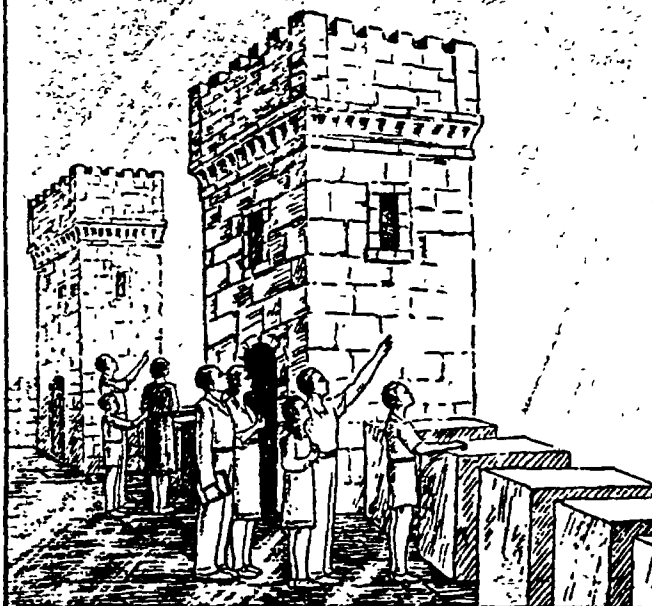




# The WATCHTOWER

Announcing  
Jehovah's Kingdom



"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVI

SEMIMONTHLY

No. 14

JULY 15, 1945

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C.W.T.B. & T.S.

"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.

OFFICERS  
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## "STRANGER'S RIGHT" TESTIMONY PERIOD

August is the month of the "Stranger's Right" Testimony Period. During this month all lovers of right and truth will be diligent to accord to the "stranger" class the right to hear the Word of God and to have help in understanding it, by bringing to them the Kingdom message. They will specialize on the combination of the book *"The Kingdom Is at Hand"* and the booklet released for this period, *The "Commander to the Peoples"*, offering this on a contribution of 25c. Many of our *Watchtower* readers may view themselves as "strangers" and yet want to join in taking part in the spread of this wonderful message. Let such be informed that it is their God-given right to have a part therein. So let all such write us for information, and we will link them up with a group of veteran publishers active in the work for companionship. As a finishing touch to your efforts during August, please submit us a report of what you do.

## "WATCHTOWER" STUDIES

Week of August 19: "Justification of Life,"  
¶ 1-21 inclusive, *The Watchtower* July 15, 1945.

Week of August 26: "Justification of Life,"  
¶ 22-40 inclusive, *The Watchtower* July 15, 1945.

## 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.

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## "THE 'COMMANDER TO THE PEOPLES'"

The totalitarian-rule fiascos and the global war have focused the world's attention upon commanders for humankind. But all official appointments and popular selections of commanders have ignored and by-passed the indispensable one. You will be grateful, therefore, when you see this One identified and championed, by reading the new *WATCHTOWER* publication, *The "Commander to the Peoples"*. This is a 32-page booklet, with attractive paper cover. Before its general distribution in a coming special Period, you may procure your personal copy by remitting a contribution of 5c to this office.

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# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

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### "JUSTIFICATION OF LIFE"

*"So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."—Rom. 5:18, Am. Stan. Ver.*

JEHOVAH is the only One who can justify creatures and whose justification leads to life everlasting for such creatures. In other words, justification by him is the only kind that counts. The act of justifying means to show, prove, pronounce or declare a person to be right, just, holy, or devoted to righteousness. If a person has justification from Jehovah God, he need not care how any other creatures or even all this present world looks upon him and judges him. Let the world condemn all it wants to; yet he can take the position of the Christian writer Paul, who said: "If God is for us, who can be against us? Will not he who did not spare his own Son, but gave him up for us all, with that gift give us everything? Who can bring any accusation against those whom God has chosen? God pronounces them upright [or, It is God that justifies]; who can condemn them?"—Rom. 8:31-34, *Goodspeed; Auth. Ver.*

<sup>2</sup> God is not guided by the world's condemnation of those with whom he deals; but those whom he justifies have a righteous standing with him and are counted worthy of his favors and dealings. Note, then, this fact: His justification is not for the purpose of acquitting or absolving them from the false charges of the world; for such false charges do not influence God. God justifies those who please him from the charges or penalties which his own justice has held against such creatures. He does so without violating his own perfect justice; that is to say, he does so upon a righteous foundation in absolute agreement with justice. In such a manner he is both just to himself and the Justifier of his servants. *Justify* has also the meaning of *vindicate*; and in all the steps that he takes Jehovah God vindicates himself. His steps down till now vindicate him. That mighty argumentator Paul so states, saying: "This was to vindicate his own justice (for in his forbearance, God passed over men's former sins)—to vindicate his justice at the present time, and show that he is upright himself, and that he makes those

who have faith in Jesus upright also."—Rom. 3:25, 26, *Goodspeed*.

<sup>3</sup> The continual attempts of men to justify themselves are vain. Their attempts to do so are for the purpose of saving face, that is, for making themselves look decent and righteous in the people's eyes. And so they defend themselves and their actions, so as to make themselves appear pleasing to men. They are out to please creatures. Nowadays, when the world is suffering from the sorrowful effects of mistakes and misconduct, there are great efforts being made on all sides at self-justification. We have seen nations of peoples, or the leaders of such nations, trying to absolve themselves from the guilt of starting the global war. The common people who heiled Hitler put forth arguments to clear themselves from all responsibility for the atrocities which the totalitarian regime over them committed; and members of the Nazi party strive to shift the blame off onto the higher officials of their political organization. Do not overlook, either, the Roman Catholic Hierarchy, who aided and backed up the aggressive rulers of the Nazi and Fascist empires and blessed their armies on the march. Now they try to justify themselves by clever religious dodges, to turn the attention of the people away from their un-Christian collaboration with bloodguilty dictators in overturning the constitutional Spanish republic, invading Ethiopia and Albania, violating treaties, overrunning most of Europe with fire, blood, destruction and robbery, and penning up thousands of Jehovah's witnesses and others in most horrible concentration camps.

<sup>4</sup> The delegates of the fifty nations at the recent San Francisco Security Conference were trying to justify themselves before the eyes of the postwar generation by producing a world charter so framed as not to meet so quickly the fate of the late League of Nations charter at the hands of Nazi-Fascist-Vatican schemers. At the same time, to please the

1. Whose justification only is it that counts? and why need the justified one not care about condemnation from the world?

2. Why is it not the world's charges from which God justifies his servants? and how does God vindicate himself in all this?

3. Why do men continually try to justify themselves? and what great efforts at self-justification are being made in these days?

4. How and why did the delegates at the recent San Francisco Security Conference seek to justify themselves? and how may we know whether they justify themselves before God?

world of which they are a part, the representatives of the three leading religious communities, Catholic, Protestant and Jewish, intermeddled with the San Francisco Conference by laying before its delegates their proposals arguing for reduction of armaments and other measures demanded by the "religious conscience" of this world. The worries and hopes of this world were bound up with that security conference; and hence for a time there is need for it to justify itself before men and on the pages of secular history by means of the documents and the international organization which resulted from it. But does it justify itself before God? Whether it does so or proves itself to be in His sight an abomination that brings desolation upon this world, this is a matter which mere human opinion cannot settle but which must be settled by the plain and unmistakable written Word of God.

\* Concerning those who thought they could serve the two masters God and Mammon at the same time, the Son of God said: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." (Luke 16: 13-15) The religionists who claim to serve Christ but who strive to gain favor of this world need to study and to get the drift of Paul's words when he said: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. 1: 10) Nothing should be clearer to us than that the aforementioned endeavors of men to justify themselves before their fellow men and the world are fruitless. Such endeavors do not bring justification from God and hence do not bring everlasting life to any human creatures, neither preservation of world security, peace and prosperity. Sensible persons of today are therefore interested in the worth-while justification, which brings life, everlasting life in God's favor.

\* In all ages of human history Jehovah God has been the object of false charges. All such unjustified charges have been launched by his great adversary, Satan the Devil, who has put such things into the minds of men. It is no new thing that men should be charging God with the responsibility for this world's condition. Men have at all times thrown into His face the fact that he has permitted the Devil to exist and wickedness to prevail on earth. And if those who read the religious effusions from Vatican City will stir up their memories, they will remember that pope Pius XII charged God with responsibility for the global war by saying it was a punishment from Him upon the peoples for not submitting to the pope and coming into harmony with the Vati-

can's version of religion. In all these malicious charges and misrepresentations of Jehovah God the wicked adversary's aim is to turn all humankind away from the universal sovereignty or domination of Jehovah. It is to prove God a liar. In the garden of Eden Satan set out to do this, when he tempted unsuspecting Eve into disobedience of God by denying God's warning and saying to her: "Ye shall not surely die."—Gen. 3: 4.

\* The outcome of Adam and Eve's chosen course proves the truth of God's word and the lie in Satan's word. Yet Satan by means of religious doctrines of human immortality, eternal torment, purgatory, etc., has continued to charge God and his Word with falsehood. He has given all religionists a twisted view of Jehovah. Hence all religionists argue piously in justification of themselves for teaching and believing doctrines, commandments, precepts and traditions of men which contradict God's Word and which make his commandments of no force and effect. (Matt. 15: 1-9) They thus bring reproach upon Jehovah's name. But such base charges and reproach will continue to circulate only till the time limit that He has appointed. At the impending battle of Armageddon Jehovah will justify himself or vindicate himself and his universal domination by destroying all those who do not hold to it. Self-justification by politicians, commercialists, and religionists and their onhangers will not count with Him nor bring about their salvation to life.

\* Concerning that time when Jehovah's Executioner will destroy religious hypocrisy, Christ Jesus said: "Many will say to me on that day, 'Lord! Lord! Was it not in your name that we prophesied, and by your name that we drove out demons, and by your name that we did many mighty acts?' Then I will say to them plainly, 'I never knew you! Go away from me, you who do wrong!'" And why? Because, as Jesus said, "it is not everyone who says to me 'Lord! Lord!' who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven."—Matt. 7: 21-23, *Goodspeed*.

#### FIRST IN IMPORTANCE

\* In the controversy between the Bible and the religions of men God's Word has always prevailed over religious doctrines. Jehovah God has always been vindicated. Therefore, when we discuss anything of this kind we should always give the truth to God's Word, and our purpose and effort should be to vindicate his name and Word. What if the world does not believe? That does not prove God is not true to his Word. Paul the apostle says:

7. How does the self-justification of the religionists bring reproach upon God's name? and how will he vindicate himself?

8. How did Jesus say he will then deal with religious hypocrites who try to justify themselves?

9. In a discussion of this subject what first should be our purpose and effort, even though the world does not believe God's Word?

5. Why are the efforts to please and justify oneself before men fruitless, and in what justification should we interest ourselves?

6. How has Jehovah been the object of false charges in all ages of human history? and what has been the aim behind all this?

"What if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written, *'That thou [O God] mightest be justified in thy words, and mightest prevail when thou comest into judgment.'*"—Rom. 3:3, 4, *Am. Stan. Ver.; Goodspeed.*

<sup>10</sup> Christ Jesus told the religionists of his day: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36, 37) In this day of judgment, when religionists are giving an account for their teachings, the religionists are condemned and God's Word of truth is justified. The religionists are proved to be very unwise. Look at the results of their teachings, the effects of them upon the world, and the failure of the clergy's predictions for world conversion and spiritual revival of the nations of "Christendom". All these prove that none of these religionists are justified in calling themselves "Christians". God, whose wisdom is perfect and who gives wisdom liberally to those who worship him in spirit and in truth, is justified by all his works, strange though his works may seem to religious unbelievers. Christ Jesus declared: "Wisdom is justified by her works"; or, "wisdom is justified of all her children." (Matt. 11:19, *Am. Stan. Ver.; Luke 7:35*) The faithful observer of God's works says: "O LORD [Jehovah], how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24; Jas. 1:5.

<sup>11</sup> First, therefore, as of all importance comes the justification of God, that is to say, His vindication. He does not need us to vindicate him. He will vindicate his name completely at the battle of Armageddon, beyond denial by anyone in all creation. While he does not depend upon us for vindication, he is pleased to let us do something toward vindication of his name. What? Standing up for his justice, his righteousness, his name, and his universal domination, and faithfully living in accordance therewith, although it bring suffering at the hands of this world under Satan the Devil.

<sup>12</sup> In this regard, let us not forget the case of that man of patient endurance, Job. This Job, who lived fifteen centuries ahead of Christ, was a man of integrity toward Jehovah God. That is to say, neither prosperity nor adversity could cause Job to lose faith in Jehovah and to deny Him and quit serving Him. His faith and devotion to God remained intact, or untouched, in spite of all that the Devil was permitted to bring against him. After the test of Job had begun, at Satan's hands, Jehovah said to Satan: "Have you noticed my servant Job, that there is

none like him in the earth, a perfect and upright man, who fears God and shuns wickedness? He still holds fast to his integrity, though you incited me against him, to ruin him without cause."—Job 2:3, *An American Translation.*

<sup>13</sup> When Job's troubles at Satan's hands had come more heavily upon him, Satan sent three supposed friends to Job, presumably to comfort him in his sufferings, but really to torment Job by accusing him of being a hypocritical sinner who was receiving punishment at God's hands, but not even as much as he deserved. They therefore urged Job to repent and to turn to religion's practices and traditions of men. Under such false accusations at the lips of so-called "friends" Job naturally tried to justify himself, arguing that he was suffering without cause. His efforts at justification, however, all centered upon himself, and left God in the background. Fixing his attention upon the creature, Job left out of consideration the supremacy of Jehovah God and God's right to do with his creatures what he wills, even to permitting them to suffer unjustly at enemy hands for a vindication of His name. Hence God was not altogether pleased with Job. Concerning this it is written: "So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."—Job 32:1-3.

<sup>14</sup> Not only did Jehovah God let his young prophet Elihu speak in support of God's righteousness of action, but also God spoke to Job in vindication of His own permission of Job's sufferings. "Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: Yea, twice; but I will proceed no further. Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (Job 40:1-8) Then the Lord reproved Job's three false friends, saying: "For ye have not spoken of me the thing that is right, as my servant Job hath." Having first vindicated himself, Jehovah then vindicates his servant

10. In this day of judgment how are the religionists condemned and proved unwise, but how is wisdom justified of her children?

11. Are we necessary to God's vindication? and how may we have a part therein?

12. How was Job a man of integrity? and declared so by whom?

13. How did Job's "three friends" accuse him? and why was Job not altogether pleasing to Jehovah in his controversy with them?

14. How did Jehovah then deal with Job in vindication of Himself? and what should our examination of justification of life primarily seek to prove?

Job. "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." (Job 42: 7, 10) Keeping, now, those important points of instruction in mind, let us go on with our examination of "justification of life", with a view to proving one primary thing, namely, God's righteousness in his justifying of creatures to everlasting life: "to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 26.

#### A MUCH DISPUTED MATTER

<sup>15</sup> None can afford to say, 'Well, I try to be decent and respectable, and to do what is right; and so I do not need to worry about the future. Everything should turn out all right with me in the end.' That is a case of leaning to one's own understanding. It is a case of justifying oneself according to one's own or other men's standards of uprightness, without regard to the standards of God. It is a case of ignorance of God's plainly written Word. This matter of justification is a question of life and death. It does not deserve to be dismissed or waved aside with such a slight self-righteous remark or self-confident air. "Justification of life" was a question that rocked the early Christian church, shaking out the religionists and alerting the Christian congregation against sly inroads of religious errors. Let us go back to that time, to about A.D. 52. We find ourselves in the city of Antioch, Syria, about 200 miles north of Damascus. The apostle Paul and his companion worker Barnabas are there, "teaching and preaching the word of the Lord." (Acts 15: 35) Not only are there Jewish believers in Christ at Antioch, but also many believers are there from among the Gentiles or non-Jews. Shortly Cephas, or Peter, comes up from Jerusalem and gets acquainted with the Christians at Antioch. He accepts invitations from Gentiles, persons never circumcised but who were believers and followers of Christ Jesus, and eats with them.

<sup>16</sup> Back in Jerusalem the apostle James, brother of John, had long been dead, killed as a martyr; but another apostle James, the son of Alphaeus, was taking a leading part. He had even presided at the conference of apostles and elder brethren at Jerusalem not so long previous, which Paul and Barnabas had attended. This James sends up certain brethren from Jerusalem to Antioch. As soon as Peter, or Cephas, hears of their arrival, he changes his course of conduct. He well knows that these messengers from James were, some of them, converted Jews but not altogether clear on the mat-

ter of circumcision and other matters of the Mosaic law. Hence, not wanting to be criticized by these circumcised Jewish Christians, Peter quits associating with those Gentiles so intimately. Others are impressed by Peter's avoidance of the Gentile believers and follow suit, and Barnabas among them. This gives the impression that, to have a righteous standing with Jehovah God, it was necessary for Gentiles to be circumcised and to conform to other things of Moses' law.

<sup>17</sup> Bear in mind that this was after Peter, or Cephas, had been sent to Cornelius' home, a Gentile home, by God's angel and had preached the gospel to uncircumcised Gentiles there and they had believed in Christ and received the holy spirit and its gift of speaking with tongues. (Acts 10) Remember also that it was after that first general conference of apostles and elders in Jerusalem, where the conference, under guidance of God's holy spirit, decided that, to be saved as believers in Christ, it was not necessary for Gentiles to be circumcised or be otherwise subject to Moses' law. (Acts 15: 13-29) And yet now, Peter, Barnabas and other Jewish believers at Antioch act contrary to their better knowledge. They hold aloof from the Christians converted from among the heathen, out of fear of the circumcised messengers from James. All this casts doubt and uncertainty upon what is the proper basis for justification with God. Paul now tells what he did to straighten out the situation for the sake of truth and justice and in vindication of God's way:

<sup>18</sup> "But when I saw that they were not straightforward about the truth of the good news, I said to Cephas [the apostle Peter], right before them all, 'If you live like a heathen and not like a Jew, though you are a Jew yourself, why should you try to make the heathen live like Jews?' We who are Jews by birth, and not sinful heathen, but who know that a man is not made upright by doing what the Law commands, but by faith in Christ Jesus—even we believed in Christ Jesus, so as to be made upright [be justified] by faith in Christ and not by doing what the Law commands—for by doing what the Law commands no one can be made upright [be justified]. If through our efforts to be made upright [justified] through Christ, we have ourselves been proved as much 'sinners' as the heathen, does that make Christ encourage sin? By no means. I really convict myself of wrongdoing when I start to rebuild what I tore down [as Peter, Barnabas and others were doing by building up again a respect for circumcision and other Mosaic law requirements as a basis for justification]. For it is through the Law that I have become dead to the Law, so that

15. With what saying do some show ignorance of God's standards? and why does justification of life not deserve to be lightly brushed aside?  
16. How now did Peter's course at Antioch lead up to a discussion of how to have a righteous standing before God?

17. Why were Peter and his fellows acting contrary to better knowledge? and what matter did it bring in doubt?  
18. What did Paul then do to straighten out the situation? and what did he say about himself as to living henceforth?

I may live for God. I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me. The life I am now living in the body I am living by faith in the Son of God who loved me and gave himself for me. I refuse to nullify the mercy of God [by going back to the works of the Mosaic law covenant]. For if uprightness could be secured through law, then Christ died for nothing!"—Gal. 2:14-21, *Goodspeed*.

<sup>19</sup> In saying that through the law he died to the law, Paul apparently meant this: Moses' law, which Paul had once thought to be a means to justification of life, he found to be unto death, in that it showed him up to be a sinner unable to keep God's perfect law, and hence a covenant-breaker. That Mosaic law plainly said: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10; Deut. 27:26; Jer. 11:3-5) So Paul, being convicted as a covenant-breaker against God's law, was pronounced dead by it. His hope of getting life by it died. Thus by that very pronouncement of the law he died to the law; for one who is dead is not under the law. As Paul further explains: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ: that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. . . . now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit [of God], and not in oldness of the letter [of the written law]." (Rom. 7:4-6, *Am. Stan. Ver.*) Hence, having become dead to the law through its very pronouncements and having turned to Christ for life, Paul and fellow Jewish believers could live for God, with his spirit in them as a moving force and not under the urge of having to keep the old law.

<sup>20</sup> That same Mosaic law prescribed: "Cursed is every one that hangeth on a tree." (Gal. 3:13; Deut. 21:23) Now the Jewish people, due to their failure to keep the law covenant, were under its curse. Hence to relieve them of this curse, it was necessary for Christ Jesus to be made a curse for them; and this he could do by being hanged on a tree. Seeing that he was nailed, he was not hung from a limb of a tree, but was hung by nails on a tree stake (*stauros*—Greek). He was "crucified" (to use the common word). His death on the tree, therefore, made the old law a dead letter as to the Jews. Nevertheless, many Jews in ignorance tried to keep on living under it or to it. They still looked up to its obligations and let themselves be bound by it, and let the Jewish priests and scribes and doctors of the law still dictate to them, instead of following the Messiah.

But Paul no longer claimed to be alive to the old law. Christ Jesus having abolished that law covenant by his cursed death on the tree, Paul died to that law in Christ or by reason of Christ's death. He did not choose to die as a covenant-breaker, like those Jews who refused Christ and tried to stay living under the law. Hence he said: "I have been crucified with Christ."

<sup>21</sup> Henceforth Paul was living, but not as a Jew under the old Mosaic law. He was now living as a Christian, as a follower of Christ, as one who recognized that Christ is "the way, and the truth, and the life". (John 14:6) Accordingly Paul said: "I live; yet not I [as a Jew, trying to justify myself to life by works of the law], but Christ liveth in me: and the life which I now live in the flesh [as a Christian] I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

<sup>22</sup> Everlasting life is not by the works of the Mosaic law, but by God's grace or mercy through Christ. Hence Paul said he was not trying to frustrate the mercy of God by going back to the works of the law for justification. To do that would mean he looked on Christ's death as of no benefit and of no power to liberate Jews from the law. "For if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21) All the world tries to justify itself by works of law, including the natural Jews who boast and glory in being circumcised according to Moses' law. But Paul sets the proper course for true Christians, saying: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:14, 15) Yes, Paul was dead to the world, being viewed by the world as a crucified cursed creature, a criminal slave. At the same time the world was under God's curse of destruction and was a crucified dead thing to Paul. Hence Paul did not care to live to the world. He did not consider himself bound to live according to the world by conforming to its way and taking part in its works. He sought not to be justified by living up to its standards, but followed Christ faithfully unto the death.

<sup>23</sup> Being appointed by Christ specially as the "apostle of the Gentiles", Paul was outstandingly a contender for justification by faith. Of the twelve apostles of the Lamb he had the most to say about justification of life by faith; and this marvelous feature of God's arrangement is made clear mainly through Paul. Gentiles to whom he was sent would

19. How through the law did Paul become dead to the law? and for whom did he live henceforth?

20. What was the effect of Christ's death as regards the law? and why did Paul say he was "crucified with Christ"?

21. How, then, was Paul living?

22. In what way did Paul not try to frustrate God's mercy? and how was he "crucified" to the world, and it to him?

23. To what extent and why was Paul a contender for justification by faith? and why should we down here be interested in it?



be particularly interested in the truth of justification by faith. (Rom. 11:13) Now, if the doctrine of justification was taken so seriously back there, and if it was the grounds for such warm discussion in the apostolic days of Christianity, then indeed it should be just as much a matter of intense interest for all seekers of life down here.

<sup>24</sup> It should be more so. For we are at the end of the so-called "Christian era", in reality at the end of the world with all its political, commercial, social and religious institutions. We are, therefore, in a great period of change, the time of crossing over from the old Satan-controlled world to the new Christ-controlled world. The justified followers of Christ Jesus who are called to the kingdom of heaven are now gradually passing off the visible scene. The nucleus of that class of human creatures who will live on earth forever is being formed. At the same time there are the billions of humans that sleep in the tombs or graves, with no possibilities for future life except by Jehovah's provision. What connection has justification with those not in the "kingdom of heaven" class? As for those humans now on earth who have prospects of living through this transition period and reaching the new world, do they possess the justification by faith which has distinguished the Kingdom class alone down to this end of the world? Do those billions of human dead in the graves have credited to them a justification of which they are not as yet aware? and does their being awakened from the dead depend upon such a justification? Such questions cannot be held down, but force themselves upon our attention. They deserve an answer, that thereby the subject of justification may be settled in our minds in harmony with God's Word.

#### FOR HOW MANY?

<sup>25</sup> When examining just whom justification of life takes in, some Bible readers seize upon the Scripture text quoted at the beginning of this article and make it the absolute measuring rod for their minds by which everything else must be measured in order to settle this question. The text quoted above (according to the *American Standard Version* translation) reads in the popular *King James Version* as follows: "Therefore as by the offence of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life." (Rom. 5:18) The italicized words were added by the *King James Version* as needed to complete the thought of the verse. The Roman Catholic *Douay Version* is consequently more literal in reading: "Therefore, as by the offence

of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life." (Rom. 5:18) Certain students, lifting this verse out of its context and using it as the all-determining rule to measure how far this "justification of life" reaches and to whom, earnestly argue that Romans 5:18 of itself proves that this justification of life extends to every man that has been born on earth, excepting, of course, Jesus Christ. They argue that "all men" in the first part of the verse means exactly that many, and so "all men" in the second part of the verse means the equal number of men; and that, therefore, the only conclusion is that such justification comes to each and every man born into this world regardless of his own will or wish. That is to say, it comes automatically to him, the justification being a blanket arrangement that is entirely arbitrary on God's part, a unilateral or one-sided action by God.

<sup>26</sup> Although they may not realize it, their argument is that of the religionists who teach so-called "universal salvation". To show this, we quote from a universalist publication on Romans 5:18, as follows, using its italicized words: "The parallel here is perfect. Adam's *one offense* is counteracted by Christ's *one* just award. The act of Adam actually affects *all mankind*. So Christ's work, eventually, must also actually justify *all mankind*. . . . If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal." (*Revised edition*, 1930) Before accepting such a conclusion we must ask, Was that the conclusion of the apostle Paul's argument? Was that the direction in which he was guiding our minds down to the end of his argument? Do the verses surrounding Romans 5:18 support such a universal-justification argument? It is left to each one to be persuaded in his own mind; but this article and succeeding ones are set out to show that the answer is No; and to show the reasons according to the Bible for such negative answer.

<sup>27</sup> Man's helplessness to justify himself before God for everlasting life is admitted by all reasonable persons, especially those honest persons who have God's viewpoint by means of his Word. And so the psalmist David, when under condemnation by religious men, cried out: "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter

24. Why should justification be an even more intensely interesting subject to us? and what questions now arising thereon deserve answer?  
25. As to how many justification of life embraces, what text do some use as the absolute measuring rule, and with what arguments?

26. According to what religious argument are such ones proceeding? and before accepting such a conclusion, what question should we have answered?  
27. How did David, in the Psalms, acknowledge man's inability to justify himself? and why?



not into judgment with thy servant: for in thy sight shall no man living be justified." (Ps. 143:1,2) David was not saying, neither were his words preserved in the Bible to say, that God would not justify many from among men in His own time and way. Why, then, did David thus speak? Because he knew his own imperfections and sinfulness, with which he was born. To quote him from another psalm addressed to God: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:4,5) "So in guilt was I begotten, and in sin did my mother conceive me." (*Amer. Trans.*) This bespeaks the condition of the entire human family, not excluding Mary, the virgin mother of Jesus.

<sup>28</sup> David was not thereby excusing himself, arguing that God had done him an injustice to let him be born thus and that therefore God owed it to him to justify him and all the rest of mankind in order to balance matters justly. David was asking, not for justice, but for mercy from God. Sin is sin; and David had committed sin, even if predisposed to it by birth; and it brought a righteous penalty. Hence it was now up to the great Judge Jehovah to show mercy, according to His pleasure. David's words agree with the same fact mentioned by the apostle Paul in his argument on justification, namely: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) No medical board, nor board of health, nor any post-war world organization can do anything about this, but they are themselves all subject to this death-dealing process.

<sup>29</sup> Adam did not suffer injustice when God sentenced him to death. Adam and his wife Eve were both created perfect, hence sinless. It lay with them whether they were to stay sinless and perfect. If they did so, that would please God; and they, by reason of their maintained perfection and sinlessness or righteousness, would be justified to everlasting life on earth. That is, they would be pronounced right by God as being worthy of everlasting life according to God's own law of righteousness. Adam and Eve both knew God's law to them in the garden. God said to them: "Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28) Besides that divine mandate, which their justification would have enabled and entitled them to fulfill, there was a fur-

ther law that applied to them. Before Eve's creation Jehovah God expressed that law: "Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16,17, *Am. Stan. Ver.*

<sup>30</sup> Had Adam remained just, righteous, or upright by perfect obedience to his Creator Jehovah, he would have been justified to everlasting life. It would have meant "justification of life". The right to life, which he had only conditionally in the garden of Eden until his obedience should be proved, would have become a permanent right to life. The entire arrangement was a just one on God's part, and he was justified in making such an arrangement. Adam's justification would have been, not a justification by faith, but a justification by virtue of his perfection coupled with his tested and proved perfect obedience. He had human perfection and perfect righteousness, not by faith in the Son of God, but actually, hence needing nothing to be credited to him in that respect. And as such justified creature of flesh, he was a son of God: "Adam, which was the son of God."—Luke 3:38.

<sup>31</sup> When Adam, under the temptation by Satan through Eve, sinned by breaking God's law, Satan introduced sin into the world by Adam. Thereby Adam lost his justification before God and was condemned and sentenced to death. Being unworthy of living anywhere, he must be returned to the state of non-existence. "Return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19) In imposing such a sentence God was righteous; and when executing it he was righteous, in driving man, together with his wife, out of Eden: "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:22,24.

#### MERCY AND GRACE

<sup>32</sup> Adam was no longer justified to life, and hence none of his offspring could of themselves be justified. Was an injustice done to Adam's descendants because of that result to them? Certainly not on God's part, but on Adam's part. Adam was the one that wronged his own offspring. But as for God, it was a mercy that any of Adam's offspring were born at all. Even their imperfect existence on earth is a mercy from God, and not a right. God could have

28. With what words of Paul do David's words agree? and was not David therefore demanding justification?

29. Why was Adam done no injustice in being sentenced to death? and to what would Adam and Eve's justification have entitled them?

30. What was God's just arrangement respecting the perfect Adam? and was his to be a justification by faith?

31. How was sin introduced into the world? and how did God act righteously in the matter?

32. Who was the one that did injustice to Adam's offspring? and how has mercy been shown them?

executed Adam and Eve at once after driving them out of the garden of Eden, and thus none of Adam's offspring would have come into existence.

<sup>33</sup> Let all of us reflect that the divine mandate to Adam and Eve to "multiply and fill the earth" was given to the perfect man and woman, and not to unrighteous sinners. Hence, since Adam and Eve sinned before begetting the human family, we cannot lay the blame to God. He remained justified. Our present condition of imperfection and sin is attributable to Adam, and, in back of him, to Satan the Devil. We inherited sin and imperfection from Adam; and it was a mercy of God that he permitted such creatures to be born on earth, which earth he had created for the purpose of being inhabited by perfect men and women faithfully worshipping him. If God had cut straight across to this purpose, he would have blotted out Adam and Eve instantly, never have permitted the birth of unrighteous human creatures, and created a new perfect human pair to give the human family a righteous start. Therefore God owes nothing to us. Absolute justice does not require of him to justify *any* of us or *all* of us to everlasting life as an offset for the undone condition in which we were born. He has shown us imperfect creatures mercy; and this mercy he has shown for his own name's sake, in order that his name might be vindicated from the reproach that Satan heaped upon it by causing mankind's fall. Absolute justice demands, not *our* justification, but the justification of God's name.

<sup>34</sup> God's law is, "The wages of sin is death." (Rom. 6:23) Since all of Adam's posterity were born sinners, without right to life and unjustified, death passed upon all of us. We have all sinned; all of us should be honest enough to admit that we are sinners. Thus out of that "one transgression" in Eden there arose "many offences" or "many trespasses". Who, then, can rightfully claim that Adam's partaking of the forbidden fruit was a small thing, not deserving of the penalty of death? But all of us being born unrighteous and hence under condemnation, the apostle Paul correctly sums it up, saying: "Therefore, as by the offence of one, unto all men to condemnation." (*Douay Version*) Or: "Well, then, just as the result of a single transgression is condemnation for all mankind."—*Weymouth*.

<sup>35</sup> There are some religionists who think that therefore absolute justice requires all mankind, down to the last individual, to be justified, willingly or not. Their reasoning would make it appear that God was the one that plunged all men into condemnation; whereas it was Satan the Devil through Adam,

in order that Satan might horn in on Jehovah's universal sovereignty and bring universal reproach upon His name. Because such religionists overlook the vindication of God's name and universal domination, they mistakenly argue for universal justification from such condemnation. Because they overlook that God's purpose to justify many from among humankind is a matter of his mercy and loving-kindness, such religionists contend that God's equally-balanced justice *must* bring about the justification of life of each and all of humankind.

<sup>36</sup> The vindication of Jehovah's name and universal sovereignty does not require the supposed "universal justification", arbitrarily, unilaterally, on His part. The question of integrity, as in Job's case, is linked up with the issue of Jehovah's universal domination. Integrity is not a matter of God's forcing men to show devotion to His universal sovereignty, but means rather the Devil's attempting to force men to forsake God's side under stress of persecution or temptation. Jehovah God, instead of forcing submission and obedience, permits his men of integrity to be subjected to the Devil's assaults. He thus lets them voluntarily choose to stay with God's side, even at the cost of the great suffering. Their refusal to give in to the Devil's pressure and their willingly holding fast their integrity toward Jehovah God, this is what proves the Devil a liar and vindicates the name and universal domination of the Supreme One, Jehovah. Arbitrary compelling of his creatures, either any or all of them, would never justify God and vindicate him before all creation. It would never answer the challenging false charge of the Devil that God could not hold his universal sovereignty if he let his devoted creatures be exposed to the Devil's temptations and persecutions. (Job 2:1-6) This fact, of itself, rules out any arbitrary, unilateral action of God to justify all men collectively in an automatic manner.

<sup>37</sup> The Bible strongly stresses the fact that it is of God's mercy that justification of life comes to many men. It is to such undeserved kindness that the apostle Paul refers under the term "grace", which grace is granted "freely" or without cost to the receiver. Writing to men who were justified by faith, the apostle says: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy [spirit]; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:4-7) "Being justified freely

<sup>33</sup> Taking the divine mandate into consideration, why does God not owe us anything, and certainly not justification?

<sup>34</sup> What after-effects show Adam's eating of forbidden fruit was not a small thing? and how does Paul sum it up?

<sup>35</sup> What therefore do some religionists argue that absolute justice requires? but what facts do they overlook?

<sup>36</sup> Does vindication of God's name and sovereignty require "universal justification"? and why so?

<sup>37</sup> To what, then, is justification really to be attributed? and how does the apostle Paul so state?

by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [the passing over] of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3: 24-26.

"Note in those scriptures that God's mercy and favor are put in play at the same time with his justice. There is no disagreement or contradiction between God's attributes or qualities because of this. His *mercy* is toward the creatures in not requiring from *them* that which justice could rightly exact or demand, but, instead, providing justification of life for those who receive it. But by such mercy to humans, his justice is not set aside. He does not revoke his law as if it had never been broken or had never existed and applied to creatures. The one toward whom justice is exercised is Jehovah, to see to it that the demands of his law are fully met so that he can legally and righteously show mercy to sinful creatures. His justice does not require that justification be bestowed obligatorily upon all human creatures without respect of their wills. His justice does require that, in order for justification to come to any humans, be they many or few, the demands of his violated law must first be met. In that way he can both continue to be just or righteous and also be the Justifier. His perfect wisdom and his all-power enabled him to be so, as our further examination will show. His wisdom, justice, love and power are thus all in action.

"From our consideration of Adam's case and how he lost justification and brought condemnation upon all his offspring, we can appreciate that "justification of life" must involve *human* creatures. It must involve the bringing of those who gain justification of life to the standing that Adam had before he sinned, which was a righteous human standing on earth before Jehovah God. It must mean, therefore, the condition of human perfection, free of any condemnation from God, and with eternal life on earth before one. That is what Adam lost in Eden when he

transgressed God's law and lost his justification before God and became an imperfect sinner under sentence of God's broken law. That is what Adam lost for all his offspring, so that all were born unjust in the sight of God, and without any right to life. Our appreciating this point will help us to see the position of those who are now granted justification of life by God's grace and mercy. Ah, but someone will say, how can such be? The Bible shows that some are justified now and have been since the time of Jesus Christ, and yet did any of such justified Christians have human perfection? Were any of them actually perfect in the flesh? If they had the right to everlasting life in human perfection on earth, why, then, have they died, leaving only a remnant of such ones on earth today? We reply to this, that here is where what the Bible speaks of as "being justified by faith" comes in. An understanding of this helps us to understand the Christian's position before God during the centuries past, and why it has been peculiar to Christians who are called to the Kingdom and still is peculiar to them at this end of the world.

"To such Christians in line for the Kingdom it is written: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) Also: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24) One who claims to be a Christian with the expectation of going to heaven should understand this subject of being justified by faith, seeing that the Bible has so much to say about it. Devoted men and women of good-will today, who entertain the hope of surviving Armageddon and gaining life on earth in the New World, should also understand this subject, to ascertain if they too are now "justified by faith" or what their justification will mean to them. Besides which, the question still remains to be fully answered in these columns on that part of Romans 5:18 which says: "So also by the justice of one, unto all men to justification of life." (*Douay*) Are you, as a seeker of everlasting life, interested in all this? Then, friend reader, you will be glad to await with patience articles in further treatment of the subject of justification in following issues of *The Watchtower*.

38. In this, why is there no disagreement or contradiction between God's mercy and justice?

39. (a) What kind of creatures must "justification of life" involve? and what therefore does it mean? (b) What questions may someone now raise, and what helps us to understand the answer?

40. On this point what does the apostle Paul write to Christians? and why should heavenward-bound Christians and also men of good-will be interested to pursue this study of justification?

## THE SWING THROUGH NORTHERN LATITUDES

**S**T. LOUIS, Mo., marked the parting of the ways for the two representatives of the Watch Tower Bible and Tract Society, whose travels we have been following in these columns for several issues past. While F. W. Franz, a director of the Society, turned eastward toward Chicago for a special public meeting there on Sunday, April 29, N. H. Knorr, the president of the Society, turned westward, making his first stop at Kansas City, Mo., for a public meeting on the same date, and

on the same theme, "The Meek Inherit the Earth." In harmony with the world-wide public-speaking campaign which began in January of this year, the Society provided printed copies of this particular speech so that, in the United States alone, 280 companies of Jehovah's witnesses could put on this speech simultaneously, namely, on April 29. At Kansas City, where our Brother Knorr addressed the public in the City Auditorium, there was an attendance of 2,600, and at the close of the address the booklet

containing the speech just delivered, *'The Meek Inherit the Earth,'* was released and copies were given free to all attenders. The attendances at the others of the 280 public meetings ran it up to a total figure of 101,554. Preliminary to such public meetings, special meetings of the companies were held Saturday night, and these were featured by the simultaneous release of a most valuable aid to the general public-speaking campaign and witnessing work, namely, the Society's new publication, the 384-page book *Theocratic Aid to Kingdom Publishers*. All stocks of the new book available at the company meetings were almost instantly depleted by the enthusiastic Kingdom publishers in attendance.

Following the public meeting, Brother Knorr was joined at Kansas City by two other members of the Brooklyn headquarters operating force, T. J. Sullivan of the office personnel and George Hannan of the factory personnel, and together they proceeded on to Salt Lake City, Utah, the central stronghold of Mormonism. Here a special three-day session was held with ten of the Society's servants to the brethren who are carrying on special ministerial work in the Rocky Mountain and Pacific Coast areas. The local brethren right there in the heart of the majestic Rocky mountains also came in for some attention, and Brother Knorr spoke to a gathering of 359 of them Saturday, May 5, on service matters. Sunday a well-advertised public meeting on the subject "The 'Commander to the Peoples'" drew an attendance of 519.

From now on Brothers Knorr and Hannan were to be companions in travel in a great swing through northern latitudes carrying them to the Pacific Coast and up into Canada almost to the parallel of 54° and then eastward to the shores of Lake Ontario, and then southward to the great Atlantic seaport of New York city. All this was accomplished by rail travel, beginning with a scenic ride northwestward to Spokane, Washington. At this city the time permitted for our traveling brethren to get out into the house-to-house field work with their fellow publishers. The territory being worked was on this occasion being gone over the ninth time in as many weeks. Nevertheless, the group of five in which our brethren found themselves encountered considerable interest among the people called upon and placed 12 bound books and 45 booklets. Meetings held here on this day, Tuesday, had their greatest attendance, namely, 750, when Brother Knorr addressed the brethren that night. An all-day train trip then brought our brethren to Seattle, Washington, just an hour ahead of the meeting for the brethren, at 8:30 p.m. This was attended by 1,314. Thereafter, at 10:15 p.m., Brother Knorr interviewed the pioneer publishers present for three-quarters of an hour. The hour, of course, was late, but the time of stopover in Seattle was short, and so all time available was put to use for the edification of the brethren and the advancement of the Kingdom interest in the great Northwest.

#### CANADA AT THE TIME

Next day, May 10, the Dominion of Canada beckoned to our traveling brethren. Now it would not be legally possible for Brother Knorr to travel in his capacity of president of the Watch Tower Society, but solely as one of Jehovah's witnesses and as president of the International Bible Students Association, or IBSA. In explanation of this situation a little history will be fitting for many of our readers, especially among our hundreds of thousands of new subscribers. On America's Independence Day, July 4, 1940, the Canadian government yielded to what is now known and admitted to be religious pressure from powerful clergy groups and imposed a ban on Jehovah's witnesses in Canada, to be followed shortly afterwards with a ban on the International Bible Students Association of Canada and the Watch Tower Bible and Tract Society (our Pennsylvania corporation), and the Watchtower Bible and Tract Society, Inc. (our New York corporation). Such bans on Christian organization and activity rested heavily upon the servants of the Lord God in Canada for years but proved them to be Christians of integrity toward Him under persecution. Then, by God's grace, first the ban on Jehovah's witnesses was lifted, in October, 1943, and then the ban on the International Bible Students Association, in June, 1944. Under this state of affairs Brothers Knorr and Hannan crossed the international border line on Thursday, May 10, and moved into Canada. They arrived there on the tenth day, however, of a Dominion-wide

petition campaign by Jehovah's witnesses in Canada. The entire month of May had been set aside for them to obtain at least one million signatures of Canadians to a petition to be served on the Dominion Government requesting the removal of the two Watch Tower Societies from under the unwarranted restriction imposed by the 1940 bans. With the petition work being pushed from house to house and by other approaches to the people, the politicians of Canada were soon aware of what was going on, and the effects thereof on the political campaign were doubtless weighed.

#### BRITISH COLUMBIA

The two eagerly-awaited travelers safely arrived in Vancouver, British Columbia, and were met and warmly welcomed by the IBSA servant for Canada, Percy Chapman, and other brethren. A three-day assembly was arranged for this beautiful sixty-year-old city of Vancouver. On this occasion the clouds and rain obscured from view the beautiful surroundings of the city. But, undaunted by the inclement weather, the local brethren had gone forward with zeal in the preparations for the assembly, to be held in the Forum, at Exhibition Park. Amid continual showers the advertising went ahead throughout the city and suburbs, making known to all citizens that the speech "The 'Commander to the Peoples'" was to be delivered by the president of the IBSA on Sunday, May 13. This was the first visit of a president of this Association in the western provinces of the Dominion of Canada in more than twenty years, and it was certainly with great joy and anticipation that all the brethren and persons of good-will planned on coming to see and hear him.

Hundreds shared in one phase or another of the publicity campaign, not dropping altogether, either, the petition work. Large sixteen-foot signs were mounted on the cars and erected on verandas and vacant lots and on highways. A thousand window cards decorated the downtown district. Two thousand poster cards were displayed. Many auto bumper signs were in evidence. And the publishers utilized 1,500 information placards and 250,000 handbills in the greatest advertising effort Vancouver has yet seen. Interested persons to the number of 3,000 received a personal invitation by letter; while the traveling public were continually greeted by the special signs carried on every streetcar for the whole week, in every part of the city. Ads were stenciled on 250 automobiles, and bicycles were fitted up with signs and were routed in six different directions. The radio station also carried spot announcements, and most of the publishers had the small handbill pinned on the coat lapel. At 7 a.m. of the day of Brother Knorr's arrival in town more than 50 pioneer publishers braved the rain and presented themselves for service and worked with the placards and handbills downtown, meeting the people as they alighted from the streetcars and railway trains. In view of the fact that this section of Vancouver is very much alive until midnight, an invitation was served to the brethren to engage in information walking and handbill distribution after the Assembly's Saturday evening session. In response 126 brethren took on an assignment, and some continued on serving to as late as midnight.

The day of the public lecture being only five days after "V-E Day" (May 8), military parades had been arranged by the people of Vancouver as well as various religious services, and these had been widely advertised in the newspapers; also this day, May 13, was set aside as "Mother's Day" for the religionists. Regardless of such counter attractions, the attendance at the Forum to hear "The 'Commander to the Peoples'" turned out to be most gratifying, namely, 4,500. The public as well as the brethren appreciated Brother Knorr's masterly presentation of this subject, and the public accepted more than 2,000 copies of the booklet *"The Kingdom of God Is Nigh"* distributed free at the close of the lecture. Calculations show there must have been about 2,500 total strangers and persons of good-will in attendance. It was a great day for the 2,000 brethren present.

During the three-day assembly other speeches were delivered by Brother Knorr and his traveling companion, the Branch servant, and four of the servants to the brethren. Besides addresses on three other occasions, Brother Knorr arranged to meet all the pioneers who were eager and eligible to take the course of training at the Watchtower Bible College of Gilead, so as to be equipped for service in foreign missionary work. There was also a special

meeting with the four servants to the brethren, two of whom are graduates from the College. His last speech on Sunday evening constituted a fitting and splendid climax to three days of godly fellowship. He then conveyed to the assembly the love of the Bethel family at Brooklyn and that of the brethren at the other meetings all along his extended tour of the previous three months.

### ALBERTA

Now, accompanied by Brothers Chapman and Hannan, Brother Knorr turned eastward, the next assembly point in his itinerary being Calgary, Alberta, a city of about 90,000 population. The 640-mile journey thither is completed in 24 hours, during which time the train carries its living load to a peak of 5,050 feet at Lake Louise, Alta. By the time we reached Banff, 80 miles from Calgary, we could see that at least eight inches of snow had fallen in the storm we were traveling through. As the train pulled in at Calgary we were still 3,438 feet above sea level. This city is the hub of a vast ranch country and is conveniently located for the scattered brethren throughout southern Alberta. Of these there were 319 that greeted the Society's president and party at the auditorium for the assembly. This was a day never to be forgotten by them. A number of these brethren decided to travel to Edmonton, which was next on the itinerary, with a two-day assembly.

Edmonton is 200 miles north of Calgary, and is thus known as "the gateway to the north". It has one of the largest airports in the Dominion and served as the center of operation in the construction of the now famous Alcan Highway, the final link in the American route to Alaska. Over 2,000 feet above sea level, this northern city at this time of the year enjoys daylight until very late in the evening. In fact, one evening while our party was there, it was possible to read outdoors at 10:30 p.m. At this stage of our journey the clouds, snow and rain gave place to clear, bright weather, a most acceptable item.

On our arrival, the advertising for the public lecture was in full progress. Brethren from all parts of northern Alberta and the Peace River district were unitedly engaging in the many features of the publicity campaign. Some of these had traveled 500 miles to enjoy this special gathering of Kingdom publishers. No portion of Edmonton was left untouched by the 605 brethren taking part in the field activity those two days of May 19 and 20. Saturday evening the gathering was addressed by Brother Chapman on the subject "Ye Are My Witnesses", and by Brother Hannan on "The Kingdom's Increase". Then followed a discourse by Brother Knorr. Preliminary to this, as Brother Knorr and party were partaking of the evening meal a telegraph message arrived that filled their hearts with joy and gratitude. It arrived from the Toronto office of the IBSA, and read: "Under date May fifteen all customs officers officially advised that following prohibited publications now allowed entry into Canada, namely, all publications of Watch Tower Society and Watchtower Society Inc. Surely Jehovah and His Commander give the victory." So at this evening meeting Brother Knorr made known the joyful news to the assembly. The conventioners clapped their hands with an energy that indicated the greatness of their delight and thankfulness to Jehovah for this another victory for His name-people.

Sunday morning, May 20, the brethren simply went forward with increased zeal and enthusiasm to publicize that the president of the IBSA was to speak on "The 'Commander to the Peoples' ". Be it said that the management of the Empire Theater engaged for the occasion was very skeptical of our filling it. Why, wasn't there a Christian Science meeting being widely advertised to be held in another theater the same afternoon? Wasn't there also a military-religious parade to be held in town with 4,000 people taking part? And, what's more! didn't a political leader recently engage the Empire Theater and draw only an attendance of 400? So how could *Jehovah's witnesses* pack the theater? The management does not know how, but, at any rate, the people kept coming until every seat was occupied; and still the people came. The overflow hall next door that had been engaged was also quickly filled. Next morning the Edmonton *Journal* reported that "1,800 persons attended the meeting". Approximately 900 of this number were brethren, and never before had the local brethren seen such a gathering of the "strangers within thy gates" to exercise their "right" to hear the Kingdom truth. One illustration of the

effect of the speech is that of a Mormon lady. She had come to distribute the leaflets of her sect to the audience, and she stayed to hear the speech. Afterwards her expression to one of the ushers was: "Take these leaflets and do what you like with them. I cannot put them out."

### SASKATCHEWAN

Late that Sunday evening our party journeyed on to the province of Saskatchewan, our next stopping place being Prince Albert, of about 12,000 population. The trip was made, traveling from Edmonton to Saskatoon, Sask., by train, and then driving from there to Prince Albert by auto for a distance of about 90 miles northeast. At this one-day assembly Brother Knorr and his companions all spoke in the afternoon, Brother Knorr again addressing the brethren in the evening. The attendance of 753 brethren was surprising. Many of these had traveled long distances through the bush country of northern Saskatchewan, for this the first visit of a president of the Association to Prince Albert. When he broke the news of restrictions off the *WATCHTOWER* publications, the brethren, throwing off self-restraint, whistled and stamped their feet and yelled out "Hooray!" This was amidst thunderous applause. Let our readers bear in mind that the great majority of these brethren had taken their stand with Jehovah's Theocratic organization during the past five years of government ban upon the Watchtower and its publications. Though not acquainted with the distribution of Watchtower publications that preceded the ban, they quickly grasped the good news that once again the Society's literature could have free circulation in this country.

Tuesday, May 22, our party returned to Saskatoon by car through the bush and prairie lands of northern Saskatchewan. The one-day assembly at Saskatoon was held at the leading hotel, the Bessborough, in its Ball Room. This was packed out at the public meeting at 8 p.m., and it was necessary to use the local company's Kingdom Hall to accommodate the overflow, both then and also at the afternoon meeting of 800. The brethren were obliged to quickly search the town for more chairs for the Ball Room and the Kingdom Hall. At 7 p.m. the Ball Room was packed and the Kingdom Hall was rapidly filled. This was a most remarkable experience for the brethren at Saskatoon, to see 1,300 persons gathered in their city to hear the president of the IBSA deliver a speech of world importance! A final meeting with 550 of the brethren at the local Kingdom Hall topped off the season of gathering at Saskatoon.

Next on to Regina, the capital city of this province, for another one-day assembly. It is a Dominion holiday, May 24. At the afternoon meeting, with discourses by Brothers Knorr and Hannan, the assembly hall, the City Hall, was practically filled. Little wonder that at the evening public meeting every available space in the hallways and at the rear of the auditorium was utilized, bringing to 900 the number able to hear the president's important message. The number turned away, namely, 200, were each given a free copy of the recently published booklet *One World, One Government*.

### MANITOBA

Leaving late that evening, we arrive on the following morning in Winnipeg, the capital of the province of Manitoba. Being the first large city west of the Great Lakes, Winnipeg is commonly known as "the gateway to the west". A large arena known as "The Amphitheater" has been engaged for the three-day assembly here. It accommodates about 7,000 and is considered to be very large in relation to this city and its environs of 290,000 persons. The brethren attending here were drawn chiefly from Manitoba, although some came from northwestern Ontario and from Saskatchewan. Six of the servants to the brethren were present to share on the program with Brother Knorr and his two traveling companions.

The first meeting for discourses was Friday evening, May 25, and was attended by 1,263 brethren. Brother Hannan opened up with a spirited half-hour discourse, following which Brother Knorr spoke on "The Sure Foundation for the New World". Of course, his announcement of the lifting of the Canadian ban on Watchtower literature was met with most enthusiastic applause.

But hardly had this applause died down when Brother Knorr released further information, which had just been received by telephone from the Toronto office, that an Order in Council had been passed on May 22, and which Order read: "His Excellency the Governor General in Council, on the recommendation of the Minister of Justice, and under the authority of the War Measures Act, Chapter 206 of the Revised Statutes of Canada 1927, is pleased to amend sub-paragraph (a) of paragraph (1) of regulation 39C of the Defence of Canada Regulations (Consolidation) 1942 and it is hereby amended by deleting therefrom the names of the following organizations,—

Watch Tower Bible and Tract Society,

Watchtower Bible and Tract Society Incorporated."

As soon as the audience realized the full import of this latest news flash, joy knew no bounds. Applause thundered! For nearly five years the Canadian brethren specially had longed and prayed that this day might come. Exult, brethren, it is here! All banning restrictions and stigma are now lifted from Jehovah's witnesses and their Christian publication organizations! Exult!

For the public meeting of Sunday, May 27, on "The 'Commander to the Peoples'", Brother Knorr was being advertised at Winnipeg the same as at other public meetings just held in Canada, namely, as the president of the IBSA. But now here, at Winnipeg, when Brother Knorr was introduced to the public gathering of 4,125, for the first time in Canada he was introduced by the convention chairman as president of the IBSA of Canada and also president of the Watch Tower Bible and Tract Society. Comment by his companions was that on this occasion Brother Knorr was outstandingly at his best, by the Lord's grace and spirit. About 2,000 of his great public audience were total strangers. More than 1,000 free booklets were taken by the interested persons on leaving the Amphitheater.

During this most uplifting convention Brother Knorr also had a special meeting with the six servants to the brethren to exhort and counsel them, and also a special session with the pioneers in attendance. At the close of the Winnipeg assembly this expression was read to them: "In these momentous times as Jehovah's people move from victory to victory under the direction of our great Commander, and in view of the fact that at this Winnipeg convention, the greatest victory yet won in Canada was announced by our beloved president Brother Knorr, we conventioners here desire to express our gratitude to Jehovah and His King Christ Jesus for this marvelous manifestation of His love to His people and this victory over the enemy. Further, we desire to express our thanks for your visit here, for the feast of fat things, and the report on your visit to many of our fellow fighters in other parts of North and South America. We trust that the great Jehovah through his Theocratic organization will arrange for another visit sometime in the near future of our president Brother Knorr of the Watchtower Bible and Tract Society. We have been greatly strengthened by the visit of you and your companions. We are determined to continue to press the battle against the enemy under the great Commander, until full victory is won. We request that you greet our companion fighters in Europe and in other parts of the earth as Jehovah directs you there." In endorsement of this letter, all the convention stood up.

#### ONTARIO

Next day Brother Knorr and his companions entrained for a journey of two nights and one day, arriving in Toronto, Ontario, on Wednesday, May 30. There it afforded the brethren real pleasure to welcome him to the renovated and Society-owned premises of the Branch office at 38-40 Irwin Avenue, and there, at the Bethel home, Brothers Knorr and Hannan stayed for two days, this making it convenient to take up matters with the local Branch bearing on the further organization and increase of the Kingdom service throughout Canada. According to Brother Knorr's pleasure, a meeting was had with the Toronto company before his departure for the United States. The meeting was arranged for the evening of May 30 at the Massey Hall, which has a seating capacity of 2,800. All near-by companies had been advised, but the news traveled far and wide, and, to the delight of all attending, the Hall was packed. They were greatly refreshed with a personal review of Brother Knorr's special Kingdom business

trip in Argentina, Brazil, Chile, Mexico, etc. Following this meeting he met with many pioneers who were indicating their desire to attend the Watchtower Bible College for foreign-service training. But lights were switched out at Massey Hall at 11 p.m., and so all had to leave very reluctantly.

#### NEW YORK ASSEMBLIES

Next day Brothers Knorr and Hannan entrained for the United States, with the Watchtower Bible College of Gilead as their first objective. This proved to be their first meeting with the assembled fifth student class of the College. The president lost no time in giving the College the benefit of his presence, and his addresses to them marked Saturday, Sunday and Monday. It was a time of mutual refreshment, both to him and also to the College, together with the Kingdom Farm family. Sunday marked the second time that a public meeting was held in the College auditorium, although this one was not extensively advertised. The students of the fifth class and the Farm family rounded up their good-will interest for the occasion, and an attendance of 228 was had.

Monday night, late, June 4, found Brother Knorr arriving safely at the Brooklyn Bethel home, after an absence of since January 26. During that interim Jehovah's witnesses left behind in America's largest metropolis had followed his travels as far as published till then in the columns of *The Watchtower*. Their appetites were whetted for more. Hence the New York company of Jehovah's witnesses invited him to cap his tour with a meeting here at the home base. The invitation having been accepted, as announced throughout the units of the New York company on May 31, an afternoon program was outlined for June 10, to include a public lecture and a personal report to the brethren on his business travels. Manhattan Center auditorium, with its overflow halls, was engaged for the occasion.

The publishers of New York city would not half fill the 5,700 available seats. Theocratic advertising must proclaim the coming event to New Yorkers of good-will, that their numbers might be drawn upon to pack out the facilities. It started a week in advance of the scheduled public lecture, "The 'Commander to the Peoples'." By mail and personal delivery 18,000 good-will letters of invitation were sent out; 1,600 placards graced the persons of Kingdom publishers as they streamed along the recently revived "Great White Way" of Manhattan. Throughout this elongated island, with its stacked-up population of millions of modern "cliff-dwellers", the Theocratic advertisers swarmed, distributing some million and a quarter leaflets of invitation. Like locusts the publishers worked out from six bases of operation to blanket New York's leading borough for a week. Well over 2,000 Kingdom advertisers participated in the blitz-like campaign. Reception by New Yorkers was very friendly and gracious. Arms poked out of the sides of buses to grasp the announcement slips; and even the madly dashing taxis of New York city curbed themselves long enough to find out what it was all about. One newsdealer, after watching the placarded publishers file by for hours, turned and commented laconically to a bystander: "If all the people wearing those placards attend, there'll not be any room for anyone else."

The impression could not help being built up that seating room would be in demand. By the time Sunday noon, June 10, had rolled around a waiting line had begun forming in front of Manhattan Center, three hours before lecture time. When the doors were opened ahead of time, at 1:45 p.m., the line of several abreast stretched far back. The stream of seat-seekers that spilled into the main auditorium did not slacken until it was filled. Overflow halls were themselves overflowed. More than a thousand did not gain entry at all. The fortunate early-comers sat expectantly in the main auditorium. For an hour they waited patiently, some silent, others chatting with neighbors. But a hush settled over the auditorium as the president's secretary told the visible audience of 5,700 and an invisible audience of unnumbered thousands (that is, the radio audience of station WBBR) that they were now to hear N. H. Knorr present the discourse, "The 'Commander to the Peoples'," as the climax of his Western Hemisphere tour.

For some time thereafter the silence was unbroken save by the speaker's voice as he laid foundation for his climactic argument



and built it up, by narrating the need for an over-all commander of the globe, the futility of the hybrid combine of politics and religion to bring forth a unified, peaceful rule, and then the fact that Jehovah has appointed Christ Jesus as Commander to the peoples. But at the halfway point a crash of applause burst from the audience as the speaker declared: "All this talk about incorporating so-called 'moral law' into the international organization to give it stability and permanence is just the pious palaver of religious leaders who claim to be the guardians of 'moral law' and who want to capitalize upon that claim by acting as the spiritual advisers to the organization." Another outburst followed the next sentence: "While claiming to be most moral and self-righteous men, they are hypocritical breakers of the commandments of God and are the persecutors of the humble Christians who strive to keep God's law."

Thence onward the speech so dynamically delivered was punctuated by repeated hand-clapping. The divinely appointed Commander is described as enthroned. He now faces up to the commander of this old world, Satan the Devil. The hour of decision is near. The hour of opportunity to choose is ticking out. The zero hour of Armageddon's battle undelayably comes on. And now the commands of Jehovah's Commander, as pointed out by the speaker, come up for attention, which the life-seeking peoples must obey. The speaker's closing remarks stirred up his audience to action and advised them to say "Come!" to others, inviting them to drink of the Kingdom-truth waters and to place themselves under Jehovah's invincible Commander. Those interested in the speech were invited by the assembly chairman to hand in their names in request for a copy thereof which is to be printed shortly in booklet form.

Through a twenty-minute intermission the audience marked time till the afternoon's second feature, the two-hour talk by Brother Knorr in narration of his 25,000-mile trip throughout the Western Hemisphere. Up till then the readers of *The Watchtower* had by its printed columns traveled with the Society's president; but now this audience were to hear firsthand, from his lips, the thrilling account. More favored than other audiences along the way, they were to hear the journey right up to its finish; for now the trip was over and no further trip-material would accumulate thereafter to enlarge the account.

Brother Knorr did not deliver a formal lecture from manuscript this time; he was conversing with his brethren. Speaking extemporaneously, in fine conversational style, his words went right to the hearts of his hearers. The keynoted theme was unitedness of all Jehovah's people, regardless of their location or the extent of local organization. In all lands they were moved by the one activating force, Jehovah's holy spirit. All were letting their light shine, the light of truth which God had given them.

In the last half-hour of the speech, Brother Knorr struck out on portions of Matthew, chapters 5 and 6. He caught up the texts on letting the Kingdom truth shine before all men and on keeping the eye single, fixed singly on the Kingdom, and not looking aside to Satan's organization. In forceful simplicity the requirement upon Christians was set forth, namely, to talk, talk, talk about the Kingdom. Because the Lord's people talked, used their tongues,

he said, there had been added to the *Watchtower* subscription list during the recent four-month campaign new subscribers to the number of 207,000. Six thousand of these were in the Spanish language, many of them coming in from the countries he recently visited.

The audience's attention was next turned from the North American and South American continents over to the Philippines, and thence in swift glances to Egypt, Greece, Spain, Barbados, England, Belgium, France, Holland, and Germany. In the face of fiercest demonic persecution the work in these countries had boomed ahead, under the direction of Jehovah's irresistible Commander. Why? Because the witnesses had kept on doing just the one simple thing, talk. Persecution and global war could not stop them. They must talk the Kingdom, and they did. Why so? That "whosoever will" could hear.

#### EUROPEAN REPORTS

Now that war in Europe is ended, reports are trickling out of the land emerging from the darkness of Nazi-Fascist-Vatican tyranny. It amazed the audience, who nevertheless sat overjoyed, to hear how the work had forged ahead in European countries. In 1940 France had 400 publishers; now there are 1,100 that talk the Kingdom. In 1940 the 400 had 1,200 persons of good-will attending book studies; now the book-study attendance has soared to 5,000! These studies—and this information was greeted with happy applause and laughter—were organized right under the noses of the Nazis! Paris alone jumped in publishers from 80 to 500. In 1940 Holland had 800 publishers. Four hundred of them were whisked off to concentration camps in Germany. Those left behind talked the Kingdom. The result? In that land there are now 2,000 Kingdom publishers.

There was news direct from Germany, though meager news. A United States army sergeant had written to the Society. He had been sent to a German concentration camp after the Germans had been routed, to make a check-up. Incarcerated there were 50 of Jehovah's witnesses. Some of them had been there eight years, others ten. They related how they were given a sheet to sign (a copy of which was sent here). First on it appeared a lengthy statement renouncing all future affiliation with Jehovah's witnesses and all belief in Jehovah God, and a place to sign. Beneath that, one brief sentence stated that service as one of Jehovah's witnesses would never be abandoned; and following it was a place to sign. Sign the first statement of renouncement and you go free; sign the second and you remain and suffer more of the indescribable brutalities of the Nazi sadists. Those 50 had stood fast, like thousands of others of Jehovah's witnesses in Germany. They asked the investigating sergeant to write the Society and "let the whole world know we are O.K.!"

To describe the feelings stirred up there at Manhattan Center by that news from Europe words fail utterly. They defy expression, and can be read only within the recesses of the heart, read only by the Lord and those servants who experience the same heart-tuggings. At the conclusion the Society's president dismissed the meeting in prayer that expressed the desire that all of God's people faithfully do the simple thing required of them—TALK THE KINGDOM!

## FIELD EXPERIENCES

### IN AN APARTMENT HOUSE OF 300 FAMILIES (NEW YORK)

"Promptly at 10 a.m. Francis and I entered the huge apartment house. I went to the fifth floor while he started to work on the fourth. Soon I heard voices from the floor below and recognized his voice saying something about freedom of worship and constitutional rights. I finished my section and walked downstairs en route to the third floor. On the fourth I looked down the long hallway and saw a man leaning against the wall with his back to me. Beyond the man was Francis. I walked over and spoke to Francis. The man came up and asked: 'Are you one of these Jeho-

vah's?' I replied that I was an ordained minister of the gospel, and asked who he was. He said he was the superintendent of the building, adding that he was watching the young fellow so he could not run away and that soon the police would be there. I asked Francis what happened and he said the man had ordered him out of the building and, when he refused to go, the man jumped at him and struck him in the side of his face and the man's daughter came and took his phonograph and bag away. I turned to the man and said: 'May I have your name, sir?' He asked: 'What do you want my name for?' I replied: 'It will be



necessary to have your name when you are brought before the court. An assault case is a serious matter, and Mr. E—— is a minister.' Some fear showed in his face, but he refused to give his name. His wife joined him, bringing two pictures of her sons in the army. They both began to insult us because we were not in the service. The elevator stopped, and a big police officer stepped into the hall. His first words were to us: 'Get into that elevator—and out!' I asked if we were under arrest. He said: 'No!' I said: 'Then we are not going. We are ministers of the gospel and have a constitutional right to work this building.' The superintendent said: 'All the people in this building are against them and don't want them around.' I interrupted: 'The people do want us, for we are their friends. Because some object to our work does not mean they are all against us. How many complained?' The answer was 'Two'. I asked for their names so the officer could take them down, because, if these people complained, they would no doubt be willing to sign charges against us. They all looked at one another. Again the officer ordered us to get out. Then he asked where he could find a telephone, and left. Soon the superintendent was wanted in his office, and immediately Francis and I started to work. One lady who answered the door said that a young man had just been there but was ordered out and held his ground. I told her that the young man was still at work there and mentioned the police officer and how we refused to leave the building. She was glad we did not go and hoped we would be blessed for our stand. Then the superintendent returned, and started shaking my hand. When asked, he said: 'I see you boys are sincere and believe in what you are doing. If I have you arrested I will have to press charges, and that I will not do. You can come in any time and work the building. I admire your courage, but I can't understand you. You are both intelligent boys doing a work like this.' For twenty minutes he listened to the outline of God's purposes. He accepted and promised to read the booklet *Freedom in the New World*. On our leaving he said he was sorry all this had happened. Francis' bag and phonograph were returned to him. We placed nine bound books and some hundred booklets in the apartment house with those 'sheep' desiring to learn of God's purpose."

#### A FAMILY IN LONDON, ENGLAND

"When I arrived home last night at 10:15, my husband told me he had had a thrilling time. A family with whom we have had book studies since 'Christmas' had seen his bicycle outside a house and waited for over an hour (he was conducting a book study) to ask him to come to their home and sit by the fire while the wife went with me on some back-calls. He went in for a short time and, while there, was told that the daughter, aged 13, had gone to take her Girl Guides' outfit back. She was to tell them she no longer needed them, as she is now a witness of Jehovah, and if they wanted any further explanation to come and see her mother. This young girl has been on pavement witnessing the last three Saturdays and on the door-to-door work with me two Sunday mornings. Also the husband asked if he could go along on the work. Arrangements were made for Thursday afternoon. The wife started about a month ago and, after a fortnight, wanted her own private territory. She has worked 12 or more hours each week since

she started. I help her with her back-calls, but this afternoon she went to a book study alone arranged as a result of her contact Friday night."

#### DOWN IN ADELAIDE, SOUTH AUSTRALIA

"Saturday morning fifteen publishers engaged in street witnessing, placing about 200 pieces of literature. Secular work prevented some of the regular street publishers from joining in this pleasant feature of the preaching work. It is interesting to note at this juncture three incidents in recent street-witnessing engagements. A pioneer, who, incidentally, places an average of between 40 and 50 pieces of literature each week on the street, approached a young lady. After the pioneer announced she is one of Jehovah's witnesses, the lady stated she was really pleased to have at last met the witnesses again, as she had been interested for a long time but had lost all contact with them. She was invited to the Kingdom Hall and is now enjoying a regular book study. Another publisher approached a lady similarly, who expressed a desire to learn more of the Bible, which she had not been able to do in religious organizations. This lady also has attended at Kingdom Hall and is having a book study in her home. A third incident: An Air Force man, observing a young publisher going about the King's business on the street, approached and asked her what she was doing. Of course, she eagerly explained. He stated that what excited his interest was the enthusiastic manner in which this young lady was going about her work, not fearing what people might think of her, but having strong faith and confidence in the One in whom she trusted. He was invited to the *Watchtower* study at Kingdom Hall, and attended the following week. Now he is making good progress in learning of the purposes of Jehovah."

#### ATHEIST BECOMES A WITNESS (SOUTH AFRICA)

"I was holding a study with a lady who has since taken her stand for Jehovah and symbolized her consecration by baptism. Her mother attended for some time, then turned completely against the truth. However, a short time later her soldier son, who professed to be an atheist, was contacted and became interested. The mother then of her own free will returned to the study and has since taken her stand wholly for the Kingdom, has been immersed, and has shared in the witness work. The son became very interested, and when moved up north (Italy) he took all the volumes and booklets he could get with him. He is now holding studies with his fellow soldiers."

#### "THIS IS A GOOD-WILL LETTER (CALIFORNIA)

from an obtainer of the book *The Truth Shall Make You Free*. The letter was written in response to reading pages in back of the book entitled 'How to Study This Book'. This lady did not wait to be called back on within a month:

"Dear Mrs. ———: Would you be free to conduct a study with me any weekday evening, if I came to your house? Of course, I would as soon have you come here, but thought it probably would inconvenience you if you had no car at hand. I've wanted to see you for some time, but haven't had the time to look you up. Please write me or call me at noon or after 5 p.m. Sincerely, Mrs. ———."