jehovah's "Commander to the peoples", Christ Jesus, to preach the Kingdom gospel still stands in force, and all who desire to obey such a Commander will be anxious to take part in this Testimony Period. It being the second month of the 1946 *Watchtower* campaign, the special offer to the public on a contribution of one dollar continues to be a year's subscription for this magazine, together with the premium of a bound book and a booklet. The campaign goal for this year requires the enlistment and activity of everyone possible in the Commander's service, despite the northern winter. Veteran publishers stand ready to take into the field with them any volunteers from among our readers who write in to us for references. Your report of work and results should close out the month of testimony for you.

USE RENEWAL SUBSCRIPTION BLANK

The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and with-

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50. American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal Note or by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

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Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879

out delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

MEMORIAL CELEBRATION

This year the time for celebrating the Memorial will be after sundown or after 6 p.m., Standard Time, of Tuesday, April 16. At an announced hour, each company should assemble on that night, and the anointed ones of them partake of the Memorial emblems, their companions the "other sheep" being present as witnesses. Before the emblems are partaken of, let some competent brother offer a brief speech extemporaneously or else read paragraphs selected from recent *Watchtower* articles on the Memorial to those met together. Since the breaking of the bread and drinking of the wine both symbolize the death in which the members of Christ's body share, the bread and wine should both be served together at partaking. Unleavened bread and red wine should be served, to harmonize with the course of Jesus and his apostles. We expect all companies to notify us concerning their celebration, reporting both the number attending and the number of partakers.

"WATCHTOWER" STUDIES

Week of February 3: "Stronghearted for the Postwar Era,"

¶ 1-23 inclusive, *The Watchtower* January 1, 1946.

Week of February 10: "Strengthening the Heart,"

¶ 1-22 inclusive, *The Watchtower* January 1, 1946.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

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STRONGHEARTED FOR THE POSTWAR ERA

"Be strong, and let your heart take courage, all ye that hope in Jehovah."—Ps. 31:24, Am. Stan. Ver.

JEHOVAH, the Creator, is the Fashioner of that wonderful organ of the human body, the heart. He is also the producer of those good qualities and faculties in mankind which are symbolized by the heart. Better than the most scientifically trained physician of the heart he understands the vital processes of this important organ and the things that affect it for good or for ill.

² The works, actions, dealings, words and spirit of Jehovah have a powerful effect upon the heart and what it symbolizes. In Moses' day the mercy and longsuffering of Jehovah God toward the oppressive Pharaoh of Egypt only hardened his wicked heart and made him obstinate and stubborn, until his heart was broken by the death of his beloved son and heir. Jehovah's superhuman deeds at the Red sea and in the wilderness of Arabia against all the oppressors and persecutors of his chosen people made the doomed inhabitants of the Promised Land of Canaan faint as their hearts melted within them at the reports. The exemplary man of patience named Job complained that God made his heart soft or weakened his heart because of letting such a painful, trialsome test come upon him without first letting him know why. On the other hand, the heart of the mighty leviathan Jehovah made as hard as the mill's grindstone. In order that man may appreciate more understandingly the inward feelings of his Creator and God, Jehovah speaks of himself also as having a heart, a heart that can be grieved or that can be made glad.

³ Now all of us stand at the opening gates of 1946, the first year of the postwar era. As we look ahead as far as we can see, how is your heart? Viewed from the human standpoint alone, without any knowledge or consideration of Bible prophecies on "the day of vengeance of our God", the outlook ahead demands our approach to it with stout hearts. The postwar future is just as worrisome as it was long ago foretold that it would be; and the effects upon the minds

and dispositions of men are just as foretold. Speaking of these very days, with their signs that betoken the final end of the Devil's world, the Greatest of all prophets said: "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the inhabited earth: for the powers of the heavens shall be shaken."—Luke 21:25, 26, *Am. Stan. Ver.*, margin.

⁴ It matters not that a stoppage has taken place in the terrific hostilities of the second global war. The coming of peace has not brought in tranquillity to the nations, nor any comforting assurances to the individual mind. The ending of the global war came abruptly, indeed, but not before the unleashing and frightful demonstration of the most infernal machine for mass destruction ever invented by man, the A bomb. Man has entered the atomic age, but man's hope of using atomic energy for industrial and mechanical purposes and saving of human labor does not make it altogether bright. Rather the new age raises hideous fears of the more deadly development of atomic energy for war purposes or for a peace held down by force. Where will the thing stop? and who can deny the possibility that such a lethal power, harnessed to heartless machines, may fall into mad hands and be used by some fiendish human or humans bent on world control, with the reckless slogan of "either rule or ruin"?

⁵ The *destructive* use of atomic power has stepped first upon the stage of action clothed in the bloody armor of Mars. Hence the further development of atomic power for destruction will outstrip the ability of men of science to provide a counter-measure, and will surpass the ability of persons of humaneness to patch up and reconstruct damaged human victims and properties. Years ago it was reported that a war was then raging between men and insects and the insects were gradually winning out. Now, despite the use of DDT, the fears are expressed by well-

1. Who understands the human heart best, and why?

2. How has he affected creatures' hearts in times past, and why does he refer to his own heart?

3. With what kind of hearts must we approach the future outlook, and why?

4. Why has not the stoppage of global war brought tranquillity or assurance of mind?

5. Why do keen-sighted men now cry out for a new and more advanced organization, but without what guarantee?

informed men that the ultimate victory of the insects could suddenly be hastened by the atomic destruction of humankind in another global war. Keen-sighted men declare that that recent international invention for keeping peace and security known as the "United Nations Organization" is already made out of date by the A bomb and they cry out for a world government. However, such a world government instead of a mere alliance of nations offers little or no real consolation. In a world not regenerated one bit by all its thousands of years of past history, who is there to guarantee that such a world government with many varieties of A bombs in its control would not become the greatest instrument for enslavement and destruction, especially if under control of those invisible devils the malicious demons of Satan the Devil's spiritual organization?

⁶ All the foregoing suggestions are not mere silly fears or mischievous scare propaganda. They are founded upon solid facts and they follow the observed drift of things. And what with the close-at-hand prospect of great famines and pestilences, together with social unrest, unemployment problems, money-inflation dangers, and religious tensions, even a worldly-wise look into the future is not strengthening and encouraging at all.

⁷ The foregoing lines simply refer to what men and demons could do to the earth and its inhabitants, according to the means already at hand. "Heart-stopping" you might call it. But what about when we refer to the Bible to compare its predictions long ago made with the happenings of recent years, from A.D. 1914 onward? Then we see the future to be even more foreboding for humankind. It is as foreboding as in the days of Noah before the global flood. The Bible was written at the dictation of the One who is the infinite Source of atomic energy, Jehovah God. The Bible foretells what is to come upon this generation at Jehovah's hands, putting an end to all the inhuman acts, woes and destructions brought upon our race by demons and men. Even though it comes far short of blowing up the earth as a whole, yet men are terrified at what hurt and damage could be inflicted by A bombs invented and released by mere human creatures. Then how great will be the terror of Godless humankind when God the Creator shows divine power in the "battle of that great day of God Almighty" and brings a sudden end to the present wicked world of Satan the Devil?

⁸ Telling of the road to safety to be taken by God-fearing persons at the approach of that world calamity, Jesus Christ said: "Pray ye that your

flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened." (Matt. 24: 20-22, *Am. Stan. Ver.*) The final end of this unsatisfying world is a certainty. And as we think over the fear-inspiring things which mankind will be unable to escape witnessing in the not far-off future, it makes all the lofty-sounding, beautifully-phrased peace messages of the self-styled "vicar of Christ" at Vatican City before August 6, 1945, show up as a lot of useless religious verbosity. It gives no true, permanent strength to fainting hearts of men.

"BE OF GOOD COURAGE"

⁹ All the religion in the world practiced from the days of the Roman emperor, Constantine, has been unable to hinder mankind from coming smack up against the above-described things. All the nicely worded messages that religious clergymen now frame and send out cannot quiet men's fears or keep their hearts from quailing at the unpleasant certainties of the near future. The comforts of religion have all proved to be empty. Yet there is a way to be of good courage in the face of the sure future, and that way is laid before us in the Bible. At Psalm 27: 13, 14 we read these words of one who is an example to us: "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (*Am. Stan. Ver.*) King David, of Jerusalem, the writer of these words, knew the truthfulness of what he said. His words were written aforetime and preserved for our instruction, in order that we, by being steadfast in the right way and by drawing comfort from the Scriptures, might hold fast to the hope of better things.—Rom. 15: 4.

¹⁰ Looking to Jehovah God, and putting our trust in Him, we can be of good courage. He is the Fountainhead of all courage. In telling of his good purposes for those who wait upon Him to fulfill his word, he says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57: 15) It is certain that this Holy One, Jehovah, faces the future with courage, regardless of the fact that the universal war of Armageddon to which all the nations of earth are marching must be fought by Him against all these nations and

6. Why are the foregoing not silly fears or scare propaganda?

7. How does the outlook from the Bible standpoint compare with the above?

8. What did Jesus say concerning the proportions of that final trouble? and how does this show up the messages of the so-called "vicar of Christ"?

9. How effective has religion's comfort been? but how about David's words at Psalm 27: 13, 14?

10. Why can we be courageous by looking to and trusting in Jehovah?

against all the mighty invisible demon part of Satan the Devil's organization.

¹¹ This coming battle of Armageddon will be a battle of the universe. The battle array will be Jehovah God's organization against Satan the Devil's organization. What use the earthly nations will there make of their finally developed A bomb we do not know; but it will react only with hurt to themselves, and the Almighty God is not at all disturbed at this weapon of theirs. That battle against his combined enemies will furnish Jehovah God the opportunity to display to all the universe His mighty power for righteousness on a scale such as they have never seen him manifest before. By then defeating all those who hate his name and who oppose his universal sovereignty Jehovah God will vindicate himself as the Supreme and Almighty One, the only true and living God. The new world which He will then usher in under the kingship of his Son Jesus Christ will be for ever righteous. The final test upon that kingdom of righteousness which Jehovah will permit after one thousand years of its operation will prove it to be securely founded, unshakable, and of unbreakable integrity. Hence, despite the fiery end of Satan's unrighteous world, Peter strengthens our courage by saying: "Nevertheless, we, according to [God's] promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13; Rev. 20:1-10.

¹² As the nations now look forward fearfully only to international strife and internal discord and to the possible use of the atomic bomb and other modern weapons of war against one another, they seek strength in international unity of a federation of the world. Those who wait upon Jehovah God

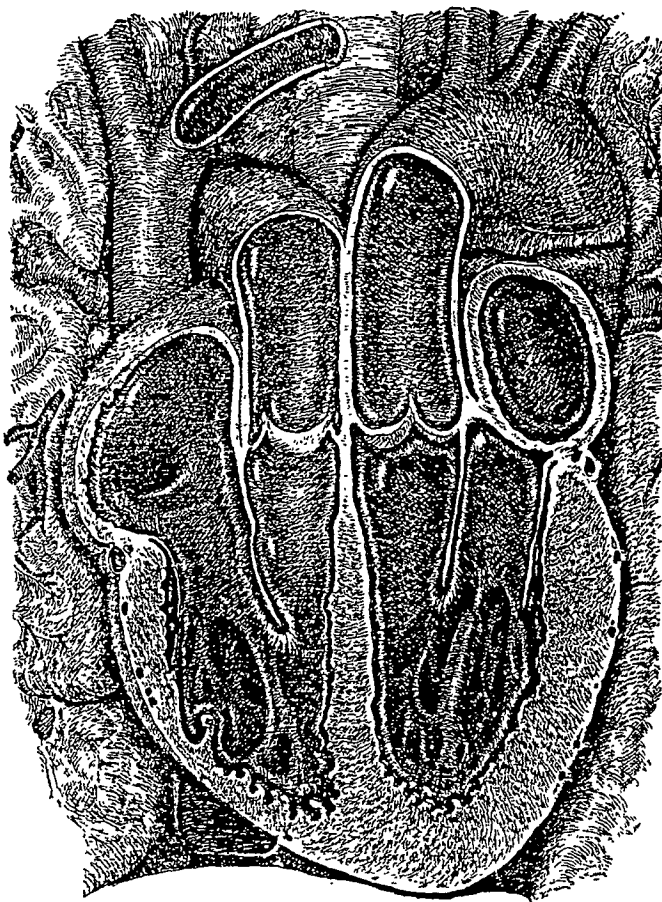
know that such federation will be unable to save at Armageddon. They trust in the new world of righteousness which follows Armageddon; and in this hope they find their strength. However, the postwar era of the nations will continue on down to Armageddon, and till then there are sure to be the most crucial trials of the integrity of all persons who

desire to prove worthy of life in the new world of righteousness. All those who want to keep their integrity for righteousness and to avoid being condemned and destroyed with this doomed world are anxious to keep in the right way, whatever may be the heart-searching temptations and the faith-testing trials that the world may put upon them. They must be strong for the right, and the right is the side of Jehovah God's righteous kingdom by Christ Jesus.

¹³ To stand firm and immovable for this right side against a world which will centralize its power and authority because of having entered into the atomic age, this will require great courage. The question is, Who will be able to stand? Who can endure? In the awesome hush which such a solemn question induces, the steadying words of the One who stood the test like an im-

movable rock come to us: "Let not your heart be troubled: believe in God, believe also in me. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 14:1, *Am. Stan. Ver.*; 16:33.

¹⁴ God's word through the psalmist David is: "Let your heart take courage." The word of the Son of God, Christ Jesus, is, "Let not your heart be troubled: . . . be of good cheer." Both of these expressions of encouragement, it will be noted, stress the heart, and both expressions counsel us to be stronghearted.



Cross section of human heart, showing right auricle and ventricle and left auricle and ventricle of the heart. Right auricle receives the blood from the veins; right ventricle discharges it to the lungs. Left auricle receives the blood from the lungs; left ventricle discharges it to the arteries.

11. What will be the developments at the battle of Armageddon? and what promise, as cited by Peter, strengthens our courage?
12. In what do the nations seek strength? and why must those who seek life be strong for the right?

13. Why does the question of standing arise? and what answer do Jesus' words give to the question?

14. What organ is emphasized by the words of Jehovah and Christ Jesus? and why is it not meant literally?

Thus the heart is shown to be a vital factor for enduring the great postwar test and for coming off victorious. Manifestly in the above words Jehovah God and his Son do not refer to the literal heart of flesh. A person may be afflicted with a severe or incurable heart-trouble according to the flesh and, notwithstanding this, be stronghearted as commanded in God's Word. Hence the use of the word *heart* must be figurative.

¹⁵ In the greater number of cases in the Bible where the term *heart* occurs, it is used thus as a symbol, sometimes of the mind, sometimes of the disposition, sometimes of love or the motive actuating a person. In the original Hebrew text of the Bible *heart* translates the words *lebh*, *lebhābh*, or *libbāh*. In the popular King James Version Bible *lebh* and *lebhābh* are translated *mind* seventeen times. But the Bible versions by many modern translators show that the meaning of *mind* applies to many more than seventeen cases of these Hebrew words. The Hebrew wanderer Abraham came from the city of Ur, not so far from the city of Accad, in the Mesopotamian valley; and concerning the literature that sprang from these two sources we read: "From innumerable passages in Hebrew and Accadian literature, which have been conveniently collected and classified by Dhorme*, we learn that the word for 'heart' (*lebh*, *libbu*) denoted the seat of all affective and reasoning activity of the mind: the emotions of love and hate, desire, joy, sorrow, courage, loyalty, fear, pride were thought to reside in the heart; so also did the faculties of memory, imagination and reasoning." (Pages 24, 25, *Archaeology and the Religion of Israel*, by William Foxwell Albright, 1942) There was a real basis for linking the fleshly heart with all such mental affections and activities, because they all affected the literal heart. They produced a heart state or movement which men felt inside. For instance, great grief makes a heart "break".

¹⁶ In the writings of Christ's apostles and disciples *heart* translates the Greek word *kardia*, to which the Latin word *cor* (*cordis*) is related. In fact, our word *heart* is related to both these root words; and the ultimate root, namely, *kard-*, is understood to mean *to quiver* or *shake*. This fact reminds us of Jehovah's warning, at Deuteronomy 28:65, to the disobedient Jews: "Among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a

trembling heart, and failing of eyes, and pining of soul."—*Am. Stan. Ver.*

¹⁷ The vital service performed by the fleshly heart was known to Jehovah's chosen people of old. At Ecclesiastes 12:6 His inspired wise man likens the heart to a pitcher or jar which receives blood from the veins as from a fountain. Then it empties the oxidized blood out into the arteries and so pumps it into circulation through the body, which circulation of the blood stream is pictured as a wheel. Hence, in describing the state of death, where the heart can no more receive and empty the blood and the circulation breaks its routine of carrying blood back to the vessels of the heart, the inspired writer says: "Or the pitcher be broken at the fountain, or the wheel broken at the cistern." (Eccl. 12:6) The important function which the heart must serve Jehovah God the Creator well knew, when he said: "The life of the flesh is in the blood."—Lev. 17:11.

"GUARD YOUR HEART"

¹⁸ With full knowledge of the essential function of the human heart Jehovah God inspired his wise man to write, at Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life." Or, in modern version: "Guard your heart with all vigilance, for thence are the well-springs of life." (*An American Translation*) Further showing his perfect knowledge of the exact relationship of the heart to the body's condition, Jehovah also caused King Solomon to write: "A sound heart is the life of the flesh: but envy [passion] the rottenness of the bones." "A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. All the days of the afflicted are evil: but he that is of a merry [cheerful] heart hath a continual feast." "A merry [happy] heart doeth good like a medicine: but a broken spirit drieth the bones." (Prov. 14:30; 15:13, 15; 17:22) Just how true and fitting such inspired proverbs are for the postwar era we shall see.

¹⁹ In order to help us all to appreciate more the reason why the Word of God puts such emphasis upon keeping the heart right, we quote the following information about the heart in relation to our human system and its organs such as the liver, the kidneys, etc.:

"The continuity of life depends upon nutrition supplied to the individual organs that together constitute the human body. The nutritive material is the blood; its equable distribution is accomplished by a central pumping organ, known as the heart. . . . The heart is a sensitive register of the condition of the entire human system. When an actual disorder sets

*P. Dhorme, *The Metaphorical Use of the Names of Parts of the Body in Hebrew and in Akkadian* (1923), pages 112 ff. (in French); compare also A. L. Oppenheim, *JAOS*, 1941, pages 263 ff.

15. In the Hebrew literature how is the term for "heart" used? and on what sound basis?

16. In the Christian Greek Scriptures what is the word for "heart", and what does its root mean?

17. How does the statement at Ecclesiastes 12:6 show knowledge of the service of the fleshly heart?

18. What did God knowingly cause to be written in the Proverbs showing the essential function of the heart and its relationship to the condition of the body?

19. To show the importance of keeping the heart right, what is the sum of the information next quoted from *The Americana*?

in in our body, irrespective of the distance from the heart, and even while the heart itself is enjoying absolute integrity, the action of the heart changes almost instantaneously. . . .

"Temporary embarrassment of the heart caused by any systemic disturbance does not produce any structural derangement in its substance. The elimination of the disease or disturbance as the case may be will be followed, as a rule, by the restoration of the heart to its normal state. If, however, the disturbance continues, and the heart is required to labor under abnormal conditions for a long time, the added exertion leaves an unfavorable effect on its structural soundness; its nutrition becomes impaired, and its working capacity gradually exhausted. These phenomena are due to physical laws of cause and effect, though the cause is often obscure. The gradual progress of deterioration of the heart can in very many instances be traced with precision to the diseased organ which causes it, as for example, the diseases of the kidneys. . . . Such sequential cardiac [or heart] disability invariably sets in, whenever the heart encounters abnormal and permanent resistance, irrespective of the cause or place of such resistance."

As to heart palpitation: "In this condition, there is a derangement in the action of the heart without there being any demonstrable cardiac [or heart] disease. The number of beats often reaches to about 250 per minute. This extraordinary labor deprives the heart of its rest and proper nutrition, and eventually leads to its exhaustion. The attacks come on in paroxysms and are probably due to some derangement in some of the internal organs, which thereupon reflexly produce the pernicious effect upon the heart's mechanism. . . . The morbid change an organ has to undergo because of a disease existing in another part of the body is called a secondary disease, while the original lesion [or injury] in any of the organs is known as a primary disease. Most diseases of the heart are secondary."—*The Americana*, Volume 14, 1929 edition, pages 36-39.

²⁰ In the United States, as no doubt in the rest of "Christendom", heart disease continues to take the highest toll of lives. This fact accentuates the need of taking proper care of the heart. No doubt the conditions and events of the postwar era will serve only to increase the death rate due to diseases of the heart. Will this not be true also in a spiritual sense? The Bible gives us good reason to believe so and warns us to be on guard, more particularly so as the final end draws close. "Take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes

you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man." (Luke 21:34-36, *An Amer. Trans.*) If our minds are loaded down with worries and concerns of the material things of this world and our affections are fixed upon selfish enjoyments, it will throw us off guard and turn our attention from the great issue which must be settled. It will hinder us from serving God.

²¹ Keeping or guarding our hearts is a matter of life to us. As far as we ourselves are concerned, it is of the highest importance to us. "Above all that must be guarded keep thou thy heart, for out of it are the issues of life." (Prov. 4:23, *Rotherham*) Human experience shows diseases of the heart are usually traceable to something primarily wrong in other organs and that if the heart is impaired or badly affected it cannot do its work right. If this state is not corrected but is let continue, death will follow to the human creature. The Christian cannot afford to let such a thing take place in a spiritual way; not if his ambition is to vindicate God's holy name and gain eternal life in the righteous new world. Carelessness as to his heart means death as a Christian now and death to all hope of life in the world to come. In other words, it means for such careless Christian "the second death" because of the "sin unto death", deadly sin. (1 John 5:16) How, then, can we keep and guard our hearts in a spiritual sense? God's Word instructs us how.

²² In a spiritual or figurative way, as used in the Bible, the "heart" means the seat of our affections and of our operations of the mind. The heart of a thing refers to the midst of it, as when a ship is said to be in the heart of the sea (Prov. 23:34; 30:19; Jonah 2:3); and our heart refers to the midst of us or to what we actually are within ourselves. This is determined by what our preferred thoughts are or by where our love and affections lie. A hypocrite disguises what he is inside. Hence it is not for our good health to accept spiritual food from a religious hypocrite: "For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." (Prov. 23:7) Note that the thinking is said to be in the heart, and not, as we would now say, in the mind. This shows that our choices, our preferences and our affections go along with our thoughts which we entertain. Because a man is just what he thinks in his heart, Jesus said: "Ye have heard that it was said by them of old time, Thou

20. What need does the death-toll rate show as respects the heart? and how does the Bible indicate this to be true in a spiritual way?

21. Of what concern to us is the keeping of the heart? and why may not a Christian be careless about this matter?

22. (a) Biblically, what does the term "heart" mean? (b) Why is a person as what he thinks in his heart?

shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 27, 28) And Jesus' apostle, John, said: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." —1 John 3: 14, 15; Matt. 5: 21, 22.

²³ The gist of the matter is, therefore, that a person would openly show or do what he is thinking in his heart if he did not fear exposure and unfavor-

23. (a) How may a man escape punishment from men, in this connection, but not from God? (b) What, therefore, should we be in the postwar era?

able criticism and punishment. He may for a time conceal what his real desires or hidden purposes are and may thus avoid punishment from men by just thinking the things in his heart; but he cannot escape judgment from Jehovah God. "Shall not God search this out? for he knoweth the secrets of the heart." (Ps. 44: 21) "I, Jehovah, search the mind [*lebh*], I try the heart, even to give every man according to his ways, according to the fruit of his doings." (Jer. 17: 10, *Am. Stan. Ver.*; 1 Cor. 4: 5) Hence, in the postwar era, what we are outwardly, let us be that from the heart, namely, faithful Christians, strong-hearted for God's kingdom by Christ.

STRENGTHENING THE HEART

IN THE stress of this postwar era it is urgent that we strengthen our hearts and keep them strong. Mindful of Proverbs 4: 23, how can we keep or guard our hearts, and do so with diligence and vigilance? Evidently it is by carefully watching the things upon which we fix our affections and longings, the things on which we let our minds rest, the things we take into our minds to fill them and occupy them, the kind of things that we think out. The human mind is that faculty of our person by which we gather and store up information and by which we reach a conclusion or determination. That with which we fill up and occupy our minds and attention will decide to a large degree what we shall be or the course that we shall take and where our affections will incline. Heart defilement may not come from the material food which we put into our stomachs, but it can and does come from the things upon which the mind feeds and by which it lets its decisions be guided. Said Christ Jesus: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12: 35) "The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom [or, want of heart, *lebh*]." —Prov. 10: 20, 21, *margin*.

² The mind is like the heart, which pumps out blood to all the human system; and if it pumps out impure blood, the whole system is affected, because the life of the flesh is in the blood thereof. After speaking of the traditions and precepts of men with which the religionists fill their minds, Jesus warned his disciples against defilement by such, saying: "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the

mouth come forth from the heart; and they defile the man. For out of the heart [or, seat of thought and motive] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat [material food] with unwashed hands defileth not a man." (Matt. 15: 17-20) Such a heart or mind conducts its owner in the way of death; for those who do the above-mentioned things God's law condemns.

³ If, therefore, we want issues of *life* to proceed out of our heart; if we would have the wellsprings out of our heart to be to *life*, we must apply ourselves to life-giving truth. The postwar world and its god, Satan the Devil, will try to intrude its propaganda and religions and hopes into our mind, which things will perish and die with this world at Armageddon. Hence the responsibility of each person seeking after life in God's righteous new world is to guard his mind against the intrusion of such things; for there are no life-giving qualities in such. Already the postwar era has begun to offer attractive promises of what commerce and industry, politics, and religion plan and hope to accomplish for man's betterment and the improvement of the world. But the carefully guarded heart of the Christian will not waste time with the vain endeavors of worldly men to establish lasting peace and prosperity apart from Jehovah's kingdom by Christ Jesus.

⁴ Religion, with an outward co-operation between all its many conflicting varieties, Catholic, Protestant, Jewish, and heathen, will put up its most pious moral front and will claim to be devoted to God's good purposes. It will claim more loudly than ever that, as religion helped the nations to gain victory in global war, so religion is necessary to gaining victory in peace during this atomic age; and that without religion this world will be lost and destroyed. Our

1. How can we keep our hearts diligently and vigilantly? and how does heart defilement come?

2. According to Jesus' warning against defilement of a man himself, how can the mind conduct its owner in the way of death?

3. In view of the postwar era, what must we do to have the wellsprings of our hearts to be unto life?

4. What will be the postwar claims of organized religion? and what is the defense of our hearts against such?

hearts, if closely guarded, will not swallow and entertain such religious propaganda. Our hearts well know that this world is lost and will be destroyed *with* religion. No true Christian's heart is in this world and its way, and his heart will not pulsate and beat at one with the pulse of this postwar world. But to safely guard the heart and mind against the infiltration of postwar worldliness it takes knowledge. The knowledge of the truth in a heart fully devoted to God is the defense for our wellsprings of life eternal.

⁵ God's Word, in the context of Proverbs 4:23, informs us how to maintain the effective guard over the central pumping station of our system of life. As if to children who are teachable He says: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."—Prov. 4:20-27.

⁶ We *must* study and give attention to God's words as recorded in the Bible. We must listen to the saying and preachings which proceed from His mouth and through His Theocratic organization under Christ Jesus. We must treasure up his truth within us and let it be our meditation and guide. The truth of his Word is what we should speak, and not the perverse, rebellious ideas and teachings of this world. Rather than turn and look yearningly at the selfish things of this world which will line our path through the postwar era, we will obey God by looking straight ahead to the new world of life and peace and keeping our eyes fixed upon His kingdom by Christ Jesus. So proceeding with firm determination, we will keep our feet from evil and our line of march will be ordered in the right way. The blessed goal which we will finally attain will be life.

⁷ Of course, persecutions will come upon the person who thus seeks God's kingdom first and who publishes the good news about it. But that will not lessen his appreciation of God's Word and make him rebel against obeying it. The man of God, who provided us the right example, writes: "Thy word have I hid in mine heart, that I might not sin against thee. Princes have persecuted me without a cause: but my heart standeth in awe of thy word. I rejoice

at thy word, as one that findeth great spoil. I hate and abhor lying [or religion]: but thy law do I love." (Ps. 119:11, 161-163) God's Word, hidden or stored up within us, is a strength to us against sinning rebelliously against him while we are under great pressure or inducement from the world and its mighty princes or governing powers.

⁸ If judged by what this world's mouthpieces say, the thoughts and meditations of this world for the postwar era are presumptuous and willful and not in harmony with God's purposes for His kingdom. Many sincere religionists may not agree with that statement, but it is only by the written Word of God that we can detect sin and hypocrisy. It is by having his Word in our minds and affections that we can guard against following along with the presumptuous, self-willed religionists. Realizing how vital the right condition of our hearts is to gaining eternal life, we will pray just as the psalmist did after he meditated upon God's law, testimonies, commandments, and judgments, saying: "By them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression [or, from much transgression]. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." —Ps. 19:11-14.

⁹ Note, now, some further inspired rules for safeguarding our wellsprings of life. Contrary to the worldly rich who trust in material wealth to redeem them from destruction, the rule of conduct at Psalm 49:1-3 says: "Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding." The rich and powerful ones of this world perish like brute beasts in their lack of understanding, and the understanding of God's Word makes us different from them. Hence our desires and affections should be centered upon understanding God's purposes and our relationship to Him. If we understand with our minds, and if our hearts assent to such understanding, then we can believe, because we are persuaded from within and are convinced of the truth of God's Word. Then we shall confess God and his kingdom before men. The importance of this is stated in the rule of action at Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

5, 6. According to the context of Proverbs 4:23, what must we do to keep an effective guard over our hearts?

7. As shown by the psalmist, what will be a strength to us against sinning under stress of persecution?

8. How only can we detect sin and hypocrisy in this religious postwar world? and what will we pray in order to keep from going along with it?

9. According to Psalm 49, what can make us different from the rich and powerful ones who perish? and what rule of action should we therefore follow?

¹⁰ The man of understanding feasts on things which this foolish, afflicted postwar world cannot know, grasp or digest. He wisely feeds upon the knowledge of God's truth and is happy and joyful. "The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness. All the days of the afflicted [miserable man] are evil: but he that is of a merry heart hath a continual feast." (Prov. 15:14, 15) This is a fact of which that class of persons today who were pictured in Jesus' parable as the prodigal son should take note. These have not understood their proper relationship to the great heavenly Life-giver, and hence have gone out in search of pleasure and self-satisfaction in this postwar world. What now afflicts this world worse than famines and shortages as to material food is the famine for hearing the Word of the Lord God. The prodigal-son class is sure to come to misery. The only way for them to escape from the deadly affliction of this spiritual famine is to come to their senses and seek knowledge from the heavenly Father and come home to his Theocratic organization. Only those in that organization have understanding hearts, and these are having a feast of gladness continually despite the famine that afflicts religious "Christendom". The wine of the joys of God's kingdom has made their hearts glad.—Luke 15:11-24.

¹¹ The person who dedicates himself to God will show if he is prudent and wise by the things to which his affections and mind incline. In a time when the people of "Christendom" are perishing for lack of knowledge, the intelligent and prudent person will turn away from the religious clergy who have rejected knowledge and he will seek God's Word and hear its message. "The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge." (Prov. 18:15) He humbles himself and obeys God's Word, which says to him: "Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. Apply thine heart unto instruction, and thine ears to the words of knowledge." (Prov. 22:17; 23:12) If he thus seeks after a heart that is filled with knowledge and which knowledge expresses the wisdom of God, then he benefits himself for all time. To quote Proverbs 19:8: "He that getteth wisdom [or, an heart, *leb*] loveth his own soul: he that keepeth understanding shall find good."—Marginal reading.

¹² Such a wise and knowing heart stands at attention at our right hand like a servant to favor us and thus to help us to make a success at gaining the

prize of everlasting life. "A wise man's heart is at his right hand; but the fool's heart [is] at his left." That is to say: "The wise man's mind makes for his success; the fool's mind makes for his failure. Also when a fool goes on his way, his mind [heart, *leb*] is lacking, and he shows everybody that he is a fool." (Eccl. 10:2, 3, *A.V.* and *Amer. Trans.*) Foolishness and the lack of a wise, understanding heart show themselves up in religious "Christendom" the farther she goes on her postwar road toward the world catastrophe at Armageddon. It is because she has rejected God's Word and it finds no place in her heart and thoughts.

¹³ The genuine Christian avoids getting into the mental condition of "Christendom". He does not try to conform himself to her state of mind. Hence he does not follow her standards and her ways of thinking as regards the postwar world. Accordingly, Jehovah's witnesses take heed to what His Word says at Romans 12:2, namely: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Only by having such a mind, renewed or renovated by knowledge and understanding of God's Word, can we be effective witnesses for Him. Only then can we make the proper impression upon the honest-hearted people who have found religion to be wanting, unsatisfying. In preparing ourselves to preach and to proclaim God's message of comfort to all nations, we must consult his Book of truth and must make it our purpose to give only His Word, His message, His answer to all the perplexing questions of these feverish times. "The preparations of the heart in man, and the answer of the tongue, is from the LORD." Or, otherwise translated: "A man may arrange his thoughts; but the utterance of the tongue is from the LORD." (Prov. 16:1, *A.V.* and *Amer. Trans.*) As sincere Christians who want to preach nothing but the truth, we would not have it any other way than as this proverb says.

¹⁴ A faithful servant and witness of the Lord God takes his service seriously. He takes his responsibility to heart and tries to make the best plans and arrangements as to his course of serving as a witness for Jehovah. After he has done his part, taking full consideration of God's written Word, then he looks to God for direction or guidance. If his plans run in as full accord with the Bible as he understands it, then doubtless the Lord God will lead him in the way he planned with divine approval. "A man's heart deviseth his way: but the LORD direct-

10. How do those that have understanding now feast? and what course should the prodigal-son class now take?

11. How will the prudent person apply his heart? and what kind of heart will he seek?

12. In contrast with foolish "Christendom's" case, how does a wise heart benefit one?

13. (a) How does the Christian avoid "Christendom's" mental condition? (b) Only by what preliminary course can we be effective witnesses for Jehovah?

14. How will a faithful servant and witness take his service? and what has the Lord promised to do thereafter in his behalf?

eth his steps." In some Bible verses a man's heart stands for the man himself. For instance, when a man says something "in his heart", he says it to himself. Hence the above verse may be translated in these words: "A man may plan his course; but the LORD directs his steps." (Prov. 16:9, *A.V.* and *Amer. Trans.*) What that verse says is truly a comfort, namely, to know and be assured that the Lord God will guide the steps of his faithful ones by His spirit or active force, which spirit is stronger than ourselves and is also unerring.

¹⁵ After storing up God's Word in our minds, we must watch not to let it slip from our minds as leaking vessels. Then we shall be in position to preach only God's Word, which Word has a persuasive power with the honest and sincere, such as no other word has. Our lips will be covered with the preciousness of His message, and will reveal learning from Him, and will spread and diffuse the sweetness of the knowledge of Him. Our lips will disclose the wisdom of our heart; and our minds, filled with knowledge, will teach our lips what to publish and declare. As Proverbs 16:20-23 says: "He that giveth heed unto the word shall find good; and whoso trusteth in Jehovah, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it; but the correction of fools is their folly. The heart of the wise instructeth his mouth, and addeth learning to his lips." (*Am. Stan. Ver.*) Or, said with possibly more clearness of meaning: "He who pays heed to the word will prosper; and happy is he who trusts in the LORD! The wise man is counted intelligent; and sweetness of speech adds persuasiveness to his teaching. Wisdom is a fountain of life to him who has it; but folly brings chastisement to fools. The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—*An American Translation.*

¹⁶ Very likely the wise-hearted apostle Paul had these proverbs in mind when he described his own method of teaching and preaching, saying: "I disown disgraceful, underhanded ways. I refuse to practice cunning or to tamper with God's message. It is by the open statement of the truth that I would commend myself to every human conscience." (2 Cor. 4:2, *Goodspeed*) So, back up your speech by Scripture.

SOURCE OF STRENGTH

"The idea of thus openly and personally proclaiming the straight Word of God to the nations

during their postwar era may make the blood of some *Watchtower* readers run cold. The thought of being obliged as Christians to do that work fills some with chilling fear. How could they possibly get up courage to do this? They see Jehovah's witnesses, not stopped by fanatical religious persecution during the global war, continuing to go forward, boldly declaring Jehovah's Word and preaching the good news of His kingdom, both "publicly and from house to house". The observers may wonder how these witnesses get strength to do this. How can these enter this postwar epoch so stronghearted, keeping right on in their active way without swerving either over to politics or over to commerce and social-insurance schemes, or over to organized religion? Amid the global war the religionists and super-patriots rose up as false witnesses to bring down upon Jehovah's witnesses the wrath and destruction from the militarized political governments. Now, despite this, Jehovah's witnesses show renewed strength for their postwar work, and their hearts are not faint. How can this be?

¹⁸ It is because their hearts trust in God, whose Word says: "Deliver me not over unto the will of mine adversaries: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." (Ps. 27:12-14, *Am. Stan. Ver.*) Good! but just how can we be of a stout heart when facing the whole postwar world and refusing to be a part of it? Just how can anyone seeking Jehovah's Theocratic organization for protection be stronghearted now in this atomic age, when all the nations try to line up each and every man, woman and child on their side of the great battlefield of Armageddon?

¹⁹ It is by filling our hearts and minds with the knowledge of Almighty God and his purposes and his protective power. Let us keep before us the illustration of the human heart. Our earthly life depends upon the nourishment that is supplied to the various organs and tissues of the human body. This nutritious food is found in the blood, which is pumped to the organs and tissues by the central pumping organ, the heart. Like the various tissues and organs of the body which depend upon the blood to strengthen them with nourishment, so we as Christians serving Jehovah God need spiritual nourishment to keep strong to do his work with boldness and gladness. Our mind, like the heart, is the organ or faculty to pump us the nourishment which keeps us strong in the Lord and in the power of His might. Hence we

¹⁵ How can we make sure to preach only God's Word? and how can we add persuasiveness to our speech?

¹⁶ How, as stated at 2 Corinthians 4:2, did the apostle Paul's method agree with the above?

¹⁷ What course do interested persons observe Jehovah's witnesses taking as we enter this postwar era? and what questions do they therefore ask?

¹⁸ What does Psalm 27 say in answer?

¹⁹ What is the answer to these questions? and how does the illustration of the human heart fit?

must keep our mind informed on His Word and its promises. We must keep our minds filled with the knowledge of his mighty deeds, his faithful dealings with his people, and his purposes by his kingdom. We must keep in mind the great issue of his universal sovereignty, knowing that by staying true and keeping integrity to Him we shall have a part in vindicating his name. We must keep our mental affections, our love, fixed upon him and his glorious Theocratic Government by Christ Jesus. Then we shall be wise and stronghearted. "A wise man is strong; yea, a man of knowledge increaseth strength [or, might]."—Prov. 24:5.

²⁰ To do all this, we cannot side-step having to watch and guard our hearts and minds against everything in the postwar world that lifts itself up and exalts itself against the knowledge of God. By increasing our knowledge of him through studying his Word privately and in company with others; and then by taking him at his Word and abiding by it, we shall have our hearts enlarged with love for him. Love of him will cast out all fear of what may befall us for uncompromisingly serving him. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:18) Love for God acts with faith in him; and knowledge of him is the basis for faith. (Gal. 5:6) Hence we who live in these last times are given this advice: "But ye, beloved, building up yourselves on your most holy faith [by knowledge], praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of

20. How can we have our hearts enlarged with love for God? and how does such love act?

our Lord Jesus Christ unto eternal life."—Jude 20, 21, *Am. Stan. Ver.*

²¹ Today, if those who have taken Jehovah's name should quail in fear at the things coming upon the earth, who else could be strong? Jehovah's witnesses must be stronghearted for the postwar era, all the way down to the settlement of the great issue of Jehovah's sovereignty at Armageddon. Their commission from God, backed up by his invisible spirit, is that they should "bind up the brokenhearted" by God's Word. They are commanded: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isa. 35:3, 4; Heb. 12:12, 13.

²² Jehovah's witnesses are able to fulfill this assigned duty in behalf of others because they rest themselves upon God and his Word and are therefore themselves strong. Sizing up the tremendous power and combined forces of our enemies, demons and humans, and then, besides that, looking at our weak arm of flesh and comparative fewness of numbers, our hearts would melt within us. But looking to Jehovah God Almighty, who is invisible, we can be and are confident in our knowledge and love of him, and we say: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."—Ps. 73:25, 26.

21. For the sake of fulfilling what commission of service to others must Jehovah's witnesses themselves be strong?

22. Why are they stronghearted to fulfill this assigned duty, even in the face of the great power and numbers of the enemy?

WHEN ISRAEL FELL AWAY INTO RELIGION

THE Israelites got a righteous law from God through his mediator, the prophet Moses. The question then was, Would the Israelites hold on to that law, or would they take over religion from the heathen? What followed after the giving of the law by Moses at Mount Sinai shows the great necessity back there for that law. The record of the Israelites during their journey through the wilderness under Moses' leadership is marred by instances of their turning to religion and going idolatrous. For instance, coming in contact with the Moabites near the Promised Land to which Moses was leading them, the Israelites found that people practicing the religion of "Baal-peor". Contrary to God's law by Moses, many of the Israelites indulged in that form of religion and thus exposed themselves to the wrath of the great Lawgiver, Jehovah God, with disastrous results. To lure the Israelite people into religion, the Moabites "called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads

of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. . . . And those that died in the plague were twenty and four thousand."—Num. 25:1-9.

Time and again the Israelites violated Jehovah God's law by turning to religion, and the result was that only a fraction of the Israelites that had left the bondage of religious Egypt lived to enter and see the land of promise. Satan the Devil, who is the source of religion, had challenged God after Adam's fall into sin to put a man on earth who would keep faithful to God under testing at Satan's hands. God, having accepted Satan's challenge, was permitting him to put the Israelites to the test, and their only safeguard against Satan and his religion was Jehovah God's law. The Israelites had the privilege of exercising their will or choice to serve Jehovah God and live, or serve Satan the Devil and die. It was a case of either obedience to God's law or yielding to religion.

When the Israelites, led by Joshua, Moses' successor,

reached the land of promise, they served God for a time according to His law. (Judg. 2: 6-13) They were His chosen people, in a covenant with him, and hence were made the objects of continual assaults by the religion-practicing enemies. Yielding to temptations from such religionists, the Israelites time and again fell away to religion. During that period of time there were some men who led the Israelites faithfully in God's service, while others took exactly the opposite course. It was during the reign of King Ahab and his religious wife Jezebel that almost all of the ten-tribe kingdom of Israel were turned away to religion, demonism. God sent his faithful prophet Elijah to deliver a message of warning and to tell King Ahab that his practice of religion was causing the Israelites all the trouble that they were experiencing. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Ki. 18: 17, 18.

God raised up Captain Jehu, a zealous servant, who carried out God's commission to slay religious Jezebel and all of King Ahab's household because of the Baalism which they practiced as their religion. "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." (2 Ki. 10: 11) All the practitioners of Baalism, which is religion, were slain there in Israel by Captain Jehu, and he brought forth the religious images out of the house of Baal and burned them. "Thus Jehu destroyed Baal [religion] out of Israel." (2 Ki. 10: 25-29) This and the foregoing case are mentioned as undeniable proof that religion is directly in opposition to God's commandments and is devilish, and hence is one of man's great enemies and an abomination to God.

Time and again the Israelites acknowledged their wrong and asked divine forgiveness, and the Lord forgave them. Straightway they would go and indulge again in religion and fall under that wicked influence. The Lord therefore called them "backsliding Israel", or rebellious Israel. (Jer. 3: 6-14) Jehovah God had put his name on the Israelites as his own people. He was giving them every opportunity to prove their integrity before him, that they might have part in proving the challenger, Satan, to be a liar and that they might stay faithful to God and have his favor. For his name's sake, therefore, he was safeguarding Israel by His law, forgiving them and restoring them from time to time, giving them further opportunity to prove their integrity henceforth. (Ezek. 20: 21, 22) The nation as a whole was unfaithful to God, but there were always a few Israelites that remained faithful and true to Jehovah, keeping integrity to Him.

Then Jehovah God sent his faithful men, his prophets, who repeatedly prophesied before the Israelites concerning the coming of the Messiah, God's anointed One, that is, Christ, Abraham's Seed in whom all the families of the earth should be blessed. (Gen. 22: 17, 18) Through the prophets Jehovah warned the Israelites that if they continued their unfaithfulness to him in the practice of religion instead of obedience to Law, he would destroy them. In harmony with his warning he did destroy their nation

because of their national unfaithfulness. Exactly at his fixed time Jehovah God sent Jesus, his beloved Son, whom he sent into the midst of the Israelites or Jews to deliver his message of truth. The priests of the Israelites or Jewish nation were obligated by God's commandments to teach the people concerning his law and his prophecies that referred to the coming of the great Messiah, the promised Seed. Had the priests been faithful, the people should have known about the coming of Jesus, and the priests in particular should have been ready to receive him.

When Jesus was born, most of the priests had gone over to a form of religion which the apostle Paul calls "the Jews' religion", or Judaism. John the Baptist's father, Zacharias, was a faithful priest toward God, but not one of the priests practicing religion was permitted to be witness to Jesus' birth. Manifestly this was because they were practicing the "Jews' religion" instead of God's law. (Gal. 1: 13, 14) God chose as his witnesses to the birth of Jesus the meek herders of sheep. God caused his angels from heaven to announce the birth of Jesus and to speak to the shepherds. (Luke 2: 9-14) The facts show that by that time almost all the nation of Israel had turned to religion; but there were a few who were faithful to God's commandments.

Had the priests, the Pharisees and the scribes, who made up the clergymen of Israel at that time, been faithfully devoted to doing God's will and obeying his commandments, they would have known that Jesus would begin his ministry when thirty years of age and they would have instructed the people to be ready to receive this Messiah and to obey his commandments. When Jesus reached the age of thirty years and began his ministry, not a single one of the clergy class openly received him and hailed him as the Son of God. The reason why they did not was, because they were religionists and were looking for religious favors and honors to themselves from among men. (John 5: 44) They were the instruments of Satan the Devil in practicing his religion. Those Jewish religionists or clergymen were full of guile and fraud and deceit. A few honest and faithful Israelites were looking for Christ the Messiah, and it was from among such that Jesus chose his disciples, concerning one of whom Jesus said: "Behold an Israelite indeed, in whom is no guile!" (John 1: 47) This was conclusive proof that the religious leaders, the clergymen, were full of guile and deceit.

Jesus was baptized in the Jordan river, at which time he was anointed with the spirit of Jehovah God. John the Baptist, standing by, beheld the manifestation of God's active force upon Jesus in divine approval of him. "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 17) No Pharisee or other clergyman was there to witness that great event. No doubt, the Devil looked on from some invisible point, but, of course, was not affected favorably toward God's anointed One.

Immediately after the anointing with God's holy spirit Jesus was assaulted by the Devil, who made a subtle and vicious attack to bring about Jesus' destruction. The Devil demanded that Jesus perform a miracle by making bread from stone; to which Jesus replied that man's existence does not depend upon material bread alone but does depend upon man's obedience to God's Word. The Devil then dared

Jesus to show his superiority by jumping from a high pinnacle into the valley below; to which Jesus replied: "It is written again, Thou shalt not tempt the Lord thy God." The Devil, being the invisible ruler of this wicked world, mockingly and sarcastically offered to turn the world over to Jesus if Jesus would bow down and worship the Devil; to which Jesus replied: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:1-10; Luke 4:1-13) This is further and conclusive proof that the Devil, who misquoted the Holy Scriptures, is the enemy of God, that he is a fraud, a deceiver and a liar, that he is the inventor of religion, and that those who worship any creature or thing, and fail to worship Jehovah God, are the enemy of God and are the agents or allies of Satan the Devil, whether they know it or not. The clergymen of the Jews that refused to accept Jesus and stand by him were agents of the Devil, according to the very words of Jesus, who said to them: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John 8:44) Which explains why those clergy opposers of Jesus did not go for the truth but sought to murder the truth-telling Jesus.

After baptism and anointing Jesus began his work of preaching to the people and introduced his discourse with the words "The kingdom of heaven is at hand". Did the clergymen accept that as true? The record is that the priests, Pharisees, Sadducees, and other religious leaders were hypocrites and loved the plaudits and approval of men, and sought worship from the people as their father the Devil had done. A great multitude of the people went with Jesus into the mountain in which he delivered to them that oft-quoted "sermon on the mount". Whether clergymen were there is not recorded, but the common people listened with eagerness to learn. Among other things, Jesus said to them: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6:5-8) Then Jesus gave

to the people a model prayer, which is generally known as "the Lord's prayer".—Matt. 6:9-13.

The priests or clergymen who practiced religion were the ones to whom Jesus referred as hypocrites making a great show of their pious faces in the streets that they might be seen of men. Does the conduct of the clergymen and religious leaders of the present day compare with that of those Jewish clergymen? Often you have observed a priest or other clergymen or religious practitioner parading about the streets with a prayer book in hand, pretending to read it, or sitting in the parks doing the same thing. Daily such clergymen walk through the streets wearing peculiar garments that they may attract men's attention. They stand in the church buildings, as the Jewish clergymen stood in their synagogues, and strike a sanctimonious attitude and utter senseless speech in a language that few, if any, of those present can understand. They do that to attract attention of men to themselves. According to Jesus' words, the practitioners of religion among the Jews of old find their counterparts that do like things now in "Christendom".

The man Christ Jesus was the great and true witness of Jehovah God, whom he sent to the earth to tell his message of truth for his name's sake. If the priests and clergymen of that day had been honest and on the side of Almighty God, they would gladly have heard the words of Jesus and followed his instructions; but, instead, they would not believe him and opposed him in every possible manner; and this they did because they were the agents of Satan and therefore the enemies of God. Concerning the sincere Jews of the common people it is written: "The common people heard him gladly." (Mark 12:37) They listened to the preaching of Jesus, but did the clergymen believe his words? They did not, but, on the contrary they did everything they could to induce the people not to believe. When sincere men reported to those clergymen the wonderful words that Jesus had uttered and the things he had done, they replied: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" (John 7:47, 48) Instead of supporting Jesus, the clergy of his time used every possible means in opposition to him to prevent the people from hearing his words of wisdom and life. All such was the outcome of Israel's falling away into religion. Exactly the same condition exists today with religious leaders of "Christendom", the modern-day counterpart of Israel of old.

POSTWAR REUNION IN BRITAIN

"ALL those people out to see one man off?" So a lady remarked in surprise as she observed the crowd at the LaGuardia airfield, New York, bidding good-bye to the president of the Watchtower Bible and Tract Society, Saturday afternoon, November 3. All these were his Christian brethren, Jehovah's witnesses. Why it was a joyful occasion for them was because the Society's president, N. H. Knorr, was off on a trip to Europe to visit and encourage the brethren over there and to inspect the branch offices of the Society. The last occasion of a visit of a Watch Tower president there was seven anxious years ago. That was in 1938, when the late J. F. Rutherford attended the convention at London, England, the key of a world-wide con-

vention having simultaneous assemblies in fifty cities throughout the earth and broadcasting to them all his two epoch-marking speeches on "Fill the Earth" and "Face the Facts", September 10 and 11, from Royal Albert Hall. The outbreak of global war the following year clamped military restrictions on travel into Britain and Europe down till this year. Meantime the witnesses of Jehovah in those lands yearned for a visit and help on the spot by an official representative of the Society.

Now the Society's new president, accompanied by his secretary, M. G. Henschel, was boarding the airplane outbound for England, and all his American brethren present rejoiced that Jehovah God had opened the way for this trip slightly less than six months

after the end of the war in the European theater. It was somewhat of an event also in that this was the first time that a Watch Tower president was to hop the Atlantic ocean by plane in the interests of God's kingdom by Christ Jesus. According to schedule, our brother, N. H. Knorr, was due to be next day in Britain, not only in this capacity, but also as president of the International Bible Students Association, a British sister corporation, with offices at 34 Craven Terrace, London W 2, England. Brother Knorr recalled how years ago, for instance, in 1938, when he was with J. F. Rutherford in London, it took seven to eight days to make the normal crossing of the Atlantic by ship between New York and the British capital. This gave him a sense of relativity as he experienced for himself such transatlantic travel time out to less than a day. By God's gracious providence, he and his secretary left the Society's Bethel home in Brooklyn, N. Y., a few minutes after 1 p.m. that November 3 and twenty-three and a half hours later they were talking to their brethren at the London Bethel home in Craven Terrace, November 4.

The plane in which they traveled was a DC-4, a regular commercial plane, which, when fully loaded and equipped, carries 38 passengers and a crew of 6. This time it carried just 9 passengers. It was very comfortably outfitted, and its four large motors had sufficient power to carry them through the air without disturbance. At exactly 3 p.m. all passengers were aboard the plane and it moved down to the end of a long runway in preparation for the take-off. Fifteen minutes later it began racing into the headwinds and was soon flying over the heads of the brethren below waving farewell and God's blessing. As the plane rose it banked to the north and took its course out over Long Island sound and then the New England states and headed toward Newfoundland. For about a half hour during this flight it bumped about in some rough weather, but the passengers were not noticeably disturbed. While traveling over New Brunswick province of Canada at about 200 miles per hour the plane was quickly transformed into a fine restaurant, excellent steak dinners being served, this to the hungry travelers' great delight.

Not long thereafter the passengers were informed they were nearing Gander, Newfoundland, and the plane began circling round and round high above a well-lighted airport that stood out like an island in the midst of a dark ocean. As the plane spiraled down, the lights seemed to spin around and then they came closer and closer as the plane headed toward the main runway. At 8:45 p.m. a safe landing was effected. The Newfoundland night was clear and cool, in sharp contrast with the warmer climate at New York that afternoon. The schedule called for an hour's stay at Gander, and so, to entertain the passengers, they were taken to the army base canteen, where refreshments were served.

At 10:05 p.m. the plane was again racing down the long runway between rows of oil torches, and soon the two Theocratic travelers were high in the air, riding out over the Atlantic. The stewardess made the passengers comfortable by distributing pillows, blankets, and refreshments. The adjustable chairs were put into the reclining position, lights were extinguished, and soon our two travelers were enjoying the healthful benefits of sound slumber. At 1:45 a.m. (according to New York time) light came streaming through the windows, indicating that the sun with its brilliance had chased the stars into a fade-out. Just before the sun came up above the ocean's edge at the horizon, two fiery swords of light reached out to the north and to the south. It was truly a sight to behold, from such a lofty position while the plane sped on toward the east.

In a few hours land was sighted, to the south. It was the rocky coast of Ireland, an Ireland with beautiful green rolling hills glistening in the early morning sunshine. And as the plane began to descend, the thatched roofs of the houses came into sharp relief. The flight now followed along the coast and the edge of the Shannon river and was quickly concluded with a landing at the

Shannon airport at 6:40 a.m., Eastern Standard Time. The day was sunny and warm, and to the local populace it was midday; but to the hungry passengers, breakfast was of first interest. Pan-American Airways now provided a very fine Irish breakfast.

In an hour the call came for passengers to board the plane, and soon it was off again, flying over a straight course above Limerick and Wexford, then the Irish sea, the Bristol channel, and to the southern coast of England. The landing occurred at 9:40 a.m., E. S. T., at the Hurn airport, near Bournemouth. So, from the time that the plane took off at LaGuardia airfield until it landed there at the Hurn airport, only eighteen and a half hours had passed. Sixteen hours five minutes of the time was spent in the air.

Pryce Hughes, Branch servant of the Society in London, and Jack Robb, also from the London office, met Brother Knorr and his secretary at the Hurn airport. However, before they could enjoy one another's company it was necessary for the travelers to pass through the regular customs and medical inspection and examination by immigration officers. Finally, after about an hour, the four brethren were able to depart in the Society's car for London. During this 100-mile auto trip it was their privilege to discuss service matters and answer many questions about the brethren and other items relative to the Kingdom work throughout the earth. The British brethren were full of questions, as well they might be after seven years without a visit by any American brethren. The American brethren, too, were just as full of questions about the British Isles and the work being done therein. Great was the pleasure of the transoceanic travelers to arrive at the London branch office in Craven Terrace and there to meet more of the brethren of the British Bethel home. It was now time, of course, for the travelers to reset their watches, for New York's Eastern Standard Time was entirely out of place and it was no longer 12:30 p.m. The sun had already gone down, and it was night in London.

The days following in London were busy ones, spent in obtaining additional visas for travel to the Continent, taking out ration books and National Registration Identity Cards, and trying to secure air passage for travel to the Scandinavian countries. Along with this activity, hours were spent in going over records and books of the Society's London branch and dealing with the many problems pertaining to the British field. Also arrangements were made for aiding the many brethren in Britain who were even to this time feeling the effects of the war; and provision of suitable sleeping quarters and housing was made by the Society's president for some of these brethren who were still occupying cold, damp air-raid shelters. It was good that he could be in England to bring some relief to some not adequately provided for since the conclusion of the war.

All travel is controlled by a priority system. This meant that our two travelers, not knowing when they would get away, must wait from day to day until word was received concerning passage. This made it practically impossible to arrange for any meetings with the British brethren. Thursday, November 8, came and still no definite arrangements for departure had been made. So it was decided to have a joint service meeting for all the units of the London company of Jehovah's witnesses at the Kingdom Hall alongside the Branch office in Craven Terrace. At about 10 a.m. the servants of the units, and a few other publishers in various parts of London, were telephoned and told about the calling of a special meeting at the Kingdom Hall at 8 o'clock that night. The news traveled fast, and it was not long until scores of persons who had just learned of the meeting were on their bicycles, going to isolated places, telling the interested ones that the Society's president was in the city and was due to speak that night at Kingdom Hall.

To the astonishment of everyone, when 8 p.m. came, the Kingdom Hall was packed out, with persons standing everywhere possible, and the basement which is used as the stockroom for the

Society's offices was filled. When the final count was taken, 1,600 persons were found to be gathered together. The Branch servant opened the meeting. Then followed a talk on the Calendar text of the month by another of the British brethren. Brother Henschel, the president's secretary, followed, speaking on improving field service, all of which was most interesting to the assembly. Then Brother Knorr took the platform. First of all he delivered to the British gathering the love and greetings of the Brooklyn Bethel family and that of all the American brethren, together with that of those in Canada, Central America and South America, whom he had visited earlier in the year. In this connection he emphasized the unity of God's organization world-wide. From then on he discoursed on Ecclesiastes, chapter 12, dealing with the youth, their responsibilities, and the grand privilege that the youth have in serving the interests of the Kingdom; all of which material was published in the November 15 issue of *The Watchtower*. After delivering this prepared lecture, Brother Knorr spoke extemporaneously, further warming greatly the hearts of the assembled London publishers.

More busy days followed this, consumed in work at the office, introducing better methods of operation as well as handling problems in the country as relates to the Theocratic organization and supplying the needs of the brethren. Still there was no word about leaving for Norway. So it was decided Saturday morning, November 10, to notify the companies in and around Birmingham that an assembly was being arranged for on Sunday, November 11, the company servant there having informed the London office that the Delicia Cinema in Birmingham was available for the assembly.

Early Sunday morning Brothers Hughes, Robb, Henschel and Knorr started traveling to Birmingham by car. This trip offered an opportunity to see England's beautiful countryside and also to pass through many of the cities that were the targets of the Nazi bombers during the war, the most notable sights being in London and Coventry. The destruction and devastation brought to these cities was terrible indeed. In many places six or eight square blocks at a time were all bombed out, and in London in certain parts several square miles of the most densely built-up areas were rendered practically useless, leaving no homes or rooms habitable in the buildings that remained partially. This awful destruction has naturally brought many burdens upon the British people in general as well as Jehovah's servants. They stood up under their troubles very well and are now glad that quiet and order have once more returned to Britain. Many were the trials and hardships to be borne, and the British people still feel the effects of the nerve-racking bombings and anti-aircraft firing. Rationing affected them considerably, and their food was composed mostly of starchy items. Yet they were not complaining, because they, our brethren, are grateful for the *spiritual* food which the Lord God continually provided throughout the war years of havoc and trouble. Time will probably see changes for the better in the British Isles so far as living conditions are concerned; but the scars of war and the rationing will doubtless be slow in disappearing.

Getting back to the trip to Birmingham: the travelers reached there about noon and met with the local brethren in charge of the meeting. At 3 p.m. they reported to the Delicia Cinema, glad to find it almost filled with publishers from near-by companies. The Cinema is used not only for motion pictures but as a boxing arena also. That explained the use of a boxing ring as the speaker's platform. From all parts of the Midlands the brethren had come by train, bus, tram, bicycle, and car. The attendance reached up to 850 persons.

The two-hour program opened with a prayer by Brother Hughes, the chairman. Then Brother Knorr, after his introduction which contained greetings from the American brethren, briefly discussed Ecclesiastes, chapter 12. Brother Henschel followed with extemporaneous remarks of his own and then presented a specially

prepared talk on "The Gift of God". He concluded by introducing Brother Knorr for his second talk of the afternoon, "The Unspeakable Gift." Enthusiasm ran high as Brother Knorr extemporized on this "unspeakable gift", rehearsing the good works of our brethren world-wide, and then inviting the pioneers (full-time publishers) who thought they could meet the entrance requirements for study at the Watchtower Bible College of Gilead in the United States to meet him immediately after the close of the meeting.

While Brother Knorr was thus talking, Brother Frank Brookes, the company servant in Birmingham, rose and on the spur of the occasion offered a Resolution, which was, in substance, as follows:

"THIS ASSEMBLY of 850 British brethren from Birmingham and the Midlands desire to express our keen appreciation for the privilege of having you, the president of the Society, Brother Knorr, in our midst. We deeply appreciate the information brought to our attention here this afternoon and wish to express that we are in full accord therewith and in agreement with whatever the Society may propose in supporting the Kingdom service world-wide, wholeheartedly.

"We ask that you, Brother Knorr, will please carry our love and greetings to the brethren on the Continent to which you will travel and also to America, when you return there." Brother Ernest Richards seconded for the Resolution. The expression in favor was a unanimous *Aye*!

This blessed meeting was then closed by Brother Knorr's offering of prayer, whereupon about twenty-five British pioneers assembled, of whom thirteen qualified to fill out preliminary college applications. It is hoped that in the not too distant future some of these brethren will be able to go to the United States for training to serve in fields outside of England. The same spirit to go and make disciples of all the nations (Matthew 28:19, the 1945 year-text) is predominantly in the minds of all the publishers, and it is their keen desire to expand the work of all Kingdom publishers in all parts of the earth, as well as to expand it locally. Our British brethren realize there is still much work to be done on the home front, and they rejoice now that they are again able to get Bible literature from the Brooklyn headquarters for use in the field.

After interviewing the British pioneer brethren it was possible for Brother Knorr and his party to depart by car at 6 p.m. for London. His presence in the land was known to all the brethren from one end of the isle to the other by a special mimeographed letter, dated 8th November, "to all Kingdom publishers in Britain," sent out from the London office. Breathing forth the proper spirit, the closing paragraphs thereof said: "The prospect of gathering together and having the president with us will, we know, rejoice your hearts and stir each one to increased activity in the meantime. We are reminded that the active force of Jehovah is upon Kingdom publishers who are wholly devoted to him. Let us manifest our appreciation of the kindness shown to us and press on with the Kingdom service to the honour of Jehovah's name.

"It is a joy to note some increase in the book studies during October. We must not relax on this all-important work in the days immediately before us. By the aid of Jehovah's spirit the great work of ingathering will be accomplished. Let all make full use of these present privileges while we serve in prospect of the blessings in store for us in the coming days.

"May Jehovah continue to direct and bless you as you serve under the active force of His spirit." According to letters and telegrams received by Brother Knorr at London, in response to the above notice, the British brethren were thrilled with joy and were overflowing with thanksgiving to Jehovah God who had again at last brought him into their midst. Anticipation is keen there for assemblies with him in the British Isles in late December or early January, after his return from his Continental travels.