



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."
- Ezekiel 35:15.

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MARCH 15, 1946

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"REASONABLE SERVICE" TESTIMONY PERIOD

The final month of the current *Watchtower* campaign, April, is listed on the year's service calendar as "Reasonable Service" Testimony Period. This means reasonable service to God, and the *Watchtower* magazine is devoted to God and the interests of His kingdom and hence the putting of this magazine in the hands of the people is a part of His "reasonable service". The offer for this final month will have a new feature added, namely, the new 64-page, colored-cover booklet "*Be Glad, Ye Nations*". This will be offered, together with the regular bound book, as a premium with each new year's subscription for *The Watchtower* at the regular rate of \$1. Doubtless many more readers of this magazine will want to get in on the closing month of this special activity; and we invite all such interested ones to write us, if necessary, in order to be teamed up with others in this "reasonable service". The Society expects a report to be made in the accustomed way by each one out in the field service during this Testimony Period.

"WATCHTOWER" STUDIES

Week of April 21: "Sanctification,"

¶ 1-25 inclusive, *The Watchtower* March 15, 1946.

Week of April 28: "Sanctification,"

¶ 26-49 inclusive, *The Watchtower* March 15, 1946.

"BE GLAD, YE NATIONS"

The above title designates the new 64-page booklet published by the Watch Tower Society. The two treatises therein contained

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

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

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are closely related and complementary to each other, the first one being on the subject "Be Glad, Ye Nations", and the second being on the people with whom to be glad, namely, "Jehovah's witnesses in the Crucible." Both these presentations, delivered by the Society's president to great public audiences, have made profound impressions. Reading this booklet will leave you glad, we are certain. "*Be Glad, Ye Nations*" is published in a special cover of artistic beauty, and is now available at 5c a copy, mailed postpaid. Release of this booklet for campaign distribution is announced elsewhere.

MEMORIAL CELEBRATION

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

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVII

MARCH 15, 1946

No. 6

SANCTIFICATION

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 19.

JEHOVAH is the Almighty God of the new world of righteousness. His opposer and false accuser is Satan the Devil, "the god of this world." Jehovah is the God of holiness, which means that he is the One who in himself completely sums up and expresses all that is right, good and true. Satan the Devil is the god of this present worldliness, which means that he is the mighty invisible one who is back of this world and its corruptness.

² Jehovah God is not responsible for this world and its wickedness and oppressions. Being holy, he is absolutely detached from this world. After having permitted the Devil to operate this world only long enough to bring the great issue to a head concerning who shall dominate the universe, Almighty God will demonstrate his holiness by utterly destroying this world and setting up the everlasting new world of truth and righteousness. By thus doing, says He, "I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah." (Ezek. 38: 23, *Am. Stan. Ver.*) Then all lovers of righteousness who survive on earth will appreciate the theme of the seraphim, who said: "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." (Isa. 6: 3, *A.S.V.*; Rev. 4: 8) At his resounding victory over the forces of this wicked world they themselves will sing: "Who is like unto thee, O Jehovah, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."—Ex. 15: 11; Rev. 15: 3, 4; *Am. Stan. Ver.*

³ Religious men on earth have presumed to take to themselves the titles "His Holiness" and "The Holy Father", and they demand that religious worshippers

address them as "Your Holiness". But never do the Holy Scriptures of truth use such titles regarding Jehovah God. The religious heads who flatter themselves with such awe-inspiring titles give no proof of any real possession of holiness. By word and act they show they are a part of this world and are sympathetic with its politics, commerce and religion and are inseparably mixed up with it. They are no more holy than this old world, and they are no real influence toward true holiness nor guides to it.

⁴ The way to sanctification for life in the new world of righteousness does not lie through the clergy of "Christendom" and their hundreds of varieties of religious systems. They have failed in their undertaking to Christianize the world, and their claim to have a commission from heaven to do this is proved false. The dread of the atomic bomb will never stampede all mankind into a mass conversion to their religious organization. Their close connections with the world authority that holds the control of such a bomb will never favorably impress all men and make them see any advantage in repenting and getting "more religion". It may shock the religious sensibilities of the persecutors of Jehovah's witnesses, but the Holy Scriptures (*American Standard Version*) tells us plainly who is the power for sanctification, in these words: "I am Jehovah who sanctifieth you." (Lev. 20: 8; also Ex. 31: 13) "I Jehovah, who sanctify you, am holy." (Lev. 21: 8) And that there must be a positive step taken by those seeking sanctification, it is further commanded: "Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God. And ye shall keep my statutes, and do them."—Lev. 20: 7, 8.

⁵ How, then, does this mutual work of sanctification operate and proceed? and to what end does it lead? In a previous issue of *The Watchtower* an examination was made of the subject of "Consecration". Now, because sanctification follows consecration to God, and because of the importance of the matter to lovers of righteousness and of life, we here devote ourselves to a scrutiny of "sanctification".

1. How does Jehovah as the God of holiness stand in contrast with Satan the Devil?

2. (a) How will Jehovah finally demonstrate his holiness? (b) What will lovers of righteousness then fully appreciate and what will they say?

3. How do religious leaders falsely presume to be holy?

4. (a) Why is the way to sanctification for life not through "Christendom"? (b) Who is the power for sanctification? and what step must be taken toward him?

5. Why do we here take up in these columns a study of sanctification?

* Expressed in modern English, what does this term mean? It is not enough to say it means the act or work of sanctifying or the state of being sanctified. What does it mean to *sanctify*? So now just a few sentences about word meanings and derivations. Not in a religious sense, but in the Bible sense, *sanctify* means *make holy*. It is from the word found in the Latin Vulgate Bible, namely, *sanctificāre*. This verb, according to its two Latin roots, means "to make holy or sacred". *Sanctificatio* is the Latin noun meaning "sanctification". However, in the part of the Bible called "The Old Testament" the Latin words and the English words are translated from various forms of the Hebrew verb *qahdāsh*. In the part of the Bible called "The New Testament" the words are translated from the Greek verb *hagiázzein* and the Greek noun *hagiasmós*. In the Greek Septuagint translation of the Hebrew Scriptures *hagiázzein* and *hagiasmós* correspond to those various forms of the Hebrew word *qahdāsh*. According to its connections, *qahdāsh* has the root meaning of "to be bright, new, clean", and also "to separate, to divide off, to cut away". The corresponding Greek word *hagiázzein* has as its root the adjective *hágios* meaning "holy", and made up of two smaller words meaning "not of the earth"; that is, not of this unclean, earthly organization, and hence "dedicated to God above".

⁷ In simplest terms, then, "to sanctify" means "to separate or set apart", that is, for the service or use of Jehovah God. Moreover, since Satan the Devil is "the prince of this world", the setting apart means separating from this present wicked world, in order to be clean and acceptable to Jehovah God. But here, at the very start, let us clearly understand that separateness from this world does not by any means signify being shut up and isolated in any religious monastery or convent; for those very religious institutions are not of God, but are a part of this world. Those who hole themselves up in monasteries and nunneries are not following the holy example and instructions of Jesus, who mingled most freely with the people. Monks and nuns lead very self-centered, selfish lives, despite their appearance of self-sacrifice. They are consecrated to a religious system or mode of life, but not consecrated to Jehovah God. The lives they lead are not holy according to the Bible meaning, and their course of life does not sanctify them to Jehovah God, but devotes them to the "god of this world".—2 Cor. 4: 3, 4.

7,000-YEAR-DAY SANCTIFIED

* As concerns mankind, the first thing sanctified was the day on which our Creator ceased from his

creative works toward this earth. He ceased after he created perfect man and woman, whom He made on the sixth day of creation. "Thus the heavens and the earth were finished, and all their host. On the seventh day God brought his work to an end on which he had been engaged, desisting on the seventh day from all his work in which he had been engaged. So God blessed the seventh day, and consecrated [*qahdāsh*; sanctified] it, because on it he had desisted from all his work, in doing which God had brought about creation." (Gen. 2: 1-3, *An Amer. Trans.*) This does not refer to a 24-hour day, because neither the sixth day on which mankind and the many land animals were made nor any preceding day of creation was 24 hours long, but was a long period or epoch of time, seven thousand years long, according to Bible measurements.

⁹ God saw everything that he had made was very good; and so he blessed this seventh day. He did so in that he purposed that it should be a good day and should bring blessing to His holy name. His very desisting from further work respecting the earth marked the seventh day as different; but he consecrated it or sanctified it in that he set it apart for the vindication of his name and a vindication of his universal sovereignty and supremacy.

¹⁰ Lucifer, the invisible "anointed cherub" whom God placed over mankind, was expected to observe this sabbath day by obediently and faithfully doing the work God assigned to him regarding the earth. Man and woman were also expected to hold the day sacred by carrying out God's will toward them as expressed in His divine mandate to fill earth with their perfect offspring and subdue the earth and have dominion over its living creatures. But Lucifer became a sabbath-breaker by not resting in the work of God and finding peace in doing it, but starting his own works by rebelling against God and becoming His opposer and slanderer, or Satan the Devil. By means of lies and temptation he caused Adam and Eve to likewise become sabbath-breakers by no longer enjoying God's rest from His own works but starting off working according to their own desires and wills.

¹¹ God did not destroy the sabbath-breaking Adam and Eve for their sin of rebellion and then create a new man and woman. To make a perfect new man and woman would mean resuming his creative work respecting this earth, whereas God's rest-day had just begun and was to continue yet for thousands of years. So God let the sinful man and woman live, but gave the promise that on this His rest-day he would bring a holy Seed forth from his heavenly

6. (a) According to its Latin roots, what does the word "sanctify" mean? (b) What are the meanings of the Hebrew and Greek words which are translated "sanctify"?
7. What, then, does sanctification mean? and are those isolated in monasteries and convents sanctified?
8. As concerns mankind, what was the first thing sanctified?

9. In what way did Jehovah sanctify the seventh day?
10. How were Lucifer and Adam and Eve expected to observe the day, but how did they observe it?
11. In view of the day, why did God not destroy the pair of sinners, but give a promise?

"woman", his heavenly organization, who would vindicate the name and sovereignty of his Father Jehovah against that old Serpent, Satan.—Gen. 3:15.

¹² We are very near the time of that vindication. In this atomic age all the nations, under demonic guidance, are pushing ahead to the great battlefield of Armageddon, where Jehovah God will sanctify himself upon them by destroying all who reproach his name and oppose his kingdom. That victory will sanctify or set him apart as holy and as Supreme Sovereign over all the universe. That, together with the thousand-year kingdom of his Son which follows it, will fulfill the prayer Jesus taught us: "Our Father in heaven, may Thy name be kept holy [or, sanctified]; let Thy Kingdom come; let Thy will be done, as in heaven so on earth." (Matt. 6:9, 10, *Weymouth*) Jehovah's purpose in sanctifying his 7,000-year rest-day, which ends with the millennial reign of his Son, will therefore not fail. The weekly sabbath which He commanded the Jews to hallow or keep holy pointed forward to that grand accomplishment in vindication of Him.

TYPICAL SANCTIFICATIONS

¹³ Jehovah spared the Jewish firstborn offspring from slaughter with the Egyptians' firstborn on their first passover-feast night. For such deliverance the Lord God commanded the following acknowledgment from the Jews: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Ex. 13:2) Thereby Jehovah set apart for himself the firstborn of the Israelites, and it was required of them to redeem their firstborn children, just as was done in the case of the child Jesus, Mary's firstborn.—Luke 2:21-24.

¹⁴ Later, in exchange for all the firstborn that were actually spared in Egypt, Jehovah selected out the entire tribe of Levi as his particular possession from among the twelve tribes of Israel. In that way he sanctified the Levites or separated them out to his special uses and services: "Behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed [sanctified] unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord."—Num. 3:12, 13.

¹⁵ By his deliverance of the entire nation of Israel from Egypt the Lord God redeemed them and set them apart for his own holy purposes. Therefore he

gave them a distinctive sign to indicate that they were his special possession, saying: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." (Ex. 31:13) Thus they were severed off from all other nations of the earth and were to be considered as no part of this world which lies under Satan its prince.—1 John 5:19.

¹⁶ Now it was one thing for Jehovah God to take this separative action toward the Israelites; it was another thing for them to conduct themselves in harmony with the divine will and action. Hence we find repeated notices to the typical Israelites to do so, in the texts we now consider. At Mount Sinai, three days before giving them the Law of the Ten Commandments, "the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. . . . And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." (Ex. 19:10-15) Thus the people's sanctifying of themselves consisted of cleansing themselves, that they might have clean consciences and their minds might be off all the fleshly appetites as they saw God manifest himself on the third day.

¹⁷ Such sanctification was a purification from what displeased the eyes of the Lord. For this reason the Hebrew word *qahdāsh* is sometimes used simply to mean purifying or cleansing; as at 2 Samuel 11:4, which reads: "She was purified from her uncleanness." In view of what was coming according to the advance notice given to the Israelites, the sanctification was also a preparation for the glorious event. Hence, too, the Hebrew word is sometimes used to mean simply to *prepare*. For example, when the Israelites complained of having no flesh to eat in the wilderness, God commanded Moses to say to the complainers: "Sanctify yourselves against to morrow, and ye shall eat flesh." (Num. 11:18) Also the day before the Israelites were to cross the Jordan river by the miracle of Jehovah, Joshua as their new visible commander said to all the people: "Sanctify yourselves: for to morrow the Lord will do wonders among you." (Josh. 3:5) The same command was given to them after their disaster before the city of Ai because of the accursed act of selfish Achan: "Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of

12. Why, therefore, will Jehovah's purpose in sanctifying this seventh day not fail?

13. Why and how did Jehovah sanctify the firstborn of the Israelites?

14. By what exchange did Jehovah sanctify the tribe of Levi?

15. How did Jehovah sanctify the entire nation of Israel, and what sign thereof did he give them?

16. Because of God's sanctifying of them, what action must the Israelites take, and how did they do so after arriving at Sinai?

17, 18. Besides "sanctify", what two other meanings did the Hebrew word *qahdāsh* take on?

thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing.” —Josh. 7:13.

¹⁸ At Joel 3:9,10, the worldly nations are challenged and invited to start what they might call a “holy war” against God’s witnesses in these words: “Proclaim ye this among the Gentiles; Prepare war [marginal reading: Sanctify war], wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears [in preparation].” Jeremiah 6:4 and 51:27,28 also command: “Prepare ye war against her.” “Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, . . . Prepare against her the nations with the kings.” (Also Micah 3:5) From such uses of the word it is clear that *sanctify* in a holy sense means also to set and equip oneself to do the work that God’s will assigns to us.

¹⁹ That the Israelites’ sanctifying themselves meant being separate from the world and clean from its practices is shown at Leviticus, chapter eleven. There, after forbidding them a long list of things unclean to eat, Jehovah explained the reason, saying: “For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.” (Lev. 11:44,45) Also, after warning them against the idolatry and spiritism and religion of the worldly nations, Jehovah added: “Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.” (Lev. 20:7) Such personal cleansing work was the way for them to co-operate with God in his sanctification of them as his people.

²⁰ One more typical illustration of the use of the word showing the mutual action between God and his obedient servants. This is in connection with the specially chosen priests of Israel. Prior to God’s inaugurating of the Mosaic law covenant at Mount Sinai, there were men who were appointed to do the work as sacrificing priests among the Israelites. Whoever these were, whether the fathers of each family household or not, remains unrevealed; but their contact with heathenish Egypt not quite three months previous had no doubt put them in an unclean position before the Lord God. So he said to Moses: “Let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.” “And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount,

and sanctify it.” (Ex. 19:22,23) The heathen would call such a mountain *taboo*! But to Jehovah God it was set apart on that occasion as holy, not to be touched or set foot upon by those whom God did not authorize. The place near this same mountain where Jehovah’s angel once appeared in the burning bush was declared holy, so that Moses was commanded to take his shoes off. Now the entire mountain was marked off as holy on this occasion, when God’s manifestation came down upon its top to give the divine law to Moses and to inaugurate His law covenant with the Israelites.—Ex. 3:5; Acts 7:33.

²¹ Now by this law of his covenant Jehovah God specially named who should be his accepted priests henceforth among the Israelites. In considering this, keep in mind that God had already sanctified the entire nation to him by delivering them from Egypt; also that the whole nation was consecrated to him by their express agreement, to observe his law and keep his covenant; also that the firstborn of Israel were also especially sanctified to him. But now, under the law covenant, Jehovah purposed to set aside an exclusive family of Israel to serve as his priests of sacrifice, namely, Aaron and his sons and their male descendants. Hence Jehovah spoke of it as sanctifying them: “Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons. And thou shalt make holy garments for Aaron . . . to consecrate [*qahdāsh*] him, that he may minister unto me in the priest’s office. And for Aaron’s sons thou shalt make coats, . . . And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate [*mahléh*] them, and sanctify [*qahdāsh*] them, that they may minister unto me in the priest’s office.”—Ex. 28:1-3,40,41.

²² They were then hallowed or sanctified with fitting sacrifices in a symbolic series of acts: “And this is the thing that thou shalt do unto them to hallow [*qahdāsh*] them, to minister unto me in the priest’s office: Take one young bullock, and two rams without blemish, and unleavened bread, . . . to consecrate and to sanctify [*qahdāsh*] them: but a stranger [one not a Levite] shall not eat thereof, because they are holy.” (Ex. 29:1,2,33) This typical procedure pictured or foreshadowed the true sanctification of Jehovah’s everlasting High Priest, Christ Jesus, and also his fellow priests or underpriests, namely, those who follow Christ’s footsteps and whom God anoints to be members of Christ’s body. To these Christians it is written: “Holy brothers, you who participate in a heavenly calling, look at Jesus then, at the apostle

19. How was the meaning of sanctification indicated to them in respect to foods and the religious practices of the nations?

20. At Sinai, how was the mutual action between God and his servants shown with regard to the original priests of the Israelites?

21. (a) As regards Israel, whom have we already noted as being sanctified? (b) How, then, did God specially sanctify the males of Aaron’s family? 22. By what procedure were they then sanctified? and what did this typify?

and high priest of our confession; . . . Christ is faithful as a Son over God's house. Now we are this house of God, if we will only hold on, confident and proud of our hope."—Heb. 3:1, 6, *Moffatt*.

SACRED REALITIES

²³ All the foregoing things in connection with the Mosaic law were types and shadows of coming realities of a higher kind. Such law, with its typical priesthood of imperfect men and its subhuman sacrifices, could not bring in perfect conditions and real freedom from sin. Hence the apostle Paul wrote: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle [even heaven itself], not made with [human] hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

²⁴ Then, using the word *sanctify* in the sense of purify or cleanse from sin in God's sight, the apostle continues: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth [in a picture way] to the purifying of the flesh [of the Israelites]: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 10:1, 2; 9:11-14) The blood of those ancient animal sacrifices could not sanctify in reality, because they could not actually wash away mankind's sin against God. But God ordered such calves, bulls and goats to be offered according to the Mosaic law because they were a type or picture prophetic of Christ Jesus, who offered the value of a perfect human sacrifice in heaven itself to Jehovah God.

²⁵ The "blood of Christ" signifies the value of his perfect human life; and it is this that washes away the guilt of sin of the person believing in him. Hence it really sanctifies to the purifying of the believer's flesh. Hence, too, God justifies such believer from his sins and gives him a clean standing in the flesh. God thereby makes him suitable to be sacrificed with Christ Jesus as one of His underpriests. As it is written to such ones: "Being now justified by his blood, we shall be saved from wrath through him."

23. What, then, were the things of the Mosaic law? and what proves that they were nothing more than that?

24. In what way did those sacrifices of the Mosaic law sanctify? and why, then, did God order them to be sacrificed?

25. How is it that Christ's blood sanctifies?

(Rom. 5:9) Before this they had a conscience or consciousness of committing "dead works" or the works of those condemned to death. But now, through Christ's blood, they were justified from sin and were sanctified or set apart for the service of the living God.

²⁶ It is now the privilege of such justified ones to serve as underpriests under Christ Jesus the Chief Priest and to offer up sacrifices of praise to God by acting as His witnesses and publishers of his kingdom. They must follow in his steps and suffer the reproaches of this world and endure them as Christ did. Concerning these privileges which the sanctifying blood of Christ opened up for them it is written: "For [under the Mosaic law] the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come [the heavenly Jerusalem]. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. 13:11-15.

²⁷ Christ's sanctifying blood is therefore something continually to be appreciated as most precious and uncommon, especially because by it the believer may come regularly to God and confess his sins and be washed clean and be forgiven. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) If any such believer should lose faith and reject this Son of God and deny the sanctifying power of his blood, then such unfaithful one has no sacrifice left for the canceling of his sins. Nothing but destruction, the punishment of willful rebels against God, awaits him. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant [Christ's blood which validates God's new covenant], wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The grace and mercy of the great Spirit Jehovah cease toward such willful sinner, and the divine vengeance which is against all those who turn to the Devil will punish him with everlasting destruction.—Heb. 10:26-30.

REAL SAINTS

²⁸ All the faithful ones who are sanctified by the "blood of the covenant" are the "saints" of God, for

26. How are the ones now sanctified privileged to serve, and enduring what?

27. Why is that sanctifying blood to be appreciated as most uncommonly precious? and what happens to one losing appreciation of it?

28. Who are the real saints? and how did the apostle Paul address those at Corinth?

the term *saint* means *sanctified one*. Only God can make saints, because he sanctifies and he does so by or in Christ Jesus. That means that only God can cleanse a creature from sin and separate him from the world and set him to doing the righteous works of the kingdom of God. It is a blasphemous and presumptuous fraud for any religious head to pretend to beatify and canonize dead religious persons and appoint such to be worshiped and prayed to. The religionists who give such dead religious "saints" any kind of worship and pray to them for intercession with Christ are grossly deceived and gain nothing but disapproval by Jehovah God and his Christ. The true saints or sanctified ones make up the "church of God", of which church Christ Jesus is Head; and the apostle Paul was not *canonizing* any saints when he wrote to his living Christian brethren in Greece and said: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."—1 Cor. 1:2, 3.

²⁹ Concerning the part that Jesus Christ plays in the sanctification of those "called to be saints", we read, at Hebrews 10:5-14: "Wherefore when [Jesus] cometh into the world, he saith, *Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure.*" Why not? Because those animal sacrifices offered under the law of Moses had not enough value and power to take away human sins and cleanse sinners. What did Jesus then say to God? "Then said I, *Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*" Now notice the apostle Paul's comment regarding Jesus' words and action, namely: "Above when he said, *Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein*; which are offered by the law; then said he, *Lo, I come to do thy will, O God.* He taketh away the first [the former things of the law covenant], that he may establish the second [the perfect things of the new covenant]. By the which will [of God as done by Christ Jesus] we are sanctified through the offering of the body of Jesus Christ once for all." Christ's human sacrifice being a perfect ransom and accomplishing perfect results, it did not need to be offered more than once.

³⁰ Next, showing the difference between Israel's high priest with his repeated sacrifices and the true High Priest, "the man Christ Jesus," with his one sacrifice, the apostle then says: "And every [Jew-

ish] priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man [Christ Jesus], after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Hence, having accomplished a sanctification from sins for the believers which lasts for good, Christ Jesus did not need to stay down here on earth in the flesh in order to repeat his sacrifice, but he could ascend up to heaven and present the value of his human sacrifice up there.

³¹ Furthermore, since his sacrificing once brings about perfect justification from sin to believers who consecrate to God, it was not necessary for Jesus during all the past nineteen centuries to come down repeatedly from heaven in order to offer himself in sacrifice again and again, as is claimed in the Roman Catholic "sacrifice of the mass", so called. Jesus could stay seated up in heaven at his Father's right hand and wait till his Father's due time to put Christ's enemies under his royal footstool. That due time arrived A.D. 1914, when the "times of the Gentiles" ended. Then Jehovah put his Royal Priest upon the throne with its footstool and authorized him to fight the "war in heaven" and throw Satan and his demons out of heaven and down to this earth. Jehovah says: "Heaven is my throne, and the earth is my footstool." (Isa. 66:1) And since Christ Jesus sits on the throne at Jehovah's right hand, then the earth becomes Christ's footstool also, and that is where all his enemies now are, awaiting destruction at Armageddon.—See Psalm 110:1-6.

THE PART PERFORMED BY THE TRUTH

³² Nineteen centuries previous to this Jesus came down from heaven to earth and became man in order to bear witness to the truth about Jehovah and his kingdom. Jesus was God's Agent or Servant to make known God's grace or favor to humankind. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17) Out of all the myriads of holy creatures in Jehovah's heavenly universal organization he selected and set aside his only begotten Son to be sent down to this earth to live and die for the truth in vindication of his Father's name. Hence it is rightly said that Jehovah sanctified his Son for this holy service. Christ Jesus was at one or in unity with his Father in this service, and he never broke off such union with him by any rebelliousness even under persecution, reproach and dying on the tree. The religious Jews wanted to stone

29. At Hebrews 10:5-10, how does Paul show the part that Jesus performs in the sanctifying of those "called to be saints"?

30. How did Jesus differ from the Jewish high priest? and why could he therefore leave earth and ascend to heaven?

31. Why could Christ Jesus as High Priest stay seated at God's right hand waiting for his enemies to be put down? and when did this latter event take place?

32. How had Jehovah God sanctified Christ Jesus? and why was it not blasphemous for Jesus to speak of himself as the Son of God?

Jesus for saying, "I and my Father are one." Jesus referred them to the Word of God in Psalm 82, which word was directed against the mighty men of power who showed they were not sanctified, for they misused their power and influence. "Jesus answered them, Is it not written in your law [at Psalm 82], I said, *Ye are gods?* If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John 10: 30-36.

³³ Jesus thus showed that sanctification begins with Jehovah God the Father, who set his only begotten Son apart for the special mission to this earth and who therefore equipped his Son with the word of truth to impart it to mankind.

³⁴ There can be no sanctification of human creatures without the truth, and the truth with such power is in the written Word of God. In Jesus' day the Holy Scriptures included only the books of the Bible from Genesis to Malachi, written mostly in Hebrew and a small part in Chaldee or Syriac. The truth which Christ Jesus taught was later committed to writing, mainly in Greek, in the new Scriptures from Matthew to Revelation (Apocalypse), and written by his apostles and their companions. In his last prayer together with his apostles Jesus said to God: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 15-19.

³⁵ Jesus prayed God to do the sanctifying by means of the power of His truth. That means that God would purify their minds and lives from religious errors and practices. He would separate them from the world and would prepare and equip them more and more for his service. All this God would do by the truth. The truth exposes the lies and errors of this world and its religion, and exposes the world as being the Devil's organization from which we must keep ourselves unspotted if we would worship and serve the true God.

³⁶ In order that those apostles and all his footstep followers might be thus sanctified by the truth, Jesus said, he sanctified himself. This was Jesus' personal part in the matter in co-operation with God his Father. Jesus thus sanctified himself by answering

God's invitation and keeping undefiled from this world and separate from any part with sinners. He thus set himself apart to be a clean channel or messenger by which God might send the needed truth to his disciples. He studied, prayed, prepared and set himself to preach the truth and nothing but the whole truth concerning Jehovah God and His kingdom. Jesus also furnished them a faithful example of what it means to be sanctified to God, and thus his example as well as his word helped in that direction. Because of this important and indispensable part which Christ Jesus performs in the work for us, and because it is of God that all this comes, the sanctified Christians read, at 1 Corinthians 1: 30, 31: "But of *him* are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord."

³⁷ By virtue of this co-operative part which God the Father has turned over to his Son, Christ Jesus is a sanctifier under God. Those whom Jesus sanctifies by his blood of his sacrifice and by his preaching of the truth to them God adopts as his sons. In such manner they become brothers of God's Chief Son, Christ Jesus. In proof that these are all sons of God called to heavenly glory in God's kingdom, the apostle says of Jesus, the Captain of our salvation: "For both he that sanctifieth and they who are sanctified are all of one [God the Father]: for which cause he [Jesus] is not ashamed to call them brethren, saying, I will declare thy name [Jehovah] unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2: 11, 12) And, because the gracious Word of God is necessary to upbuild them and keep them clean from the world and in line for the Kingdom inheritance, the apostle said in farewell to Christ's brothers: "And now, brethren, I commend you to God, and to the word of his grace, which [word] is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20: 32.

³⁸ It is necessary not only to believe on this Word in order to keep our hope bright but also to preach and declare that Word to others and make known to them the only hope for life and salvation. If we are to do so, we dare not yield to any terror from men who threaten us with sufferings, but our hearts must love God and his Christ and must fear these only. In our hearts we must set apart and regard as holy Jehovah God and Christ Jesus and then obey them and show forth their praises, regardless of the sufferings that this course brings. To quote the apostle Peter: "But sanctify the Lord God in your hearts: and be ready always to give an answer to

3. With whom did Jesus thus show that sanctification begins?

4. According to Jesus' prayer at John 17, without what factor can no sanctification take place? and where is this factor to be found?

5. How does God sanctify by the truth of his Word?

6. How did Jesus sanctify himself for their sakes? and what is he before made unto them by God?

37. (a) How is Jesus a sanctifier, and to whom? (b) To what are these sanctified ones commended for upbuilding?

38. As a guard against any terror, whom must we sanctify in our hearts? and how?

every man that asketh you a reason of the hope that is in you with meekness and fear [of God]." Or, according to the modern Bible versions: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you . . ."—1 Pet. 3:15; *Am. Stan. Ver.*

FAITH AND SPIRIT

³⁹ One factor that must operate and that must be supplied by the one who would be holy to God is faith. The basis of faith is, of course, knowledge; and the knowledge must be that of the Word of God. As it is written: "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) Not enough Jews to make up the Kingdom class listened to and believed in the word of God as reported and preached by Jesus, and hence only a remnant of natural Jews became sanctified. In order, then, for any of the non-Jews or Gentiles to become members of the "holy nation" of God, it was necessary for them to have a report made to them about God's kingdom and of the opportunity to enter that kingdom, and then they must put forth faith in God's Word thus reported to them. Only in this way could they even begin to be set apart for the Kingdom and its service.

⁴⁰ Among those sent to let the Gentiles hear and exercise faith was the apostle Paul. Emphasizing how important it is to enlighten the Gentiles by God's Word in order for them to manifest faith and to consecrate themselves to God, Christ Jesus said to Paul as a minister of the gospel: "The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:17, 18) The effect of the light shining from God's Word was to divide off the believing Gentiles from the darksome organization controlled by Satan, and to draw them to Jehovah God. Next, to render them acceptable to Him, their faith in the blood of Christ resulted in their being purified and cleansed from sins by God's forgiveness of them. They became part of the church which is "sanctified by the offering of the body of Jesus Christ once for all". That the sanctifying process may continue they must keep on exercising faith in God and Christ and the divine Word.

⁴¹ Another factor in the process, but one which the Christian can not supply, is the spirit, that is to say, the active force of God which he bestows by Jesus Christ. Because it comes from God, and because it

works for righteousness, purity and cleanness, it is called the "spirit of holiness". That spirit or active force for holiness was poured out upon Jesus after his baptism in the Jordan river. That spirit was also the active force that raised up Christ Jesus from the dead. Thus he was determined or declared to be the approved and anointed Son of God: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4) Jesus' power as the Son of God was because of the spirit with which he was anointed. (Acts 10:38) It moved him in God's service down till his sacrificial death and then on the third day it miraculously revived him from the dead to life immortal and incorruptible. That spirit set him apart for God's kingdom and for the redemptive work as Jehovah's High Priest.

⁴² During the days of Christ's twelve apostles the various miraculous gifts of the holy spirit were bestowed only in the presence of these apostles or by their laying their hands upon the heads of the baptized believers. This holy spirit, with its gifts of various kinds, acted as a force in the believers' lives and also counteracted the spirit of this world. Referring to the sanctifying power of this holy spirit which is from God and by Christ, the apostle Paul said concerning his work among the Gentiles: "That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up [or, sacrifice] of the Gentiles might be made acceptable, being sanctified by the holy spirit." (Rom. 15:16, *Am. Stan. Ver.*) Unless they received this spirit and were begotten by it to a heavenly hope as God's spiritual children, and unless it worked in their lives in opposition to the power of this world, their sanctification to God and his kingdom could not go on with success. The spirit must distinguish them as holy unto God.

⁴³ By pouring out the spirit upon those whom he accepts and calls to the heavenly kingdom God shows that he has chosen them and set them aside as his Kingdom heirs with Christ Jesus. Such destiny had its beginning in their believing of the truth. Those who do not believe the truth are condemned, and therefore God permits a great delusion to overtake them in this day. Because of the difference between the destiny of these and the destiny of the believers now sanctified by God's spirit, the apostle says: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel [preaching], to the

39. What factor must be supplied by one who wants to be sanctified? and upon what must this factor be based?

40. (a) How did Jesus emphasize this matter to Paul? (b) In what way is the believer sanctified by faith in Jesus Christ?

41. What other factor, not supplied by Christians, is needed for sanctification? and how was Jesus declared to be the Son of God according to this factor?

42. (a) In apostolic days how were the gifts of the spirit bestowed? (b) How were the believers sanctified by this spirit?

43. How are such ones 'chosen to salvation through sanctification of the spirit and belief of the truth'?

obtaining of the glory of our Lord Jesus Christ."—2 Thess. 2:13, 14.

WHAT THE DIVINE WILL NOW IS

"For Christians in this day when "the kingdom of God is at the doors" and when the end of this world faces the nations that are assembling for destruction at Armageddon, the will of God concerning them should be quite plain. Organized religion, by her friendly relations and union with this world, is committing spiritual adultery or fornication. She is unclean, impure and unholy in God's sight. We, who are separated from the world, cannot imitate religion and commit any kind of uncleanness either outside or among ourselves. At 1 Thessalonians 4:3-8 we read: "For this is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God; that no man transgress, and wrong his brother in the matter; because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth [this advice], rejecteth not man [Paul], but God, who giveth his holy spirit unto you." (*Am. Stan. Ver.*) That spirit is a force for cleanness.

"If we do not hold off from what is unclean, false and evil, the sanctifying power of God by his Word and spirit will not continue in our lives and we shall come short of complete sanctification to the successful conclusion. Let us, then, take to heart the apostle's positive advice: "Prove all things; hold fast that which is good; abstain from every form of evil. And the God of peace himself sanctify you wholly [completely]; and may your spirit and soul and body [as a church] be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it [that is, do what I have prayed to God for you]."—1 Thess. 5:21-24, *Am. Stan. Ver.*

"Hence there is a responsibility resting upon us if we want to have God's sanctification completed in us and to be continually vessels useful in his service and set apart for his honorable work in his house or organization. In this final age of the world, the atomic age, when the mass of humanity is defiling itself with all the worldly schemes for salvation, peace and prosperity without God's kingdom, we must keep clean from its religion, its propaganda, its political crookedness, its commercial worship of Mammon or worldly goods, and its defiance of Jehovah and his universal sovereignty. "If a man there-

fore purge himself from these, he shall be a vessel unto honour, *sanctified*, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2:21, 22) The joyful outcome will be eternal life in the new world of righteousness.

"What advantage, then, is there in delivering our members over to the service of this perishing world? None whatsoever; but only death with it. "Even so now present your members as servants to righteousness unto sanctification. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:19, 22, 23, *Am. Stan. Ver.*

"This troubled world is not at peace with God, but is at deadly enmity with him and is preparing for the showdown fight against him at Armageddon. To make our peace with it would mean becoming the enemy of Jehovah God and his King Christ Jesus. On the other hand, if we would see God's everlasting glory in the new world without end, we must seek and keep our peace with him by setting ourselves apart from this world and being completely for Jehovah's universal sovereignty by his kingdom. We must suffer the persecution from the world, which he permits to come upon us as chastenings to separate us from this world unto true holiness. We must seek peace with those devoted to him and with all "men of good will". Hence the admonition is given us from his Word: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12:14, *Am. Stan. Ver.*) Therefore let the work of sanctification go on among his consecrated people, with pure hearts, free from every root of bitterness.

"Men of good-will today, who hope for life eternal on earth, are not of the sanctified ones or "saints", who are set apart for the kingdom of heaven. However, to show good-will to God and to have His good-will to them, they must set themselves apart to God through their King Christ Jesus. They must separate themselves from this world and give themselves in allegiance to God's kingdom by Christ Jesus. To do so, they need to study God's sanctifying Word of truth, have faith in it, live it, and proclaim it to others. Besides God's cleansing Word, they should ask Him for his spirit to fill them. This will keep them from this world and prepare them for everlasting life in the New World.

44. Why cannot Christians imitate organized religion in its relations with this world?

45. If such Christians do not hold off from what is evil, what will not be completed in them?

46. As what can such Christians be used by keeping purged and clean?

47. By serving so as to have sanctification the outcome, what is the reward to such Christians?

48. (a) With whom must we seek peace? (b) Why must sanctification continue with Christ's body members, accompanied by sufferings?

49. What, then, must men of good-will today do?

A DECEMBER VISIT TO SCANDINAVIA

COPENHAGEN, Denmark, and Malmö, Sweden, lie a few miles from each other across The Sound. December 12, 1945, found the Watch Tower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, and a Northern European representative, William Dey, at Copenhagen ready for the crossing of The Sound. The trip is to be made on a modern ferry boat that is beautifully decorated inside with inlaid woodwork. At 9 p.m. the boat leaves. The crossing is made in about an hour and a half, but the time spent by our travelers in looking through the boat and admiring its interior makes the journey seem shorter.

Arrived at Malmö, they undergo the regular customs inspection and fill out the forms for the Passport Control officers and the monetary inspectors. A small train beside the custom house usually takes the ferry passengers to Malmö's Central Railroad Station, where they can board various waiting trains for various points in Sweden. Due to the fact that so many people are traveling at the time, our three brethren traveling on Theocratic business were unable to pass through the various offices quickly enough to catch the connecting train. For a moment they stood on the empty platform and wondered how they would catch their night train for Stockholm. Then came the cheering news that a bus was near by and those few remaining passengers would be transported to the Station quickly therein. So it was not long before the three were safely aboard the Stockholm night train and preparing to enjoy a very comfortable night of rest while rolling along to the Swedish capital city.

Next morning, when the train pulled into the Stockholm Central Station, at eight o'clock, many brethren from the Swedish office of the Watch Tower Society were on hand to greet the incoming visitors. It was a joyful group of Kingdom publishers, therefore, that exchanged greetings. The Swedish brethren appreciated very much having some of the American brethren with them, their first visitors from the Society's Brooklyn (N.Y.) head office in about eight years. Taxis being in great demand due to the heavy fall of snow, the Swedish welcomers escorted their guests to the nearest tram line and, before long, all were at the Branch office and the visitors were introduced to the members of the Bethel family there.

The president and his traveling companions were happy to find good progress being made in the preaching of the Kingdom gospel in Sweden. In the previous service year 2,481 publishers reported, but now there was a peak of 2,932 for the last month. Looking ahead, the brethren were zealously pushing arrangements for the 1946 *Watchtower* subscription campaign. In Sweden there are a goodly number of pioneers, happy full-time publishers. The president now introduced the "special pioneer" service among them, and territories not properly covered previously can now be witnessed in by pioneers who receive the necessary financial assistance. Witnessing for the Kingdom is found to be difficult, and it requires considerable time spent in field activities to locate persons of good-will.

While Sweden was a neutral nation during the war, the wartime hardships were felt in some respects. There was rationing of food and clothing, but there was no scarcity of money among the people. Naturally the general pros-

perity brought on by the war industries and commercial relationships with the warring nations has tended to turn the minds of persons in the many walks of life toward commercial gain and things of this life. The placements of *WATCH TOWER* books by Kingdom publishers have been very low. In spite of this there are persons found to be interested, and, as may be noted in the reports, there was an increase of more than 450 publishers in just a year's time. This increase was effected through diligent effort and hard work, with the Lord's blessing thereon.

The people generally throughout Sweden have far more supplies in the way of food and clothing than other nations of Europe enjoy. The Swedish brethren were very anxious to assist their fellow workers in other countries less fortunate, and when the call for such assistance went forth their response was wholehearted. During November, when Brother Knorr was in England, he wrote the Swedish office regarding sending clothing to the brethren in Finland. When the brethren in Stockholm and vicinity were informed of the possibility of helping the Finnish brethren, they quickly sent in clothing, but much more than the Swedish government would let be sent at one time. Twenty-two cases were permitted to be sent to Helsinki, Finland. Even after the shipment was made, additional clothing was received, and this was then being sorted out for shipment to Norway and Finland or any other needy land, depending on whether the government granted shipping permits for the export of used clothing.

Stockholm was a very busy city at the holiday season. Many were the festivities. Many persons from all parts of Sweden had come to Stockholm to buy gifts, visit friends, and participate in the holiday gaiety. This left little room for Kingdom publishers to find places to stay if a week-end assembly could have been held. Suitable auditoriums were occupied with holiday matters, and this made the impossibility of a big week-end meeting for Stockholm certain.

For the benefit of the Stockholm brethren a meeting was arranged for 8 p.m. Saturday, December 15, in the *Medborgarhuset* (Citizens' House) in the southern part of the city. There Brother Knorr addressed 650 brethren through the interpreter, J. H. Eneroth, the Branch servant. For the benefit of the brethren from other companies as well as Stockholm another meeting had been announced for Sunday, December 16. This meeting was scheduled for from 4 to 6 p.m., to let the out-of-towners make the trip to Stockholm and return the same night. The impossibility of finding one meeting place to take care of all expected to come raised a problem. The difficulty was surmounted by using the same auditorium of Saturday night's meeting with the largest Kingdom Hall in the city. Telephone connections between the two halls were not permitted; so it was arranged that secretary Henschel deliver the same talk at the Kingdom Hall (Viktoriasalen) as the president gave to the brethren assembled at the larger hall. The combined attendance at this joint assembly was 1,000.

The Swedish brethren are firm in their determination to carry on with the Lord's work and make it continually increase. They have had much opposition from the religious clergy. These men, together with some newspaper writers, are constantly warning the Swedes against Jehovah's witnesses. This proves that the effect of the proclamation

of the message of comfort and of good news is being felt; the religionists are getting no consolation from it.

After Sunday's meeting Brothers Knorr and Henschel, by appointment through the Branch servant, met a doctor of Finnish nationality who had lived in Germany during the Nazi reign and had found a way of aiding some of Jehovah's witnesses to escape the tortures of concentration camps in the last years of the war. He had some very interesting reports to make respecting the zeal of God's people in that dark land. For their fearlessness and acceptance of suffering for the Lord's cause he had come to respect them. When he left Germany, he brought one of the persons (a sister) that he had evacuated from the Ravensbruck camp. This sister had escaped from Germany as the doctor's housemaid. It was the privilege of our American brethren to ask many questions and get firsthand information about the conditions in the camp during the sister's imprisonment. She was very happy to learn of the information that Brother Knorr had received at Amsterdam from the messenger from Germany, and she expressed the desire that fills the hearts of all the Germany refugees, to be able to get back into Deutschland and witness again for the Kingdom in her native tongue.

GERMAN REFUGEE REPORTS

The next day, Monday, another refugee was met who had just been released from a Swedish hospital where she was brought when she got away from Germany in a very weakened condition. She had a picture of herself at the time of her arrival in Sweden. How thin she was then! She had since gained many kilos in weight and was released from the hospital looking stronger and of about average build. She had been in at least four of the German concentration camps during her imprisonment. Her stories of the living and dying in the camps were heard with amazement. How could it be that human creatures could survive such treatment? Most of them did not survive. Those that became too ill to work or were too old to be of service to the Nazis in labor gangs were disposed of, usually by the gas chamber and by cremation.

Jews were liquidated by the hundreds of thousands. While she was at Auschwitz (Oswiecim) camp she had been assigned to work in one of the hotels where drivers of trucks from various parts of Europe were lodged overnight. These trucks were used for bringing Jews and others not desirable to Nazi minds out of the newly conquered lands to be tormented and killed. Some drivers spoke freely and she learned that in just that one camp each day at least one thousand Jews were murdered and cremated. Of all the Jews in the camp, she knew of only one that had accepted the truth and taken a stand for the Kingdom. This Jewess, however, did not escape the punishment meted out to the others of her race, and so one day she disappeared. Only two others of the Lord's "sheep" were killed in the gas chambers, to the best of this refugee sister's knowledge, and that was because they were too elderly to work for the Nazis.

Her description of the means used to transport prisoners from camp to camp in boxcars, open freight cars, cattle cars and trucks was almost too much to believe. Even this refugee herself said that now it just seems like a terrible dream; but yet she knew it had been true. In one instance, as the armies opposing the Nazis closed in on Germany, it was necessary for many in outlying concentration camps to be transported

to places nearer Berlin. So the available trucks were pressed into service. About a hundred prisoners were crammed into a truck, men and women together. No thought was given as to whether they were very sick; there was not time. In they went! Some trucks were open at the top. Others were closed all around.

Those of Jehovah's witnesses in the camp were given a ride in a topless truck, and that proved to be to their advantage, because it was later learned that many in the closed-type trucks suffocated during the journey. When they began their ride, they did not know how far or whither they were going. Had it been a short trip, then they might not have minded the crowded quarters and having no room to sit or lie down. They might not have had it so bad if they had been permitted the use of toilet facilities somewhere along the route. To say things were very bad is hardly touching the surface. Not once for the entire eight days of the journey was a prisoner permitted to leave a truck for any purpose. Those very ill or too weak to stand on their feet were given consideration by the others who still had some strength and a little room was provided for their sitting down. Some, however, including our teller of the story, had not slept nor sat down for the whole trip. Our refugee sister, who passed through the experience, was unable to say how it was possible for any to come through it alive; they had been treated worse than cattle.

Yet there were no complaints from her; she had no regrets. That was in the past. Her God had let her live on that she might be of further service to Him. Her face was bright. There was the gleam of determination in her eyes as she told of her hope of keeping on with the preaching of the gospel. She looked for the day when she might return to Germany for that purpose. Meanwhile she remained in Sweden in the charge of the Society's office. Such joy and zeal are not found in this world except among the Lord's people. They have a genuine hope; they have a reason to live through such things: it is the service of those who remember their Creator. For our representative American brethren it was a real privilege to be associated with this faithful witness of Jehovah.

The Swedish brethren had the opportunity of taking care of quite a number of refugee witnesses, and they are now doing everything they can to help their brethren in other countries by means of sending provisions that will be allowed to leave the country. Some food has been sent, as well as clothing.

FINLAND

As true in all the countries visited by our brethren from the Brooklyn office on this European trip, the time for work in Sweden was much too short for them. But there was work too to be done in Finland. The time being just before the Yule holidays, travel in any and all directions was very heavy. The regular steamer service from Stockholm across to Finland was supplemented at this time by a small Finnish combination passenger-freight steamer, called Bore V. On this little steamer, only three or four times the size of a tugboat, passage was booked for Brothers Dey, Henschel and Knorr for Tuesday, December 18. There was space aboard for eighteen persons to travel fairly comfortably; but so many wanted to get away on their holidays that thirty passengers boarded the Bore V before she left the

quay. Included was a party of refugees from the Baltic states, who were being taken back to what is now Russian territory. A crowded little ship indeed it was that headed east that night. After a few hours of pleasant sailing through the inland waters of the Swedish coast, the little Bore V took on the task of getting safely across the open Baltic sea to the Finnish islands. A stiff wind was blowing across the Baltic, and how the little boat did roll! Passengers in their berths were almost thrown to the floor, and many of them became seasick. Our Theocratic *voyageurs* were glad that they proved to be good seamen.

Between 9 and 10 a.m. daylight came on. Now it was possible to see thousands of the interesting little snow-covered islands owned by Finland. To the ordinary traveler they looked almost all the same, but the men who ran the ship knew which were which. About seventeen hours from the time it left Stockholm the Bore V entered the waters of the Finnish bay near Turku and seemed almost glad it had weathered the trip and could be in its home waters, there to push about the six-inch slabs of ice that filled the harbor. For a few moments the ice interfered with the docking of the ship; but a few husky men with long poles soon cleared the way and the boat was tied up to the pier.

About thirty Kingdom publishers from the Turku company of Jehovah's witnesses were on hand to greet the incomers. None of these Finns spoke English. Just one could speak Swedish. Fortunately Brother Dey could converse in Swedish, and thus all of the greetings and words of joy were passed about between the English-speaking visitors and the Finns through the medium of Swedish interpreters. It took a little longer that triangular way, but the result was good. The Finnish Branch servant, K. J. Harteva, had been delayed in the Finnish capital, Helsinki, and was to arrive at Turku just forty minutes before the train to Helsinki left. His train not arriving late, it became possible for the brethren to speak to him in their respective tongues, and he acted as interpreter for all who wished to converse. Turku was cold. Snow was falling. It was a pleasure to get into the ancient railway coaches at 4:20 p.m. It had been dark for an hour before the train left. The days are very short at this season of the year up so far to the north. The darkness was felt sharply aboard the train, because the old German-made coaches were lit up by gaslights only, and many of those did not function properly. That made it quite impossible to do on the train any work that required reading; so the six-and-a-half-hour ride to Helsinki was spent conversing on matters requiring attention in Finland.

In former years the journey would have been made in much less time, but its loss of the war with Russia forced the Finnish government to turn over a portion along the south coast of Finland to the Russians for a long period of time, this including a part of the direct railroad from Turku to Helsinki. However, there was much for our brethren to speak of, so that the time vanished rapidly, and before long the conductor informed all passengers that Helsinki was the next and last stop. A smiling group of Helsinki Bethel family brethren was on hand at the station when the train pulled in at 10:45 p.m. It was good to see them, but all conversation was deferred for the morrow because of the lateness of the hour.

The next day, December 20, was spent with the Helsinki Bethel family, from breakfast until after supper. A complete inspection of the Branch office and printing plant was made by Brother Knorr, and many problems were found to be confronting the brethren. It was observed, while going through the building, that the cases of clothing from Sweden had been received and that clothing was being sorted out in orderly fashion to enable the brethren to find such things as would fit them when they came for their outfitting. Particular consideration was given to the pioneers first, and it was very gratifying to see the face of an elderly pioneer sister beaming as she was being fitted with a fine fur-lined coat and a warm fur hat.

A meeting had been planned for at Helsinki, and this brought many pioneers from various parts of the land to the capital city and the Society's office there. All these brethren were given an opportunity to obtain necessary clothing before their return to their territories to carry on the good work of gospel proclamation. All were very grateful to God and appreciated the interest that their brethren in other lands had for them. Such acts of love bespeak the unity existing among the Lord's people and their common determination to contribute all possible to the advancement of Kingdom service world-wide. It could not be overlooked that the Swedish brethren had sent good clothing, things in good condition and that would keep brethren warm and fit for service for a long time. Doubtless many in Sweden had sacrificed their good things; but surely the Lord God will bless them for their unselfishness.

Much time was spent in discussing the problems facing the Finnish brethren, one of which was the obtaining of paper supplies for the publication of books, booklets and magazines. It was necessary for our American brethren to pay a visit to the offices of the Finnish ministry for regulating paper supplies. It was learned there that paper would be supplied to the Society's Helsinki office only if American dollars were offered for the full payment of the paper costs. The ruling was that, since the material in the publications originates in the United States, the publications are actually American opinion and information in the Finnish language and, if it seems necessary for such to be circulated among the people, the Americans must pay for that. Finland is interested almost without deviation in settling the war reparations levied by the Allied powers and is doing everything in its power to get money from outside sources. If, then, the Society wished to continue its work in Finland, benevolent though it may be, it could only be possible to supply the Finnish brethren and persons of good-will with the life-sustaining spiritual food by paying over the American dollars for paper so used. The president of the Society assured the Ministry that the Americans associated with the Watch Tower Society would be pleased to purchase sufficient paper with American dollars in order that the work of preaching the gospel could continue to be done in Finland for the Finnish people. *The Watchtower* will continue to be circulated, and the campaign for gaining new subscribers therefor during the first four months of 1946 will not be cut back in any way. By the Lord's grace, the paper must be supplied in order that this magazine may have a very wide circulation throughout the land.

The meeting that had been announced to the brethren was at Helsinki, but, travel facilities in Finland being now very poor, it was not possible for all the brethren to get to Helsinki for a Friday night meeting. Most brethren unable to come to the Finnish capital could manage to get to Turku or Tampere, and therefore telephone lines were leased for the event. The main part of the chain assembly was held in the Suomalainen Yhteiskoulu (Finnish High School). Just ten minutes before the 6 p.m. opening of the meeting the telephone company's amplifier burned out. A rush trip to the main office of the company made another suitable amplifier available. By five minutes past six o'clock all was again in order for carrying the three hours and fifteen minutes of the program to the brethren in Turku and Tampere and the overflow hall at Helsinki. At Helsinki 850 were present in the two halls; at Tampere, 340; at Turku, 135; making a total of 1,325 assembled to hear Brothers Dey, Henschel and Knorr, who spoke in that order. Brother Harteva interpreted for the entire program.

SURPRISES

As to their feelings, the Finnish brethren at Helsinki were very expressive. They evidenced this by hearty applause for Brother Knorr's uplifting and instructive talk. When he brought to light the true situation in Finland with regard to paper supplies for printing *The Watchtower* and books, their hearts were sad for a moment. But then they were told that the American brethren would gladly supply funds sufficient to keep the work going in Finland. Then they could not hold back their acclaim. They could do without many other things, as they were forced to do during the war period and even now; but don't take away *The Watchtower* and their spiritual food. Don't remove their equipment for the work. They were overjoyed when Brother Knorr explained that they should not worry about paper for the magazines, but that they should go out in the coming months and do everything in their power to find the people of good-will and get *The Watchtower* into their hand; that would be the thing to do. It made no difference how big the subscription list became; if the people want the truth, then paper will, by His grace, be provided. In 1944 there were 1,200 publishers in the service, but the latest report then showed 1,869; so why not let the truths and the information published in *The Watchtower* go out to hundreds more for the increase of the worship of Jehovah in Finland? With such a fine organization of publishers in that small country it is anticipated that the number of *Watchtower* readers will increase rapidly.

At the meeting another feature of surprise and joy for the Finnish brethren was the announcement by the Branch servant, at the close of the meeting, that "*The Truth Shall Make You Free*" and *Religion Reaps the Whirlwind* in Finnish had been completed and copies were available at the Helsinki meeting. There had not been time to send them to Turku and Tampere.

Closing remarks by the Society's president were about the opportunities for Finnish brethren to serve with the benefit of training at the Watchtower Bible College of Gilead in New York state. No greater enthusiasm for the Watchtower College had been displayed anywhere else on the journey. After the close of the broadcast all the pioneers present at Helsinki and almost half of the others stayed

to hear details on the requirements for entry into the College. Twenty-two full-time workers filed their names. Now they are diligently studying the fundamentals of English, that they may understand sufficient of the English language to absorb the material presented in the College course.

After having passed through a period of severe trial and testing during the war years, the Finnish brethren appear to be stronger than ever before in doing the one thing, serving in the Kingdom interests. Their days in prisons and camps have been for a testimony and have shown whom they will serve as long as they live. It is evident that the Kingdom work will progress well in Finland in the care of such valiant fighters for the New World. They are willing and ready. Such persons will certainly be blessed of the Lord.

Breakfast on December 22 was the last meal enjoyed by our travelers with the Helsinki Bethel family. After answering many questions for them, Brother Knorr bade them farewell. Then he and Brothers Henschel and Dey went their way to the Central Station. Brother Harteva was to accompany them to Turku, thus allowing for time to discuss the matters that had not yet come to the attention of the visiting brethren. At some stations along the route brethren from local companies came out to greet the visitors and wish them a blessed trip. At Turku another large delegation turned out at the quay to say good-bye. All were looking forward to the return visit to Finland by the president which he expressed might be in the summer of 1947, if that be the Lord's will. At this time it was reported to him that the reception of the program in Turku had been excellent. This confirmed the two telegraph messages previously received from Tampere and Turku, to wit:

"The company of Jehovah's witnesses in Tampere gathered together 340 persons to listen to the talk of the president of the Society (it was heard well) send their hearty thanks and greetings to Brother Knorr and through him further to the publishers of America."

"We heard very well the talk of the president of the Society. We are greatly thankful for the food we have received. Our united decision is to act in everything according to the instructions of The Theocracy. JEHOVAH'S WITNESSES IN TURKU."

Return voyage of our travelers to Stockholm was aboard the S. S. Heimdall I, a much larger and better vessel than the Bore V. Departure was shortly after midnight, and the trip was very smooth and enjoyable. Except for the early morning stop in the Aland Island port of Mariehamn, there was no unusual occurrence. Approaching Stockholm in the evening is very pleasing to the eye, for there are myriads of lights that reflect brightly upon the varied waterways. As one expressed it: "It doesn't look real; it is like a fairyland." It is a beautiful location for any city.

In Stockholm Monday, December 24, is a holiday for most people, but not for the Kingdom publishers. The travelers spent their time at the Society's office. It was quite a pleasant surprise when the postman brought a copy of the 1946 *Yearbook of Jehovah's witnesses*, sent from Brooklyn, N. Y. That was the first time that a *Yearbook* had ever been received in Sweden before January 1 of the year. Immediately translation was begun on the daily texts and comments in the *Yearbook* for publication in the Swedish *Watchtower*.

FIELD EXPERIENCES

AMONG THE CATHOLICS IN MADRAS, INDIA

"Now at last my work in this city seems to be receiving His blessings. A family of mother, father and a daughter have taken their stand on the side of Jehovah and his King. At first it was only the mother who was having a study with me, as both father and daughter were Roman Catholics. The husband I never met till afterwards, but the daughter I did, and every time I went for the study she never came near me. The mother was getting very excited on learning the truth and told me she was going to talk to her husband and daughter, which she did, with the result that the daughter started asking me a lot of questions and eventually studying. After three weeks she expressed a wish to come with me on the pavement work and see how we do it. So I invited her to do so. She not only came to see but was soon placing booklets and has continued doing so; and that is nearly two months ago. She attends both the studies every week and even answers up. Now the point to be taken into consideration is that she, being a Roman Catholic, was not afraid to be seen by all the Roman Catholics who knew her and also not ashamed to tell them that she was no longer one but was a Christian. On the third week an aunt of hers insulted me, and, turning to the daughter, asked what she was doing. She said she was witnessing. Then they started witnessing to the father, who first made fun of them, telling them to go and get a bag and write *Jehovah's witnesses* on it and hang it around their neck. But the mother continued reading bits out of the book *Religion* to him and it made him think. Then the priest got to know of it and started to interfere. The father then wrote to the priest, telling him that his church was nothing but bribery. They then discarded all their religious pictures, and now the father attends the *Watchtower* studies."

"ON CERTAIN DAYS OF THE WEEK

many country visitors come to town [Warwick, Queensland, Aus.] for business. This affords an excellent opportunity for street witnessing. I approached a man sitting in his car, introduced myself and explained the contents of the literature I had. He said: 'Yes, I'll take them. It is unusual to see a young woman like you courageous enough to do this work as one of Jehovah's witnesses, when most of the younger generation are smoking and drinking and otherwise spending their time. Your courage in coming out on the street prompted me to buy these books.' I assured him hundreds like myself were doing this work, and only by the Lord Jehovah's spirit upon us were we able thus to do. I hope to meet him next Friday afternoon again while street witnessing."—Special Publisher.

BAD AND GOOD WILL IN MONTREAL, QUEBEC

"While witnessing in a 'hot' section of our territory, my daughter R—— was arrested twice in one week; the charge, 'soliciting without a license.' The first time bail was set at \$50. We managed to raise this amount; but the second time the bail was raised to \$100, which certainly was high, considering the 'crime'. R—— asked the chief if he could not reduce the amount, as she was already out on bail and that she was sure that her people could not pay the \$100. No! was the answer, and bang went the cell door with R——

inside. The same evening she had to appear in court to answer the first charge. The judge informed her that both charges would be heard next week; in the meantime she would be 'detained' unless the bail was forthcoming. Not willing to burden the brethren (who already had several hundred dollars tied up for former cases in this court), R—— decided to 'remain'. Talking the matter over later, we decided that the case needed a little airing, and so visited the editor of the early morning paper, who published the facts, ending up by saying 'the young girl was awaiting transfer to the F—— Woman's Jail'. Next morning, feeling blue but thinking that the only place of comfort was in the Lord's work, I went down to my magazine corner as usual. Imagine my joy when I see R—— coming toward me with a strange gentleman at her side, both all smiles. The 'stranger' turned out to be a businessman [a general manager of a large trust company] who read the piece in the morning paper and decided to 'do' something about it. He took a taxi to the police quarters and indignantly demanded that 'they let that girl out of there', paying over the bail money and escorting R—— home. Surely the Lord will reward this person of good-will for his kindness to one of His little ones."

"TEN SUBSCRIPTIONS WERE ACQUIRED

in such an unusual manner I feel I must relate it. On April 28, at the Syrian Lebanon Hall, Indianapolis, Ind., we were assigned to a territory in the ultrarich section. On our way out our group of six publishers told one another, 'We won't place much literature *there*.' I worked up the east of Meridian Blvd., placing a few booklets. A Jewish lady contributed a dollar for a *Kingdom* book but would not let me send her *The Watchtower*. I worked on down the street to a place more outstanding than the others, in that the grounds were more spacious and a high stone wall ran along the front and high iron gates could close the driveway. However, they stood open, so I walked up the winding drive and stopped to witness to a colored man who was mowing the lawn. While he went to a building in the rear to get a quarter, I rang the bell on the door of the big house. Another colored man appeared, invited me in and carried my message to the lady upstairs. I heard her say: 'Tell her to come on up'; which I did, to find her lying in bed, as she is an invalid. She was very nice, asked me to sit down, and asked several questions concerning the 'beast', the conditions in the earth, and the work Jehovah's witnesses are doing. She said: 'You witnesses are very intelligent and are doing a wonderful work, but your magazine should be read by more people in high positions, so they can pass this information on to others. I agreed with her and asked if she would like *The Watchtower* for herself. Whereupon she said: 'Yes, and I'm going to give you some money and you see that these people receive *The Watchtower* for a year.' [The chief editors of three newspapers in Indianapolis, *News*, *Times*, and *Morning Star*; the president of Wabash College and of Butler College; two ministers, Rev. G.A.F. and Rev. W.E.G.; a friend, Mrs. W.E.S.; one *Watchtower* subscription for herself, and a renewal for *Consolation*.] So she gave me a ten-dollar bill for ten subscriptions, and I assured her that all these people would get their magazines as soon as possible."