



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVII

SEMIMONTHLY

No. 12

JUNE 15, 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 BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"DEFENSE THROUGH KNOWLEDGE" TESTIMONY PERIOD

The above-named Testimony Period coincides with the entire month of June. In casting up as strong a bulwark of defense as possible through the knowledge of God's Word, Jehovah's witnesses are, throughout this Testimony Period, making a special offer of Bible literature. On a contribution of 50c they offer and place from house to house the combination of three bound books and a copy of the booklet "*Be Glad, Ye Nations*". The three books may be any of the WATCHTOWER series from *The Harp of God to Religion*, inclusive. Many of our readers see clearly that it is not good that the soul be without knowledge in this most crucial time of world history, and hence they want to join in spreading the life-saving knowledge through the distribution of this special offer of literature. We shall welcome any requests from such readers for information on how to have a part with others in this "Defense Through Knowledge" Testimony Period. Write us without delay, and may you at the close of June be privileged to make your report of work accomplished along with all other faithful Kingdom publishers.

"WATCHTOWER" STUDIES

Week of July 21: "Installing the Everlasting Priesthood,"
¶ 1-20 inclusive, *The Watchtower* June 15, 1946.

Week of July 28: "Installing the Everlasting Priesthood,"
¶ 21-40 inclusive, *The Watchtower* June 15, 1946.

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. Outside of the United States 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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Philippine Islands 1219-B Oroquieta St., Manila
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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. Old and new addresses must be given. 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.

"CONSOLATION"

Do you find enlightenment and joy in reading *The Watchtower*? Then you are certain to find enjoyment and profit in reading its companion magazine, *Consolation*, put out by the same publishers. With many thousands *Consolation* serves a vital and important need in building them up in faith, hope and courage in these days of spreading infidelity, hopelessness and fear, and thus brings its readers solid comfort. It does not, of course, take the place of *The Watchtower*, which is devoted exclusively to Bible study and instruction. *Consolation* actually complements this magazine by publishing true-to-fact, uncensored news concerning world conditions and happenings which the commercial publications fear and refuse to print but which the trusting public should learn so as to be warned of the operations and purposes of deadly enemies, and so be able to free themselves from these enemies' power and influence and thus avoid disaster. *Consolation* further publishes in its issues several pages of unusual reports on the strange work and experiences of those throughout the world who are announcing to men of good-will the ideal government which the great "God of all comfort" is now setting up for the relief and blessing of all faithful and obedient humankind. *Consolation* is a 32-page magazine, published every other Wednesday. A year's subscription, of 26 issues, is just \$1.00 in the United States, or \$1.25 abroad. Forward your subscription to WATCHTOWER, 117 Adams St., Brooklyn 1, N. Y.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

JUNE 15, 1946

No. 12

INSTALLING THE EVERLASTING PRIESTHOOD

"It will take seven days to instal you."—Lev. 8: 33, An Amer. Trans.

JEHOVAH'S great High Priest has been installed. His sacrifice has been offered and its precious life-giving value has been presented in the supreme courts of heaven. For centuries its benefits have been going out to those faithful few who are to be installed with the High Priest in the sacred service as his underpriests. But the benefits of the great sacrifice will not stop with the members of this priesthood. Necessarily the sacrificial benefits must go first to these, if they are to serve acceptably as priests in behalf of imperfect, dying humankind. However, the High Priest's efficacious sacrifice has power to remove the guilt and condemnation which hang over mankind. It will shortly be applied for the benefit of all men outside the priesthood who turn to Jehovah God, seeking his favor through his great High Priest.

² The installation of a high priest whose services can benefit an entire world of mankind is of such importance to us that it was prefigured in a living picture, by live actors, more than a thousand years in advance. Also the record of it was made and preserved that we might consult the shadow picture and compare it with the reality. Thereby we shall not err as to who is the rightful and genuine High Priest whose sacrificial work really counts for us with God. In the last preceding issue of *The Watchtower* we began examining the typical picture and comparing it with the antitypical reality. The typical picture was made by the prophet Moses and the Levitic priesthood. It is recorded at chapter eight of the book of Leviticus: Therein we saw Moses acting as Jehovah's representative, installing first his brother Aaron as high priest and then Aaron's four sons as underpriests. Aaron as high priest of the nation of Israel cast a long shadow into the future. Its outlines fell upon Jesus Christ, and in Him the Aaronic pattern found its perfect fit. Jesus Christ is therefore declared by the inspired Scriptures to be Jehovah's great heavenly High Priest. In a like way, the sons of Aaron are declared to be, as underpriests, the foreshadowing of the faithful believers in Christ

Jesus who have dedicated themselves to God to follow in Christ's steps and to be made like him. As concerning their High Priest, Christ Jesus, it is written:

³ "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are [Jewish] priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he [that is, Christ Jesus] obtained a more excellent ministry [than Aaron's]."—Heb. 8: 1-6.

⁴ Aaron was anointed with the holy anointing oil, picturing the anointing of Jesus with the holy spirit of Jehovah God, to sanctify him to the High Priesthood. Through him as their Head, Christ's footstep followers receive this anointing with the spirit or active force of God. They are thereby sanctified or set apart to the sacred service as Christ's underpriests. This anointing of them began on Pentecost of A.D. 33, which was the fiftieth day after the resurrection of their High Priest from the dead, or on the tenth day after his ascension to heaven to appear in the presence of God with the value of his sacrifice for them. Hence it is written to them: "Christ [as High Priest] entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." (Heb. 9: 24, *Am. Stan. Ver.*) The bullock of the sin offering which Moses offered upon the altar in behalf of Aaron and his four sons pictured that sacrifice of Christ Jesus as the Sin-bearer. Aaron's sons, by virtue of the sacrifice of the sin-

1. To whom have the benefits of the High Priest's sacrifice been going for centuries? but to whom also will those benefits be applied?
2. (a) How was the importance of the installing of the priesthood indicated to us by God? (b) Whom did the typical high priest and underpriests foreshadow?

3. What did Paul write concerning our High Priest at Hebrews 8: 1-6?
4. What did Aaron's being anointed symbolize? and also the offering of the bullock for a sin offering?

bearing bullock, were pictured as cleansed from sin and thereby made fit to serve as underpriests. In like manner his followers who are anointed to be underpriests of the High Priest Christ Jesus receive the first benefits of his sacrifice because of their faith during the present evil world. They are justified from sin through his precious blood and have his righteousness counted to them, and thus they are cleansed in order to be taken into the heavenly priesthood.—1 Cor. 6:11; 1:30.

SACRIFICE IN ENTIRENESS

* The disposal of the sin-bearing bullock left two rams still standing alive in the court of the tabernacle, and there was also a basket of breadstuffs as yet untouched. One of those rams is for a burnt offering, and the other is for use as a "ram of consecration", or installation ram. Moses now turns his attention to the rams. "And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards [the entrails] and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses."—Lev. 8:18-21.

* Like the sin-offering bullock, this ram for the burnt offering pictured the human sacrifice of Christ Jesus. The animals which the Levite priests of Aaron's household offered did not actually take away sins, and therefore in obedience to God's will Jesus offered his own life in the human body as the desirable, needed sacrifice. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin [in the form of animals or beasts] thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:4-7) In the case of the ram for the burnt offering, Aaron and his sons laid their hands upon its head, meaning to say by this that the ram was being offered and sacrificed for them for the sake of their becoming priests of Jehovah God. This foreshadowed (1) that Christ Jesus confesses that the real sacrifice is his own and (2) that his followers confess that Jesus' sacrifice was offered for them in order that they might get the benefits opening up the way for them into the priesthood. Such priesthood has nothing to do with the so-called

"priesthoods" of the many religious sects of "Christianity"; for these are not the true priesthood, but are merely a pretense, and not ordained by Jehovah.

* In all his parts Jesus was a clean sacrifice, as pictured by Moses' washing all the pieces of the ram which had been cut up. And just as water is used as a symbol of divine truth, Jesus laid down his life in sacrifice in the service of the truth and he was clean because he was always in harmony with the pure truth. His blood represents his human life poured out, because God's law pronounces that "the life of the flesh is in the blood". (Lev. 17:11) Since his was a perfect human life, equal in value with that of the perfect man Adam in Eden, Jesus' shed blood had power to serve as an acceptable sacrifice to God, and to foreshadow this Moses sprinkled the blood upon the altar round about. Jesus offered his sacrifice in its entirety to God, as pictured by Moses' burning all parts of the ram upon the altar. It was not a fraction of a sacrifice, but was complete, and was all consumed upon God's sacrificial arrangement. This was what made it pleasing and acceptable to his heavenly Father, just as the burnt offering testified that the sin offering which had preceded it was acceptable to the Lord God. So the Bible speaks of the whole ram on the altar as a "burnt-offering for a soothing odor, as a sacrifice to the Lord". (Lev. 8:21, *An Amer. Trans.*) Hence the underpriests believe Jesus' sacrifice avails for them with God.

SACRIFICE FOR INSTALLATION

* In the reality there is only the one sacrifice, that one made by Jesus "once for all". But in the ancient ordination of the Levitic priesthood there were several sacrifices needed in order to bring to view the different benefits or things accomplished by Jesus' one sacrifice. So Moses had to offer a third victim for sacrifice. "And he brought the other ram, the ram of consecration [or, the ram of installation]: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about." (Lev. 8:22-24) The first Bible translation, the Greek Septuagint Version, calls this ram the "ram of completing or perfecting", because it pictured God's means for perfecting or qualifying his priesthood, namely, Jesus' sacrifice. It filled their

5. How did Moses deal with the ram of burnt offering?

6. What did this ram typify? and what did Aaron and his sons' laying their hands on its head typify?

7. What was typified by the washing of the pieces of the ram, and applying its blood to the altar, and burning all of it on the altar?
8. How did Moses deal with the ram of consecration? and why was it called the "ram of completing or perfecting"?

hands full of power and authority to serve as His priests, and it filled their hands full of that which they could acceptably offer to Him in sacrifice. This gave them a standing with God as genuine, divinely recognized priests. Hence Aaron and his sons, in seeking a completion or perfecting of their installation into office, laid their hands upon the head of the ram of installation, the "ram of consecration".

* The blood of this ram as applied to Aaron's right ear, thumb and great toe has a pointed meaning. The shed blood stands for the sacrificed life of the High Priest Christ Jesus. Hence applying the blood to Aaron's right organs of hearing, manual work and walking says that Jesus heard the Word of God, which prophetically told of his sacrifice, and he heeded what was written concerning him in the volume of God's Book; he used his hands or applied his physical powers to fulfilling God's Word which he heard telling of his sacrificial duties as High Priest; and, thirdly, he walked in the pathway of sacrifice, straight up to God's altar, without turning to the right hand or to the left. And since it was the *right* ear, thumb and great toe that were blood-marked, this pictured that he thus heard, did and walked to the best of his physical powers. He trusted in God's sworn oath, which prophetically spoke into his right ear, saying: "Jehovah hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek." (Ps. 110: 4, *Am. Stan. Ver.*) That oath made certain a perfect, fully qualified High Priest not having any infirmity such as the priests under Moses' law had. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated [or, perfected] for evermore."—Heb. 7: 28, marginal reading.

¹⁰ The blood of the installation ram as applied to the right members of the underpriests bespeaks something as to the antitypical priests, Christ's anointed followers. It bespeaks that what they hear, do and follow is affected by the blood of the ransom sacrifice of Christ. They hear with their best (right) hearing from God's Word that "ye were bought with a price: glorify God therefore in your body"; and "ye were bought with a price; become not bondservants of men". Then they put their hands and feet, to the best of their ability, to use in the service of God, not that of sinful men. Furthermore, since the blood applied to them is that of the antitypical ram of installation of consecration, it means they turn their blood-marked ear to hearing what God's Word says regarding their duties in this priesthood to which God has consecrated or installed them. Then, having heard with the best of hearing, they obediently apply

their right hand or best powers to carrying out those duties and they walk in the way of Jehovah's service, in the footsteps of their High Priest whose blood redeemed them. This means, in simple terms, that they offer "spiritual sacrifices" to God by showing forth his praises: "So that you may declare the virtues of him who has called you out of darkness into his wonderful light."—1 Pet. 2: 5, 9, *An Amer. Trans.*

¹¹ The filling of the priests' hands was illustrated in the typical procedure which was first performed by Moses. "And he took the fat, and the rump [the ram's fat tail], and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: and he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD." (Lev. 8: 25-28) "They were an installation-offering for a soothing odor, a sacrifice to the LORD."—*An Amer. Trans.*

¹² Since Moses is spoken of as waving these things of the consecration offering, he evidently put his own hands beneath those of the priests as they waved the things of the consecration offering to and fro before the Lord. To conform to this picture, Christ Jesus was installed as High Priest in order to present the precious value of his sacrifice to God; and everything in connection with that sacrifice he waved before Jehovah God, in a continual presentation.

¹³ In the picture it was the fat and vital organs of the installation ram that were waved. This foreshadowed that, in carrying out the priesthood into which he was installed on earth, Jesus presented his sacrifice with heated zeal, keeping his mind upon what he was doing according to the Word of God, with pure, wholesome thoughts. He did not pull away his shoulder from God and his service, but served God with the strength of his best shoulder. For such faithfulness, "the government shall be upon his shoulder." But what about the cereal offering, that is, the unleavened cake, the oiled bread and the pancake (wafer) that were also waved? Jesus' words explain them: "The bread that I will give is my flesh, which I will give for the life of the world." (John 6: 51) Like the high priest of Israel, who offered the

11. How did Moses then fill the priests' hands and thereafter make a burning upon the altar?

12. What is pictured by Moses' waving these things before the Lord with the priests?

13. What did the waving of the fat, the liver and kidneys, and the right shoulder, and the cereal offering, picture?

9. What was typified by applying the blood to Aaron's right ear, thumb and great toe?
10. What does applying the blood to the right members of Aaron's sons typify?

fruitage of the cereal grains, Jesus brought forth the 'fruits of the kingdom'. He did so by expending himself in the flesh to bear the message and works of the Kingdom to the people. This fruit was free from the leaven of sin and religion such as the leaven of the Pharisees and Sadducees. His fruit was seasoned or permeated with the "oil" of God's spirit; and it was of fine quality and well done, pleasant like a wafer.

¹⁴ Aaron's sons joined in waving the consecration offering. So, too, Christ's anointed followers join him in serving God with zeal, and with attentiveness of mind and pure hearts, and with the strength of their united shoulders. Everything they can offer to God really comes through Christ Jesus, who is both the High Priest and the Greater Moses. From Christ Jesus they receive the testimony, or the "fruits", of the Kingdom, and then, in the power of God's spirit and free from the sinful leaven of this world, they bear forth the Kingdom fruits to the people of goodwill for their spiritual food. All this they continually wave before God in his service, to be at last consumed in His service. It is as an "installation-offering with a soothing odour, a fire-offering to the Eternal". (*Moffatt*) Its acceptableness to God continually marks and distinguishes his true priesthood who serve him through Christ Jesus.

¹⁵ The next action of Moses becomes understandable when we remember that God has raised up a prophet like Moses from his Israelite brethren, namely, Christ Jesus the Greater Moses. (Deut. 18: 15-18; Acts 3: 20-23) "And Moses took the breast [of the installation ram], and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses." (Lev. 8: 29) The ram's breast, containing the heart, was Moses' assigned portion. His waving it before Jehovah corresponds with Jesus' loving the Lord God with all his heart. He showed his love by keeping God's commandments and faithfully carrying out his agreement to do God's will. Here again he was an example to his followers.

¹⁶ "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." (Lev. 8: 30) Aaron had already been anointed in his high-priestly garments with the holy anointing oil, and both he and his sons had already had the consecration ram's blood daubed on their right ear, thumb and great toe. Now the blood

and oil, evidently in mixture, are sprinkled by Moses upon the entire priesthood in their official garments. The garments are what serves to identify or distinguish an official servant or honored servant; and in this picture the garments distinguished the high priest and his corps of underpriests. Sprinkling, then, the blood and oil upon the officially clothed priests was a way of telling us in advance that Christ Jesus and his anointed followers would be identified by the blood of the ransom sacrifice and by the spirit of God; their service to him would be connected with the blood and the spirit and would be distinguished by these. The blood of Jesus' ransom sacrifice and the holy spirit which comes from God through Jesus are two essential factors in the installing of Christ's followers as his underpriests or members of his "royal priesthood".

COMPLETED IN FAITHFULNESS

¹⁷ After the foregoing procedure there still remained some portions of the flesh of the ram of consecration. "And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded."—Lev. 8: 31-35.

¹⁸ That whole set of instructions shows that the consecration or installation or filling of the priests' hands with power and authority to serve God must be carried out faithfully to a completion.

¹⁹ First of all, the installation ram must be completely consumed, either by eating or by fire. The portions of the ram that had not been burnt upon the altar or given to Moses as his part were to be boiled and eaten by the newly ordained priests as their appointed portion. (Ex. 29: 27, 28) They were to eat it "together with the bread in the installation basket". (*An Amer. Trans.; Rotherham*) What they could not eat before the following morning was to be devoured by fire. Nothing was to remain. The fact that the Lord God commanded them to eat part of the ram boiled, together with most of the foodstuffs in the

14. What was pictured by Aaron's sons' joining in waving the consecration offering?

15. What was pictured by Moses' waving the ram's breast before the Lord God?

16. What was taught by Moses' sprinkling the officially clothed Aaron and his sons with the mixture of blood and oil?

17. What was done with the remainder of the ram's flesh, and how long must the priests abide at the tabernacle door?

18. What do these instructions show?

19. What was pictured by the fact that it was the portion of the priests to eat the ram's flesh boiled and from the basket of breadstuffs?

basket of installation, points to the comforting fact that Jehovah God would provide for the nourishment and sustenance of his "royal priesthood" while engaged in his service. Primarily, the nourishment would be of a spiritual kind, to keep them strong and healthy as new creatures begotten of God by his own spirit. However, their earthly provision while they were serving God in their fleshly bodies would also not fail, but would always be ample, with possibly some to spare. The apostle Paul, who was one of Christ's underpriests, so states, saying: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13, 14) Jesus said that workmen deserve their food or meat.—Matt. 10:10; Luke 10:7.

²⁰ The installation requirements confined the priests somewhat. For seven days they must not leave the court surrounding the tabernacle, but must faithfully keep close to the tabernacle doorway, for they were tabernacle servants. God's orders to Moses, at Exodus 29:36, 37, tell what was done on those days: "And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar; and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." This meant that from Nisan 1 to 7 of that year 1512 B.C. those priests whose ordination or installation was being perfected or completed must abide at their posts at the tabernacle and never go outside the court inclosure. Day and night they were to keep at their posts. "For seven days you must never leave the entrance to the Trysting tent, till the days of your installation are over; the installation is to last for seven days." (Lev. 8:33, *Moffatt*) Even so, Christ Jesus on earth never forsook his post of duty till death; he completed a period of duty corresponding to the seven days of installation. Hence when he was raised from the dead he was perfected as High Priest in heaven for evermore. Likewise with Christ's anointed followers: they must complete a perfect period of installation or consecration symbolized by the "seven days". In ministering to others the Word of God, they must be "faithful unto death". Then they will be perfected in the resurrection.

²¹ "So Aaron and his sons did all things which the Lord commanded by the hand of Moses." (Lev. 8:36) At the end of the seven days or week of installation God completed his consecration of them to the priest-

hood: "for seven days shall he consecrate you." (Lev. 8:33) They were then qualified priests, with their hands filled with power and authority to offer sacrifices and gifts to the Most High God and to teach and instruct his people in His law and Word.

²² At the close of Jesus' three-and-a-half-year ministerial work on earth, after having faithfully endured all the sufferings in order to vindicate his Father's name and sovereignty, he was fully qualified as Jehovah's High Priest. Therefore God fully consecrated or perfected him by raising him to life in the "first resurrection" to the highest heavens, to His very own right hand. Likewise, all Christ's followers who will finally be perfected as his underpriests in the skies will be those who stay faithful at their God-given posts of duty on earth, serving God at his spiritual temple, ministering to others with His Word. When God's kingdom is set up, and when the High Priest Christ Jesus comes to the temple for the judgment of the house of God, those having endured the trials and having faithfully finished their earthly service are raised from the dead to partake in Christ's resurrection, "the first resurrection." (Rev. 20:5) They will thus be fully consecrated or perfected as his underpriests in the heavens. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) During those thousand years of Christ's reign the benefits of his ransom sacrifice and of his High Priesthood are due to come to mankind in full measure.

THE INSTALLED PRIESTS BEGIN SERVING

²³ Whether that installation service was ever repeated at putting a new high priest in office, as, for instance, Aaron's son and successor Eleazar, we do not know. There is no record. (Num. 20:23-29) But it was not absolutely necessary to repeat it, because the one initial installation was sufficient to put the Aaronic house and all its male offspring into their priestly office once and for all, to continue down till the arrival of the true and everlasting High Priest. The thing to note is that, just as soon as the consecration or installation was finished and perfected, the Aaronic priests were set to work without Moses assisting them physically. Hence the day following their completed consecration Aaron and his sons undertook their sacrificial work, namely, on Nisan 8 of 1512 B.C. "And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

20. How long must the priests abide within the court enclosure without leaving, and what does this typify?

21. When were they qualified priests, and in what sense?

22. When and after what are the antitypical priests fully qualified and perfected?

23. (a) Was that installation service ever repeated? (b) What began on the eighth day?

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat [or cereal] offering mingled with oil: for to day the LORD will appear unto you."—Lev. 9: 1-4.

²⁴ It is true that Jehovah God had consecrated, installed, perfected or qualified Aaron and his sons as priests by the close of the week of installation. But now he must also confirm that fact before all the people for whom they were to minister as priests. He must confirm them in their priesthood before all those who expected to have approach to God through them. Hence if the Lord God would visibly appear or make a display before all Israel after the first sacrificial performance by Aaron and his sons, that would give the Israelites firm proof that these had been accepted and installed of God as His priestly servants. The first sacrificing that he had his newly installed priests do corresponds very closely with what he had prescribed for the yearly day of atonement.* (Ex. 30: 10) But during the first year that the Israelites spent in the wilderness of Mount Sinai there had been no tabernacle of worship yet set up. Now indeed the tabernacle was erected, but the regular annual day of atonement was six months and two days off, namely, on the tenth day of the seventh month (Ethanim 10, 1512 B.C.). However, if the newly consecrated priests were to begin serving, there was no better service with which to start than an atonement service. Typically the Israelites were in an unclean state before Jehovah God. For one thing, during the previous year they had committed a national sin with the golden calf which they set up and worshiped during Moses' being away for forty days in the mountain to receive the law of God. An atonement procedure was therefore very suitable now. Likewise to atone for mankind's sin Jesus' sacrifice was most suitable.

²⁵ Aaron the high priest took the "young calf", or bull-calf, for a sin offering. It symbolized the perfect human creature who was marked for the ransom sacrifice, namely, the man Jesus, particularly because his sacrifice brings benefits first to the church class, pictured by Aaron's sons and the rest of the tribe of Levi. The "kid of the goats", or he-goat, which the combined other tribes of Israel brought for sacrifice also pictured the perfect human sacrifice, Jesus, at the age of thirty years, at which time he was baptized in the Jordan river. But this he-goat pictured

his sacrifice as bringing redemption from sin to all believing men of good-will outside the church of Jesus' anointed followers or underpriests.

²⁶ The other animal victims that both Aaron and the non-Levitical tribes of Israel brought also pictured the one and only sacrifice of Jesus, but pictured it from various standpoints as to what it accomplishes or obtains. In support of this understanding are the apostle Paul's words: "But when Christ appeared as a High Priest of the blessings that are to come, He entered through the greater and more perfect Tabernacle (a tent not built with hands—that is to say, which does not belong to this material creation); and by means of His own blood, not the blood of goats and calves, He once for all entered the Holy Place; thus securing an eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who through the eternal spirit offered Himself to God, free from blemish, purify your consciences from lifeless works to serve the living God?"—Heb. 9: 11-14, *Weymouth*.

²⁷ Once again, on this eighth day, the general congregation of Israel gathered to the east of the tabernacle, in front of the broad gateway of the court. The skillfully woven hangings of the gate were drawn aside, and now the Israelites can look inside the court and see their newly installed high priest and his attendant sons go into action, undertaking their first sacrificial service for the nation. Above the tabernacle there hovers the tall pillar of cloud betokening the invisible presence of Jehovah God. How will he appear before the children of Israel at the close of the sacrificial service? is the question. We watch to see. "And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you." (Lev. 9: 5, 6) Yes, Jehovah will confirm the obedient work of his priests.

²⁸ Listen, now, to hear for whom the bull-calf is to be offered as a sin offering. "And Moses said unto Aaron, Go unto the altar, and offer *thy* sin offering, and *thy* burnt offering, and make an atonement for *thyself*, and for the people [of the tribe of Levi]: and offer the offering of the people [of the other tribes], and make an atonement for them; as the LORD commanded. Aaron therefore went unto the altar, and slew the calf of the sin offering, which was

*See "Atonement for the New World", *The Watchtower* August 15 and September 1, 1942.

24. (a) The installation of the priests being over, what must God now confirm to the Israelites? (b) Why was an atonement service now appropriate?

25. What was symbolized by the young calf and by the kid of the goats for a sin offering?

26. What did the other animal victims that Aaron and the children of Israel brought typify?

27. What did the congregation of Israel do at the opening of that eighth day's proceedings, and with what event in view?

28. For whom was the bull-calf offered as a sin offering? and how did Aaron dispose of it?

for himself [as representative of his house and tribe]. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: but the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp."—Lev. 9:7-11.

²⁹ Here the disposal of the bull-calf of the sin offering has the same meaning as the disposal of the bullock which was used in the installation of the Aaronic priesthood.* Jesus is the true sin-offering, of whom those animals were advance types. "For him who knew no sin, [God] made a sin-offering on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, *The Emphatic Diaglott*) As the victim for the sin offering was slain at the right or north side of the altar of sacrifice in the court surrounded by white-linen hangings, so Jesus was slain upon earth but within God's righteous arrangement. Jesus was righteous, being without blemish in a human sense, no less than the typical animal victim was without blemish as a bull-calf. His blood provided sin-atonement for all believers of humankind. "For," says God, "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11) In harmony with this fact the victim's blood was applied by the high priest Aaron to the horns of the altar and poured out at its base. Does this not well show that nothing can be offered in sacrifice to God except upon the basis of Jesus' blood which washes away the believers' sins?

³⁰ The burning of the sin-offering's fat, kidneys, and flaps of the liver upon the blood-marked altar bore witness that Christ Jesus applied himself with strength and earnestness to God's service, keeping it uppermost in his inward thoughts, and yielding to it the abundance of his weight and influence. The dragging of the rest of the carcass of the victim to a place outside the camp of Israel, and burning it there, bore witness that "thus it behoved Christ to suffer". As he said to his disciples who were sorrowing at the unjust court trial, condemnation, sufferings on the tree, and death of Jesus of Nazareth: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26, 46) He underwent all such sufferings as an outcast in the eyes of the religious leaders of the congregation of Israel. He was an ill-smelling savor of death to them,

like a burning bull-carcass, and hence was condemned to death by them as a godless malefactor outside of the camp of God's people. Such reproach and suffering were for a proof of his integrity to God, testing whether the Devil could turn him into rebellion against God because of the sufferings that God permitted the Devil's crowd to bring upon him. But just as the rich fat and inward organs of the sin-offering victim were burned with acceptance on the altar while the carcass was burned outside the camp, Jesus was faithful to God in his inward parts while he was undergoing all such reproach, abuse and suffering even to the death. From Jordan to Calvary he was yielding up a sweet, soothing, acceptable odor of sacrifice to God from amid the fires of the altar.

³¹ That Jesus' sin-atonement sacrifice was successfully rendered to God and was pleasing to Him was foreshadowed by what next followed in the type, namely, the sacrifice of the "ram for a burnt offering" which Aaron the high priest had provided. "And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar." (Lev. 9:12-14) This sacrifice was offered up in connection with and after the sin offering for Aaron and his household. It confirms God's full acceptance of the sin offering, the same as in the case of the ram for a burnt offering sacrificed during the installation of the Aaronic priesthood. (See page 180, ¶ 5-7.) Christ Jesus as High Priest ascended to heaven with the value of his human sin-offering and presented it in the personal presence of Jehovah God, and God's acceptance of this was markedly made evident by his outpouring of His holy spirit upon Jesus' faithful followers, to make them his underpriests. (Acts 2:22-36) These gain spirit life in heaven.

BENEFITS FOR NON-PRIESTLY HUMANKIND

³² Next in the order of that ancient day in the wilderness of Mount Sinai came the sin offering made by the installed priests for the non-priestly tribes of Israel. Their he-goat was slain by Aaron as the qualified high priest. "And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first [the bullock for the Levites' sin offering]. And he brought the burnt offering [a calf and a lamb], and offered it according to the manner [of burnt offerings]. And he brought the meat offering, and took an handful thereof, and burnt it upon

*See *The Watchtower* of June 1, 1946, page 171, ¶ 37-40.

29. What does this disposal of the bull-calf typify, particularly as to killing it and applying its blood?

30. What was typified by burning its fat and vital organs upon the altar while its carcass, etc., were burned outside the camp?

31. What was typified by the disposal of the ram for a burnt offering?

32. What was then offered for the children of Israel? and whom do they therefore typify?

the altar, beside the burnt sacrifice of the morning." (Lev. 9:15-17) Now, this sin offering was for the sins of the tribes of Israel outside of the tribe of Levi. Hence the camp of Israel pictured all those of humankind, outside of God's "royal priesthood", who will avail themselves of Jesus' ransom sacrifice by faith and obedience. The camp, therefore, represents those of humankind who are brought into harmony with Jehovah God by means of Christ's redemptive sacrifice and his millennial kingdom and who thereby gain eternal life on the paradise earth.

³³ Just as the people's sin-offering came after the one for Aaron and his household, so all believers of humankind outside of the "royal priesthood" receive the benefits of Christ's sin-offering after the members of His priesthood. Those of the priesthood get the atoning benefits now, during this period from Pentecost down to the end of this world at Armageddon, for God now justifies them to life by reason of their faith in Jesus' blood and its worth. But the benefits of the one Sin-offering do not halt with qualifying these for the royal priesthood; the benefits therefrom are extended afterward to believers of humankind during the thousand-year reign of Christ Jesus as God's King-Priest. That would mean, after the battle of Armageddon, which rids the earth of Satan's wicked organization and clears the way for Christ's rule over mankind without interference.

³⁴ The people's burnt offering of the young calf and lamb gave evidence of Jehovah's acceptance of the sin offering in their behalf. In the antitypical sense the evidence of God's acceptance of the greater Sin-offering in mankind's behalf will shortly be given, after Armageddon. To add to the evidence of God's acceptance there was a meat offering, or cereal offering, of which Aaron burned a handful on the altar together with the animal victims. This pictured that the sin offering bears fruit or produces acceptable results, for the life-nourishment of the people. Those of humankind who gain everlasting life on earth in the New World of righteousness exercise faith in God's acceptance of the propitiatory sacrifice of his dear Son, and they partake of its precious life-benefits the same as the church of the underpriests have done. The apostle John shows such benefits will be available to mankind gaining earthly life in the new world, when he writes to the church: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

³⁵ One further fact must be shown with regard to

the great Sin-offering from which humankind gets everlasting benefits. This fact was foreshadowed by the final set of animal victims which the high priest Aaron slaughtered. These made up what were called "peace offerings". Some prefer to call them the "thanksgiving sacrifice"; others, the "recompense offering". A peace offering could be sacrificed as an expression of thanksgiving. It was to be an "offering made by fire, of a sweet savour unto the LORD". (Lev. 7:11-15; 3:1-5) Thanksgiving would be a due recompense to the Lord God for the everlasting good derived from the sin offering; and the peace offering testified that thanksgiving was recompensed to God for having brought the sinner into peaceful and spiritually prosperous connections with Him through the sin offering of Christ Jesus.

³⁶ Accordingly the high priest Aaron proceeded to the peace offerings, now that the sin offering and the burnt offering were taken care of. "He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump [the ram's fat tail], and that which covereth the inwards, and the kidneys, and the caul above the liver: and they put the fat upon the breasts [of the bullock and the ram], and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded."—Lev. 9:18-21.

³⁷ This typical sacrifice gives certain promise that the believers of humankind, typified by the non-priestly tribes of Israel, will continually offer to Jehovah God their thanksgiving for opening up the way to peaceful relations with him by Jesus, his Sin-offering. They cannot enrich him any, but they will be anxious to recompense him by manifesting their gratitude through Christ Jesus, giving themselves in full dedication to God through him. And the High Priest Christ Jesus will present their thankful dedication before the Supreme Being. Already, the thousands of "men of good will" who are hearing the message of God's kingdom by Christ Jesus are expressing their thanksgiving to God. They do so by dedicating their lives for all time to Him and daily singing forth his praises by preaching the Kingdom gospel. This brings them advance blessings now.

³⁸ "And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings." (Lev. 9:22) What this blessing asked

33. What was pictured by the fact that the sin offering for Aaron and his house was offered first and the people's sin offering after that?

34. What was typified by the offering up of the people's burnt offering and their cereal offering?

35. Why were the peace offerings so called?

36. How did Aaron dispose of the victims for the peace offerings?

37. What did the offering of such peace offerings typify? and how are "men of good will" already offering thanksgiving to God?

38. After having finished with all the offerings, what did Aaron then do and what did this symbolize?

for upon those accepting redemption through Christ Jesus is shown by the following: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." (Num. 6: 22-27) This blessing will come upon humankind in its fullness during the thousand-year reign of Christ Jesus, who is the Seed of Abraham in whom all families of the earth are to be blessed. As Aaron gave the people Jehovah's blessing after having done with the people's sin offering, burnt offering and peace offering, so this Kingdom blessing upon mankind will accompany the release at that due time of the benefits of Jesus' precious Sin-offering. It will lead believing humankind eventually to justification to everlasting life.

³⁹ To crown that ancient day of the opening activities of the newly installed priesthood Jehovah manifested his confirmation of them in office. "And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." (Lev. 9: 23, 24) If Jehovah had not accepted this ordained priesthood as true and qualified, he would never have sent out his miraculous fire from the pillar of cloud above the tabernacle and devoured the remainder of the sacrifices upon the altar. Since the tabernacle had been standing just eight days, that was the first entry by Aaron, accompanied by Moses, into the Most Holy of the tabernacle, before God's presence resented there. Hence their entry foreshadowed Jesus' ascension to heaven and his appearing there in Jehovah's glorious presence with the merit of his earthly sacrifice. Their coming forth alive and blessing the people pictured

the coming of Christ Jesus, who is both the High Priest and the Greater Moses, into his thousand-year kingdom of blessing for humankind. "And as it awaits men [the priesthood] to die once, but after this a judgment; so also the Anointed One, having been once for all offered for the many, to bear away sin, will appear a second time without a sin-offering, to those who are expecting him, in order to salvation."—Heb. 9: 27, 28, *Diaglott*.

⁴⁰ About 485 years after that fiery demonstration of God's accepting the Aaronic priesthood, he caused fire to fall from heaven and to burn up the sacrifices upon the altar at Jerusalem, proving that he accepted the temple then being dedicated by King Solomon; and the glory of Jehovah filled the temple and the people fell down and worshiped him, saying: "For he is good; for his mercy endureth for ever." (2 Chron. 7: 1-3) Jehovah's miraculously enkindled fire consumed all the sacrifice, demonstrating that he had accepted it and would make full use and disposal of it for the benefit of those worshipping there through Christ Jesus. At Armageddon, fiery destruction from heaven will consume the Devil's organization, but during the thousand-year reign of Jehovah's royal High Priest God will manifest to a completeness, to all that live on earth, His acceptance of this faithful High Priest and his sacrifice. The manifestation will be by means of the blessings which will then descend upon the people, relieving them of sin and its death-dealing effects, till at last they arrive at human perfection in God's image and likeness, with perfect ability to refrain from sin and to do His perfect will. Then no religion or worship of false gods will be permitted on earth by the reigning High Priest and King. Hence their deliverance from sin and death will not be ascribable to any but to the true and living God, who accepts the atoning work of his Royal High Priest, Christ Jesus. For this reason believing and faithful humankind will accept the life-giving ministrations and teachings of this anointed Priest of the Most High and will worship Jehovah as God for ever and ever, shouting His praises.

39. (a) What did Moses and Aaron then do, and what then followed?
(b) What did Moses and Aaron's movements at that time typify?

40. What was typified by Jehovah's fiery manifestation, and by the people's shouting and falling upon their faces?

ISLAND-HOPPING—FROM BRANCH TO BRANCH

OUR last report on the tour of the president and vice-president of the Watch Tower Bible & Tract Society in the Caribbean sea area left them suspended in mid-air in a Pan American Airways plane over the Windward Passage between the islands of Cuba and Hispaniola. Just before sighting Haitian territory the Society's officers, N. H. Knorr and F. W. Franz respectively, ran afoul of rough air currents and a squall of rain. About 9:50 o'clock of this morning of Tuesday, March 19, Haiti's island of Gonave comes to view on their right. Then mountainous territory of Haiti proper appears to their left, and later land becomes visible to their right. Soon we (as

if traveling with them) are passing across the coastline, with Port-au-Prince, capital of Haiti, to our right down below.

It is not long now, and our plane comes safely to earth at the airport. Here we are expecting two of the Society's American representatives, Roland Fredette and Harold Wright, both graduates of the Watchtower Bible College of Gilead and now stationed on Haiti for missionary work. They are at the port to meet us, and with them three native brethren. Despite our inability to speak French we easily get through customs and are quickly on our way in a taxi toward town and the Grand Hotel Oloffson on the mountainside. As we drive into town it is

just teeming with native life, mostly dark-skinned and jabbering either in French or the more popular Creole speech. What would you think of a capital city of 150,000 inhabitants without omnibus or streetcar? Such is Port-au-Prince. Here transportation is either by passenger-hungry taxis or by shaggy burros. Oh! see those native women perched not very ladylike aback those burros and saddlepacks, slung on either side of those plodding beasts. See those open shops and the many handicraft industries that are going on. There, too, are the ubiquitous beggars, and children half-clad or naked for this hot climate. There is the market, where the natives set out their wares and the products of the earth and sell by the penny's worth because the common people cannot afford to buy in larger values from day to day. Many of them are hardened to going hungry for a day or two at a time.

This is a Negro republic, and although it has the place of the smallest American republic it has the densest population in the Western Hemisphere, its 3,000,000 inhabitants being crowded 275 persons to the square mile of land. No wonder life is hard for the majority! No wonder so many, without your invitation, try to thrust their services upon you upon a commission basis! Yet Haiti is one of the lands meant when the prophet Moses, as echoed by the apostle Paul, sang out: "Be glad, ye nations, with his people." And the facts as they transpired to us showed many Haitians were rejoicing with Jehovah's few people among them, despite local hardships, and all because the kingdom of Jehovah by Christ Jesus was set up in the heavens A.D. 1914 for the early relief of afflicted mankind.

We are very glad to see that the Society's missionaries here are well-housed and comfortably situated at Place Jeremié, almost within a stone's throw of our hotel room. Here at their house, in their big double room, a meeting has been arranged for tonight, for just those professing to be brethren. A few minutes after 7 p.m. the meeting begins, with 11 of them in attendance. Our missionary fellow, Fredette, opens the meeting, in French, welcoming the American visitors and then introducing Brother Franz as the evening's first speaker. But who is that young man, that sun-kissed Haitian, standing at his right to translate for him into French? That is a native pioneer of about a month, who became interested in Kingdom truth about a year ago by reading, in English, the Society's book "*The Truth Shall Make You Free*". We met him at the airport, and now he shows us his interpretative ability. Brother Franz spoke on the theme of "islands", with special reference to Psalm 97:1 and Isaiah 42:10. Then after fifteen minutes he introduced the Society's president, Brother Knorr.

This being a trip with organizational objectives, Brother Knorr spoke for the next hour, divided with our youthful interpreter, on the urgent question of organizing the work in all Haiti. So, with appropriateness, he announced the establishment of a new Branch of the Watch Tower Society, on Haiti, and that R. Fredette was appointed to be the Branch servant. Fredette and Wright have been active as pioneers in Haiti since their arrival last August, and their duties and activities since then have made time pass very quickly for these two young men, with no time for homesickness. And now the setting up of the Branch means a big forward step and a convenience for the work in Haiti. And so with a feeling of satisfaction and gratitude all the appreciative brethren went home, traveling through the night before the 10 p.m. curfew law was enforced by the military government at present holding power in Haiti. A downpour of rain after our getting to bed under mosquito nets gave notice of the coming of the regular rainy season, but it also seemed to bespeak that spiritual blessings were likewise raining upon Haiti.

For most of the daylight hours the next day was spent in going over the matters of Branch organization with the new servant thereof. Meantime, also, there is some advertising work carried on in the field, without handbills, newspaper ad, or placards,

and hence mainly by personal visits to interested persons and giving verbal invitations, announcing the public meeting tonight, Wednesday, March 20, at the Branch auditorium. The speaker is to be the Society's president, from America, and the subject, "Be Glad, Ye Nations"; and the time, 7 p.m. How many do you expect at the meeting tonight, Fredette? The reply is: "Oh, about 40 to 45." But the estimate proves wrong, on the favorable side, for all seats are occupied in the main hall, the others standing to the rear or occupying seats in the two adjoining living rooms. All together it is an audience of 74, and with good interest. Our young interpreter has no written translation of the speech and has not previously seen the English manuscript, but he gets along well, being stumped only a time or two for words. The audience hear a good translation of the message in their own tongue. It took almost 1½ hours to get it to them this way, but the time hearing this was well spent. At the close of the meeting they readily accepted the booklet that is offered, *Face the Facts*, in French, and 80 copies are handed out free. Pleasure over this public event and over their gracious reception at the Branch quarters is evident in the expressions of all in attendance. From now on those having book studies in their homes will have reason to show livelier interest, and all will be better disposed to attend regular meetings at the Branch.

Next day is the first day of spring, and it rains. Before breakfast, as we look northward from our hotel porch to the harbor of Port-au-Prince a partial rainbow appears in the sky. Today we are to cross the border into the Dominican Republic, and we inquire about the *mal passe* through which we must fly to Ciudad Trujillo. Our plane is due to fly at 10:55 a.m., but out at the airport we cannot take off then because of bad weather reported at our destination and also a 30,000-foot mist column at the *mal passe*. At noon we board the plane, amid the rain, and take the regular dinner served, while grounded at our embarkation port. But at last a favorable weather report comes through, and about 12:42 p.m. our plane gets off the grounds as we wave good-bye to Fredette, Wright and our interpreter at the port building. We fly over the border lake, but as we get into the pass the mist thickens. As our plane makes a 180° turn we think we are returning to Port-au-Prince, but it manages to keep under or to skirt the mist-cloud, and we get along over a big lake, Lago Enriquillo, and then over Dominican territory. Finally we reach the Caribbean sea and follow the coast-line up to Ciudad Trujillo, which lies at the mouth of Ozama river. In a little more than an hour from the take-off we are safely landing at the airport of the Dominican capital. Here we are tendered a grand reception by fourteen rejoicing brethren, twelve thereof being well-known graduates of the Watchtower Bible College. The six of these graduates who are stationed some 150 miles north at Santiago de Los Caballeros specially come down to join with the six at Ciudad Trujillo for the occasion.

DOMINICAN REPUBLIC

This Spanish-speaking republic of 1,969,773 is predominantly Negro and mulatto. Our next four days here are days of pleasant companionship, service and organizational arrangements. Our first meal, supper, in Ciudad Trujillo is taken at the pioneer home, while it rains and lightens outdoors. Yes, indeed, these pioneers are both aware of and interested in the all-nations convention of eight days, August 4-11, at Cleveland, Ohio, and they bubble over with joy to know they have the freedom to come and will be welcomed. Next afternoon Brother Knorr calls these twelve together at the home for private conference. It was to inquire into their conditions in this foreign assignment and to propose and discuss better arrangements for their comfort and security. They gladly declared in favor of the new arrangements, and they took great courage therefrom to forge ahead with the work here in the future.

The pioneer home is on the second floor at 87 Padre Billini

street. Outside, above the balcony overlooking the street, is fixed a large sign of blocked wooden letters, *Salon del Reino, Testigos de Jehová*, while downstairs at the entrance to the staircase is posted a glass-covered sign announcing the weekly meetings of these witnesses of Jehovah and extending an invitation to these free meetings. By rearranging their dining-room and adjoining sitting-room, the pioneers convert it into a commodious Kingdom *Salon*. Tonight (March 22) being Friday, it is service-meeting night, and eight o'clock is the hour. The company servant is College graduate L. Johnson, who, with his wife, was the first to come down here in April of last year. Four others came here in later months; and the six pioneer missionaries at Santiago have been in the land just about a month.

The company servant has so arranged his service-meeting program to have all twelve missionaries take part, in Spanish, in the meeting, besides a couple of Dominican brethren, this taking up the first half-hour. It included the day's Bible text and comment, a discussion of an *Informant* article and service, three field experiences, then a treatment of Organization Instructions, and finally a demonstration of sidewalk work with the Society's magazines, in which five of the pioneer girls took part. It was a delightful half-hour for the 25 of us present, even for the Society's president, who does not speak Spanish. But now his turn on the program came, to finish off the hour of meeting. Faithful to the purpose of this business trip, and using his traveling companion as his translator, Brother Knorr addressed the brethren on the need of activity in the field according to Organization Instructions, and spoke of the bright outlook for a larger ingathering of the Lord's "other sheep" in this part of the Caribbean sea area.

In the Ciudad Trujillo company organization, besides the special pioneers, there are ten company publishers, all proceeding according to Organization Instructions. The company is well organized, as evidenced by their use of the Society's forms for reporting and checking up on field work, and also by the signs in the Kingdom Hall denoting several departments for rendering various services to the field publishers. Saturday afternoon is the weekly time for the street-corner work with the magazines; and it brought pleasure to hear how well the magazines take with the public. All of us rejoiced at the Lord's provision for the speeding up and enlarging of the work in this republic, namely, by the establishment of a Branch office here to directly supervise the work. Under appointment by Brother Knorr as president, Brother Zene Caryk was temporarily put in as Branch servant until the permanent servant thereof arrives.

The brethren were not asleep to the big opening for a public lecture to be served by the Society's president among them, and again here, as at Port-au-Prince, the effectiveness of advertising such public lecture by word of mouth was demonstrated. Only the persons of good-will were thus invited. Through a misunderstanding, these were not instructed to bring along friends and relatives. Sunday, at 3 p.m., was the announced time. Certainly no disappointment was due to be registered when an audience of 75 assembled at the *Salon del Reino*, in the face of a threat of rain. The *Salon* was filled, and all gave rapt attention indeed as Brother Knorr made his eighth delivery of the lecture "Be Glad, Ye Nations". Despite the translation into Spanish requiring the speech to take more than an hour and a half to deliver, the hearers said they could have listened longer. They applauded appreciatively at the close of the speech; and after dismissal the *Salon* hummed with enthusiastic and animated conversations, dampened not one whit by the shower of rain outside. (Dominicans do not like to get their heads wet.) Though many attenders already have the literature, booklets were placed with the audience, some free and others on contribution. The Branch servant's wife rejoiced because 17 of the 22 persons upon whom she makes back-calls and conducts book studies came out for the lecture.

Supper that evening at the Branch quarters could be eaten with gusto by all the missionaries around the table. Thereafter came

the spiritual food, and Brothers Franz and Knorr joined in serving them the treatises which have since appeared in *The Watchtower*, namely, "The Great Shepherd and His Little Flock" and "The Good Shepherd and His Other Sheep". Then Brother Knorr went on to give a more direct admonition to these missionaries to "walk circumspectly" in their foreign assignments. Let them make straight paths for their feet lest they be entrapped by the scheming adversary and his worldly allurements. By purity and faithfulness of conduct they will give the enemies no cause for reproaching the truth and Jehovah's organization. Their undivided attention to the blessed work on which they have been sent forth will be their safeguard and will bring them many compensating joys and blessings.

PUERTO RICO

Next day, Monday, March 25, allowed for some further companionship. This was with fifteen of our brethren out at the airport as we waited for our PAA plane to put into port and then to take off. At 12:31 p.m. it rose into the air, with our tourists aboard. In about forty minutes it had reached the eastern coast and was sailing across the Mona Passage, which separates the island of Hispaniola from Puerto Rico. In less than half an hour we reach the northwestern tip of this United States possession, and then our plane courses along the north coast past Arecibo and other coastal towns. Then the island's capital comes into view, with its suburbs, San Juan on an artificial peninsula which almost encloses a fine harbor; then the Puerto de Tierra section, and then the larger section of Santurce. San Juan the old capital is really on an island connected with the mainland by bridges at the east. Shortly after 2 p.m., E.S.T., amid rainfall, our plane grounds at the airport. It is on what is called Isla Grande, which juts out into the harbor.

With our brethren who came out to meet us we hasten as quickly as possible out to the pioneer home in Santurce, and we get there a few minutes before an event, at 3:15 p.m., E.S.T. It is a 15-minute transcribed program, broadcast over station WIAC, of 580 kilocycles and 5000 watts. The transcription, in Spanish, was made by Leo VanDaalen and wife, and Gordon Kammerud, graduates of the Watchtower Bible College of Gilead and now residents at the pioneer home. With us they listen to their own transcribed program. It presented a brief musical introduction and then a three-way conversation about the activities of those witnesses of Jehovah in town to announce and advertise the public address tomorrow night by N. H. Knorr on "Regocijao, Oh Naciones", at the Ateneo Puertorriqueño in San Juan. The transcription was excellent and left us all grinning with pleasure. At the pioneer home living was somewhat crowded, four new College graduate missionaries having arrived here by plane just four days ahead of us. In a small dining-room fourteen of us take supper together. After that comes Brother Knorr's special conference with the missionaries stationed here. When he apprises them of the establishment of a Puerto Rican Branch office, they break out in joyful applause. Raymond V. Franz is announced as Branch servant, and Leo VanDaalen as servant of the pioneer home. Suitable housing quarters are now ordered for this enlargement of the work. Of course, too, these missionaries rejoiced to learn of their freedom to attend the 1946 convention at Cleveland, Ohio, if financially able. So we may hope to hear from some Puerto Rican delegates during the sessions of that all-nations get-together.

Arrives the public-lecture day, Tuesday, March 26. We have advanced our watches an hour to agree with Atlantic Time in effect here. A 9 a.m. service assembly, led by L. VanDaalen, brings together a number of Kingdom publishers, just nineteen of us; but an afternoon assembly will also be held for others then free to get out into the field work. All together, 65,000 handbills had been printed, and now only 18,000 remained to be distributed. Also there were sets of hand-painted placards for

thirteen information walkers to wear while putting out handbills. This was quite a novel sight for San Juan. Some Americans gnashed with their teeth to see the work with the placards and with the *Watchtower* magazines boldly to the fore down here on this island as well as up in the United States. Just the same, the magazines place well, and the handbills all went out fast into eager hands. And did you notice that big banner stretched across Ponce de Leon avenue, a ways down the avenue from the Ateneo Puertorriqueño? There is another banner like it announcing the public address, stretched across Fernandez Juncos avenue. Both banners were painted by one of our missionary girls. Besides, 250 special letters of invitation were mailed out to persons of good-will, and today there is a small announcement about the lecture in the newspaper *El Mundo*. Several spot announcements are also broadcast over the radio. How will Puerto Ricans respond to all this advertising? Will they fill the Ateneo's 192 seats?

The day quickly passes with all its activities, and then at 7:50 p.m., after we have indulged the tendency of the Puerto Ricans to arrive after the announcement time, the public meeting gets under way at the Ateneo. All seats are filled. Many persons stand, while others are accommodated with chairs out in the reception lobby lengthwise of the auditorium. It makes up a crowd of 260! There are folks here from Arecibo on the north coast and Ponce on the south coast, and from Rio Piedras and elsewhere. The audience warms up to the speech, many being able to enjoy it both in the English and in the Spanish translation. They do not hold back from applauding, and at the dismissal of the meeting they are brimming over with elation of feelings and with the joy and rejoicing to which Brother Knorr's speech has stirred them up. The booklet *Freedom in the New World* (in Spanish) is given out free, to the number of 216 copies. The event exceeded our best expectations!

We spend one more day in Puerto Rico, namely, Wednesday, March 27. In moving about we squeeze in a brief visit to the notorious "Fangito" section on the mud flats of the harbor, to see for ourselves this section where our missionaries have worked. The filth and low living conditions of this "Fangito" have caused much untoward talk against the United States' occupation of the island. But even in other parts of the city a nice business frontage along the sidewalks will be nothing but a screen to degraded slums of the common people behind. Nevertheless, into all these quarters Jehovah's witnesses penetrate with their uplifting Kingdom message of hope, comfort and gladness. Puerto Ricans are proud of their otherwise beautiful island, and some day God's kingdom will transform it into more of a Paradise than they already consider it to be, with perfect moral and living conditions prevailing therein.

Since our plane is not due to leave till an hour past midnight, the time allows for us to attend the Wednesday night service meeting in the living-room of the pioneer home. All present make up a gathering of 39. Due to an extra feature on tonight's agenda, the service meeting is confined to a half-hour, but it is both well planned and well executed, in Spanish. After a few minutes the weekly course in Theocratic ministry follows, with the instruction talk presented by a College graduate and then a student talk of 6 minutes by a Puerto Rican company publisher, followed by a constructive criticism of his presentation. Now comes the extra feature as Brother Knorr during the next hour exhorts the brethren on to faithful activity in preaching the gospel. He cheers them with proofs of God's blessing upon the work in other lands, notwithstanding the global war. Near the end he announces and exhibits the new Spanish bound-book *El Nuevo Mundo* (*The New World*), as a climax to his exhortation to them all to keep their integrity toward God.

Bidding the brethren farewell at the pioneer home, we start out for the airport, accompanied by four of the missionaries, and get there not long before midnight. Toward 1 a.m. of the newborn

day, Thursday, March 28, our plane arrives and fuels up. We get aboard, and at 1:12 a.m. we are off the ground, bound for the isle of Trinidad, that British colonial possession hugging the northeastern coast of South America near its delta of the Orinoco river. On into the night we fly. At 3 a.m. our stewardess comes by and tells us how "WONDERFUL" it is that we are not to make a stop at St. John's on Antigua island, but that by taking a more direct route we shall reach Port of Spain on Trinidad an hour earlier. We gaze out our window and see the moon rise, low in the southeast heavens, just a thin sliver of the decreescent moon coming up and climbing into the starry sky. Ten minutes before 5 a.m., and there below to our left we see an island of bluish-white light in an ocean of darkness. Yes, that is the city of Port of Spain on Trinidad's west coast, but we fly on inland 16 miles eastward to Piarco airport and land at 5:02 a.m. As we taxi toward town the day breaks and we enjoy seeing early morning sights along the way.

Port of Spain has a mixed population of 100,595. It lies mainly on a flat area and is backed by an arc of undulating hills. Its government post office is the most imposing building. At 7 a.m. Gilbert L. Talma drops in on us at the Queen's Park Hotel. He has been the Society's servant of the Trinidad Branch since 1932, and was here when the government put a ban on *The Golden Age* and other WATCHTOWER publications in 1936. There was a public meeting in protest against this ban in 1940, shortly after World War II began, but down till April 10, 1945, no action toward granting relief was taken by the colonial government. Then a petition was circulated and signed by 20,851, petitioning for freedom of worship and press for Jehovah's witnesses in Trinidad. This was submitted to the secretary of state for the Colonies at London, England, on September 11, 1945. In view of such action and the rising sentiment locally, the Trinidad government quit its stalling and raised the ban last November. WATCHTOWER literature has since been circulating, but many persons seem not to know the ban has been lifted.

Port of Spain is to hear the message "Be Glad, Ye Nations". We are aware of that as we go through town and see the placards in windows of stores, yes, of Roman Catholic proprietors too, and the posters pasted here and there, and also the bumper signs on front and rear of the city's open-air streetcars. A drop in at the Branch quarters at 64 Frederick street brings us in contact with a number of native advertisers and also James and Bennett Berry and F. L. Pate and Alexander Tharp, these four being Watchtower College graduates. Brother Tharp arrived just last Sunday, but the Berry brothers and Pate came over from their assigned territory on the island of Barbados and have been here since March 10. Before their coming the Trinidad brethren thought they could not do information marching with public-lecture placards; but now with the encouragement of these missionaries they undertook this innovation and gave Port of Spain an eye-opening surprise. For the various uses 350 placards were provided, besides the 300 posters. A first printing of 20,000 handbills was exhausted and was followed by a second printing of 20,000, and this by a third printing of 20,000 more. Since Monday the distribution has been going forward. Even out at the airport it was known about the lecture, and the immigration officer there inquired about it of Brother Knorr on going through the regular formalities of entry. As for newspapers, three of the local business concerns freely contributed their advertising space in the papers for announcing the lecture, one concern three times, a second concern twice, and a third once. Also on the St. Vincent street side of the Globe Theater, the motion-picture house where the lecture is to be given, a big banner is displayed.

Saturday, March 30, the two-day assembly of Jehovah's witnesses in Port of Spain began. For this the Globe Theater was obtainable for only mornings and till 3 p.m. Hence the evening meetings were scheduled for the Princes Building facing the

Queen's Park Savannah, just a short distance from our hotel. About 9 a.m. the Assembly began at the theater, and 462 were in attendance. There were brethren from various outside islands, Dominica, Barbados, Antigua, and Tobago. Without piano or orchestra accompaniment they started off singing "Take Sides with Jehovah"; and what a treat it was to listen! The day's text and comment, and prayer, and then experiences by pioneers, followed in order. After a brief address of welcome Brother Talma introduced the Society's visiting president. Brother Knorr unburdened himself of the load of love and greetings from the Brooklyn Bethel family and of all the brethren met in Europe and along his route to this island. Then he discussed the individual Kingdom publisher as being the basic unit in God's visible organization of "his people". He showed the requirement resting on each and all of God's people to be publishers of His name and kingdom. We consider no man as "most important". We are not following any man, but the Lord Jesus, and we are carrying out instructions according to God's Word. Worldly governments, such as that in Trinidad, may ban the Kingdom literature and the legal organization of God's people, but such political governments cannot succeed in muzzling the mouths of the individual Kingdom publishers whom God has commissioned to preach and be His witnesses.

During the past year there were 130 to 150 publishers in Trinidad, and in all the British West Indies there have been about 350 publishers. There exists the need of better organization of all these for the larger work ahead. So the conventioners rejoiced when Brother Knorr announced the establishment of what is designated as "British West Indies Branch", with Alex. Tharp as servant of it, and with more than 970,000 islanders under its care. This was to replace the hitherto Trinidad Branch under the now aging Brother Talma. This 69-year-old brother, however, will work in conjunction with the new and larger Branch, which officially began functioning May 1. Brother Talma stepped forward and expressed appreciation for himself and all the conventioners. Then the new Branch-servant designate, A. Tharp, addressed the convention on Romans 15:10, which is the yeartext of Jehovah's witnesses.

After dinner 465 conventioners assembled for the baptismal discourse, beginning 1 p.m. Thereafter, while the other brethren went out into field work, the candidates for baptism were transported in two hired buses several miles out of the city to San Juan river, near the hilltop city of San Juan which was the island's capital city during the days of Spanish occupation. There at this shallow river, amid clusters of tall bamboo which arched over us on both sides of the stream, we witnessed the immersion in water of 39, of whom 26 were sisters in the truth and 13 were brothers, one of these being a former Seventh-Day Adventist minister of many years' activity as such. The day's field activities were carried on by 205 publishers, who reported 510 hours' time, during which 187 books were placed, 535 booklets, and 266 magazines, besides securing 5 magazine subscriptions.

Only 377 got out to the 7 p.m. meeting at Princes Building to hear the speeches by Brothers Franz and Knorr on their respective subjects of 'The Great Shepherd' and 'The Good Shepherd'. After finishing the discussion of John 10:16 regarding the Lord's "other sheep", Brother Knorr showed the propriety of the "other sheep" class to identify themselves as such, as by not partaking of the bread and wine at the Memorial supper. This identifying themselves should not and will not lead to any unjust discrimination against them nor bar them from service privileges due and open to them. Brother Knorr's discussion then turned to pioneer work. His expressed desire to have the Watchtower Bible College of Gilead train representatives of all nations, including some from British West Indies, won a warm response. And so, after the close of the meeting, about fifty brethren young and old met with him to hear more about pioneering and also the entrance

requirements for the Bible College. No application blanks were filled out then for the College.

Ten o'clock Sunday morning had been decided as the best available hour for the president's lecture, "Be Glad, Ye Nations," at the Globe Theater. After the regular morning session there with a program lasting till about 9:30 a.m., the public began coming in for the lecture. The theater has a seating capacity of 1,500; but more than a hundred stood at the open side-exits. The total attendance counted up to 1,611, the biggest public attendance yet on Brother Knorr's Caribbean trip. Again and again they burst into applause, and then on streaming out of the theater they gladly accepted free copies of the booklets that were offered them. The presence of a number of women with white East Indian shawls over head and shoulders reminded us that one-third of the population of Trinidad is made up of elements from the Far East, and several of the Kingdom publishers here are East Indians.

The afternoon meeting at the theater was addressed by the Society's vice-president on the subject "Vindicated on the Covenant by Sacrifice", this being based particularly on Psalm 50:5. Then the convention moved out again of the Globe Theater and over to Princes Building for the evening meeting. Evidently many of the public that had heard Brother Knorr's public address of the morning acted upon the chairman's invitation there to all to attend the speech tonight. On Brother Knorr's arrival fifteen minutes before the announced time, seven o'clock, the auditorium was jammed full to overflowing with 874 persons. Without delay meeting was opened with songs, and then Brother Knorr began early to talk on the experiences and faithfulness of Jehovah's witnesses inside the white-hot crucible of persecution. He gave his observations of Jehovah's "strange work" and organization in Britain and Europe during his recent trip there. His hearers became oblivious to the flight of time as the extended account continued on; and anon they were moved to tears and to hand-clapping. The announcing of the Cleveland Convention and the invitation to come raised up a ripple of loud chuckles. This final session of the Assembly closed about 9:40 p.m. It filled up the measure of Assembly blessings to overflowing. Today's field witnessing lifted the total of literature placed on streets and in homes during this two-day assembly to 359 books, 832 booklets, 433 magazines, with 15 subscriptions, and 9 back-calls' being made; the whole consuming a total of 810 hours. This seed sown must now be cultivated.

DUTCH GUIANA

Monday morning, April 1, the hotel management wakes us up at four-ten o'clock, for we must get out to the airport and onto an early plane for Surinam, or Dutch Guiana. At 6:43 a.m. our plane lifts off the ground and we are scooting over Trinidad's jungleland and out to sea. As we pass by the mouths of the Orinoco river delta we note how muddied the sea is with the detritus carried down by that mighty river. We come over the mainland now and over denser jungleland, cut through by rivers, and with mountains showing up far inland to our right. At last we cross the broad Essequibo river and then the Demerara river and land at Atkinson Field, the American airport on territory leased for 99 years. But civilian passengers may not leave this airport to go to Georgetown or other points in British Guiana, except by a very special permit from the British government. Such permit, however, is not granted, because this would cause competition with British West Indies Airways, which has flights to British Guiana just twice a week and is subsidized by the government. From Atkinson Field an hour and twenty-seven minutes' more flying, and then we are landing at Zandery Field in Surinam (Dutch Guiana). This field lies 48 kilometers (or 29 miles) from our destination, Paramaribo. Here our clock is shoved a half-hour ahead of Atlantic time.

At the airport we are met by a long-time worker in the Guianas, M. A. Baptiste. From here it is an hour's ride by PAA bus into the city. The road traversed, built partly by the American army, leads us through thick jungle and past rice fields, small pineapple plantations, banana groves, and other tropical growths, and alongside a railroad track and then a canal. We also pass an internment camp for German prisoners, including those who scuttled that 8,000-ton vessel whose hulk we shall see lying on its side in Paramaribo harbor in a vain attempt to block vessels from getting up the Surinam river to the interior bauxite fields, the world's richest source of aluminum. The outskirts of Paramaribo do not look so inviting, but call up memories of San Juan's "Fangito". However, as we get into town and familiarize ourselves more with it, its quaintness charms us more and more. All along the auto road we noted the numerous Indian population, and here now in town we could almost imagine ourselves to be in the Far East itself.

The signs on most of the stores and buildings are, indeed, in Dutch, but how about the people on sidewalks and *straten*? Look at those Hindus in white attire with turbans or with loin cloths, and white-bearded *sadus*, and those East Indian women with bracelets and anklets, and with a nose-ring in their left nostril! Smallish Javanese women, with shirtwaist and long skirt, move gracefully along. Other persons show Chinese features. Halloal over there go two husky *Djukers*, barefoot black-skinned bushmen from one of the three tribes in the interior. Just shorts, and a cloth or cape over their shoulders, make up their raiment. Those Creole women from the West Indies look neat in their clean headress and bright-printed calico dresses. Intermingled with the passing crowd are the whites, from the Netherlands or other countries. Ya, we have good reason to accept the saying that Paramaribo, with its population of 55,480, is the most cosmopolitan city in all South America. The official language is Dutch, but most of the people speak some English or the so-called "tākie-tākie", a hodge-podge *lingua* without grammar.

Tonight we are to hold a meeting at the Van Sypesteynschool, a high school. The outdoor gymnasium pavilion has been granted us free, and 39 of the brethren and interested ones turn out for meeting and seat themselves on the backless benches. Meeting opens at 7 p.m. with singing "Hail to the Lord's Anointed". Being given the understanding that they all know English, Brother Franz then speaks to them in English for half an hour on the theme of 2 Chronicles 16:9. After this Brother Knorr conveys to them the love of all the brethren he has encountered and then uses about fifty minutes to show and explain the relationship of the Lord's "other sheep" to the Theocratic organization and their privileges of service under the same instruction or "one ordinance" as applies to the remnant of the "little flock". Following this meeting there are informal questions, which are answered by both visiting brethren. By a show of hands the majority of the audience express a preference for the meetings to be conducted in Dutch.

A public meeting has been arranged for, the owner of the Bellevue motion-picture theater granting the use of it free during the hour of 6:30 to 7:30 p.m. on Tuesday, April 2. A bit inconvenient that weekday hour, but it must not be wasted. Announcements of the lecture appeared in the three local papers in their Wednesday and Monday editions, and also 500 handbills have been distributed. Also invitations are extended by word of mouth, some to friends as we are walking along the street that day accompanied by brethren. The lecture is advertised to be only in English. In view of our experience last night with the brethren, Brother Knorr improvises a speech in simple, uncomplicated phrase on the announced subject, "Be Glad, Ye Nations." Excellent attention is paid by this audience of 175 or more, and at the close of the hour they clear out of the theater with a glad message in their

hearts. They represented just a token of many others throughout Surinam with truth-hungry hearts, and to reach all these Brother Knorr laid plans according to how the situation opened up to him. It seemed well to arrange to set up a distinct Branch office there in Paramaribo under a trained College graduate, and also to bring in an additional quartette of graduate missionaries to reside and work there and help these sincere and simple, humble people. The brethren and interested ones down there promise to co-operate with the Society's arrangement for amplifying the work. They felt greatly comforted and refreshed by the Society's sending its president and vice-president down to visit them.

Sorry we cannot carry out our original schedule to stay in Paramaribo till Thursday, April 4, but the commercial competition between the members of the United Nations organization forced a change of our schedule. It is only a 1½-hour flight on the Pan American Airways from Paramaribo to Atkinson Field. But we American civilians are barred from getting off that American military field in British Guiana and taking a steamer down the Demerara river to Georgetown. To stop in British Guiana and get leave to visit there we must use the British West Indies Airways (BWIA) services to Mackenzie, 60 miles south of Georgetown, and lie there overnight and then steam down the river to that capital city. So we must fly the PAA course of 576 miles, of more than four hours' duration, all the way back to Port of Spain, Trinidad, on Wednesday, April 3. Then on April 4 we must use our BWIA tickets (obtained with difficulty at \$126 each) and then fly the BWIA plane of eight passenger seats 203 miles northeast to the island of Barbados and from there 389 miles southeast to Georgetown, or, rather, 60 miles more beyond to Mackenzie.

We expect the College graduates, Wm. Tracy and A. Lindau, to secure passage on this same plane and to fly with us to Mackenzie. On our return to Port of Spain, Trinidad, we find Brothers Tracy and Lindau at the hotel, awaiting us. They had arrived late the night before, but the BWIA tickets held in reserve for their trip to British Guiana were sold to others that afternoon. What else is there to do than transfer Brother Franz' ticket over to Brother Tracy that at least he might get to Georgetown during Brother Knorr's visit there? and Brother Lindau must stay in Trinidad awaiting later disposition.

BRITISH GUIANA

About 9:30 a.m., Thursday, the BWIA plane left the Piarco airfield with Brothers Knorr and Tracy among its ten passengers, Brother Knorr sitting up in the pilot's cockpit. During the stop at the airfield outside of Bridgetown, Barbados, they were able to spend about an hour with fifteen of the Barbadian brethren who came out to meet them. A number of them had been over to the Trinidad assembly the previous week-end and learned there of Brother Knorr's passing through Barbados. The hour was a profitable time of answering troublesome questions, and this made the Barbadians rejoice the more at having met the Society's representatives. From here Brothers Knorr and Tracy flew toward their final destination and reached the coast of British Guiana. But just within twenty minutes of landing at Mackenzie the plane turned back and headed for Piarco field, Trinidad. Why? Oh, to land at Mackenzie they must encounter heavy mist, and one of the plane's motors was accustomed to "act up" in murk and mist, and hence the pilot would not risk a landing at Mackenzie. So at 4:45 p.m. the same day Brothers Knorr and Tracy showed up at the Queen's Park Hotel, Port of Spain. That night it meant "early to bed" in order to be "early to rise" for their flight direct to British Guiana, without stopover at Barbados. At 4 a.m. the hotel telephone bell rang, and our weary travelers rose and made ready for another try at getting into British Guiana. But upon the success of this attempt we must refer our readers to the next succeeding report to learn.