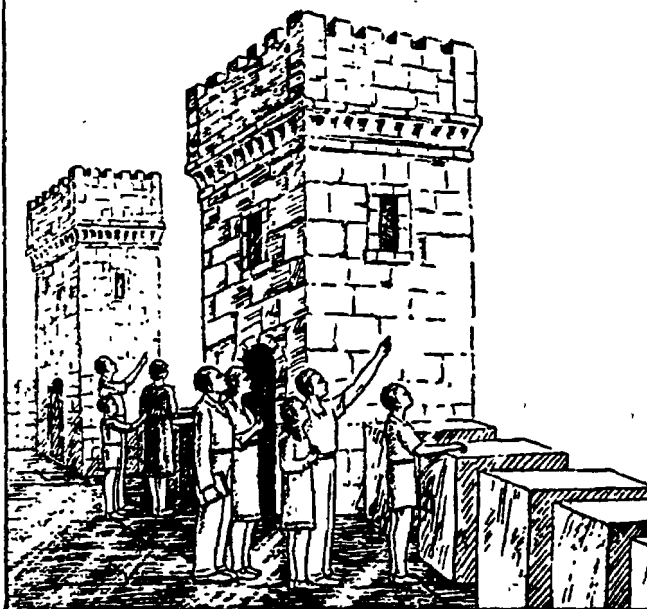




The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

- Isaiah 45:15

VOL. LXVI SEMIMONTHLY No. 15

AUGUST 1, 1945

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

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
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N. H. KNORR, President W. E. VAN AMBURGH, Secretary

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"STRANGER'S RIGHT" TESTIMONY PERIOD

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

"WATCHTOWER" STUDIES

Week of September 2: "The Justifier and His Ways,"
¶ 1-22 inclusive, *The Watchtower* August 1, 1945.

Week of September 9: "The Justifier and His Ways,"
¶ 23-46 inclusive, *The Watchtower* August 1, 1945.

ITS MISSION

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

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

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"THEOCRATIC AID TO KINGDOM PUBLISHERS"

The proper purpose of gaining any knowledge at all of the truths about God's kingdom should be to pass the benefit that we ourselves gain therefrom along to others. Hence all Watchtower readers deserve notice of this new 384-page book, *Theocratic Aid to Kingdom Publishers*. Whether for private study and instruction, or for study in classes at Kingdom Halls, or for use as a ready-reference handbook to be carried with us as a companion when we engage in proclaiming the Kingdom message afield, all Watchtower readers will find good use for a copy of *Theocratic Aid to Kingdom Publishers*. Besides two introductory chapters calling attention to the reason for the book and outlining its efficient usage in classroom study, this *Aid* sets out 90 lessons, accompanied by Review questions. These instruct us on how to get information direct from the Bible and from Bible helps, how to formulate such gathered information for presenting it to audiences of one or more, under varied conditions and circumstances, how to meet and overcome the arguments of opposers, how to avoid the confusion of religions; in short, how to be a confident, well-equipped and effective publisher of God's kingdom. It is a real aid to this end, and, being Theocratic, is non-religious. The book is bound in brown cloth, with gold-stamped title and cover-embossing, and is indexed. The edition and its circulation being limited, it is supplied on a contribution of 50c a copy, mailed to you postpaid. Servants of companies or of groups should combine orders to allow for shipment to one address.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVI

AUGUST 1, 1945

No. 15

THE JUSTIFIER AND HIS WAYS

"It is God that justifieth."—Rom. 8:33.

JEHOVAH God is the Justifier. Because of this fact he becomes the Source of everlasting life to men who are favored with a share in the glad some New World of righteousness. Out of mercy, and for his own name's sake, he provides the righteous way for the wrongdoer's guilt to be removed and for "justification of life" to come to whoever takes the path of God's righteousness.

* Says Jehovah: "I, even I, am he that blotteth out thy transgressions *for mine own sake*, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me." (Isa. 43:25-27) Those words show who is the justifier. They were directed to the nation of Israel, the descendants of Jacob, and which nation strove to justify itself before God by works of self-righteousness. They forgot or minimized the fact that their first father and our first father, Adam, had sinned; and that they as well as all non-Israelites descended from a sinner and could not of themselves overcome the imperfection and sinfulness which they inherited from him. Furthermore, the men that undertook to teach the Israelites were transgressing against God by following the practices of religion instead of the commandments of God, and were thus increasing all the more the sinfulness of the nation of Israel.

* Under such circumstances how could such Israelites, even with God's written law in their possession, plead not guilty and justify themselves? In trying to do so by keeping on in religious practices they continued under the wrath of God. "Therefore," says Jehovah God, "I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches." (Isa. 43:28) Jacob, or Israel, did not seek justification from God, who blots out transgressions for his own sake and then remembers sins no more. So Jehovah God gave the nation of Israel over to the curse of destruction and to inter-

national reproaches. In view of such course of that nation, the apostle Paul discussed the question of justification at great length and said concerning Israel: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) The "righteousness of God" is the only means to everlasting life in the New World.

* Let all righteously disposed persons interested in gaining everlasting life take note of one essential truth that the experience of Israel demonstrates. It is this: That no nation nor any human creature can justify self to life eternal by works at trying to keep the law. Try as hard as a person might, in order to develop himself to perfection, he cannot relieve himself of the sin and imperfection that he inherited from mankind's first father, Adam the sinner. He cannot blot out his transgressions and sins nor lift from himself the condemnation of God which descended upon him with his inheritance of sin and imperfection from Adam. The Israelites, with the law of God given to them through Moses, could not do it. Their inability to keep God's law perfectly simply proved them to be covenant-breakers before God, and it made their sinfulness all the more outstanding. The failure of the Israelites under the law covenant proved that there is absolutely none of mankind that is righteous in himself, but that all who gain life through righteousness must do so by the righteousness of God, the righteousness or justification which He provides. Whether the Jews of today get a Jewish State set up in Palestine or not, it does not change this fundamental fact as to their standing with God.

* Writing to Jewish Christians who knew the law of Moses, Paul, himself once a Jew, says: "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that under-

1. As the Justifier, what does Jehovah God become to men? and for what causes?
2. With what words to Israel did Jehovah show who is the justifier? and how were his words true of Israel?
3. How were they unsuccessfully trying to justify themselves? and therefore to what did Jehovah give them over?

4. What one essential truth does Israel's experience demonstrate, that we should take note of?
5. At Romans 3:9-18, what did Paul ask the Jewish Christians? and what does his quoting from several of the Psalms prove?

standeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." (Rom. 3:9-18) Of course, we can well agree that those words closely fit the condition of all the world. But the apostle Paul quoted those words from several psalms, such as Psalm 14:1-3, Psalm 55:1-3, Psalm 5:9, Psalm 140:3, and Psalm 36:1; and in them the psalmist was not speaking about the Gentile heathen, but about Jews, about Israelites who were under the law covenant with God. Interesting! you say, but what of it? This: The words that the apostle Paul quoted were a condemnation of the law-bound Jews. This proves that the law covenant had not lifted the Jews out from under God's condemnation, and that they are found to be no better than the Gentile heathen.

* This is not our interpretation of such matters. It is the apostle Paul's inspired conclusion. For, after quoting from the Psalms, he writes down this Scriptural conclusion: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world [meaning Jews as well as Gentiles] may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." —Rom. 3:19, 20.

Being guilty before God the same as were the Gentiles, the Jews were for certain not justified before God. They were not able to develop themselves to human perfection by trying to do the deeds of the law covenant. No matter how sincerely they tried, they could not do so, because their inheritance of sin and of mental and physical defects was against them. The law, by specifying the particular forms of sin, made the honest-hearted ones keenly aware of the many ways in which they came short of absolute righteousness and sinned against God. Moreover, the sacrifices which their priesthood offered up year by year only served to remind them they were sinners and needing atonement in order to have continued relationship with God. Besides that, many of the Jews sinned unwittingly against God's law covenant and its commandments and ordinances by following the traditions and precepts

which the religious clergy fastened upon the Jews. Such traditions and precepts got around God's law and made it as if it did not exist.—Matt. 15:1-9.

* Thus, year after year, those Jews remained guilty and unjustified before God. Their animal sacrifices for themselves as individuals or for the whole nation collectively did not really make propitiation for them with God. How could such sacrifices, being lower in value than a perfect man, ever satisfy the justice of God and give the Jews a clean bill with Him? Not all the blood of animal sacrifices offered for 1,500 years could equal in value the life of human perfection which Adam forfeited by sin. That is why, year after year, the Jewish high priest had to go into the Most Holy of the temple at Jerusalem and sprinkle the blood of animal sacrifices there before God's propitiatory or "mercy seat". (Heb. 10:1-4; 9:6, 7; 13:11) However, the time came when those sacrifices needed no more to be offered. Also, seeing that the law covenant was not accomplishing actual justification with His covenant people, Jehovah at that same time set aside the law covenant as having served its temporary usefulness and purpose.

HOW ACHIEVED

* If, now, self-righteousness, or righteousness by their own deeds, was impossible for the Jews under that law covenant, it was equally impossible for the Gentiles not under God's law. If righteousness and hence justification before God does not arise from ourselves, its only source could be God, and that by his mercy. How, then, did righteousness from God come to humans, since it could not come by giving the righteous Law of Moses with its sacrifices of propitiation? Our question is answered by the apostle Paul, in these words of his argument on justification: "For God has done what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh, in order to secure the fulfilment of the Law's requirements in our lives, as we live and move, not by the flesh but by the Spirit." (Rom. 8:3, 4, *Moffatt*) In other words: "For what was impossible to the Law—thwarted as it was by human frailty—God effected. Sending His own Son in the form of sinful humanity to deal with sin, God pronounced sentence upon sin in human nature; in order that in our case the requirements of the Law might be fully met."—*Weymouth's translation*.

¹⁰ Christ Jesus, the Son of God, was not thwarted by human frailty. He was not weakened in the flesh

8. Why did not their animal sacrifices bring about propitiation for their sins? and what at last happened to those sacrifices?

9. Since not by God's giving the law through Moses, how does righteousness come to human creatures, as explained by Paul at Romans 8:3, 4?

10. Why was Jesus not thwarted like Moses as mediator? and what testifies to Jesus' being just before God?

6. In proof that this is not our interpretation, what conclusion did Paul himself write down?

7. Why could the Jews not justify themselves? and how was the knowledge of sin by the law?

by sin. He was not like Moses, the mediator of the old law covenant with the Jews. Moses, although he was a man of faith, was an imperfect man and subject to sin. But the inspired testimony concerning Jesus as a man on earth is that he was "holy, harmless, undefiled, separate from sinners". (Heb. 7: 26) He did not derive his life from Adam, even though he was born of a virgin female, descended from Adam, because Jesus' life was transferred down from heaven. Hence the death that entered the world by Adam's sin did not pass down through Jesus' human mother upon him, and he was not born a sinner. Hence when the grown-up man Jesus came to John the Baptist, who was baptizing the Jews in water for the remitting of their sins, John objected to baptizing Jesus. But Jesus overruled John's objection, saying: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matt. 3: 13-15) Jesus as a man was absolutely righteous in the flesh. He was justified before God, and could say to the self-righteous Pharisees who plotted to kill him: "Which of you convinceth me of sin?" (John 8: 46) By Jesus' resistance against sin even under persecution and temptation he maintained his justification before God, and thereby God through his Son in the flesh condemned sin in the flesh. "And without controversy great is the mystery of godliness; He who was manifested in the flesh, *justified* in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."—1 Tim. 3: 16, *Am. Stan. Ver.*

¹¹ Jesus, in his righteousness, was the equal of the perfect man Adam in Eden. Jesus, abiding in his justification, could have lived on earth forever, in which case he would have remained a fleshly creature, visible to human eyes. But Jesus did not receive from God the mandate which Adam and Eve received in the garden of Eden; nor did God provide a perfect human bride for Jesus. Jesus' purpose in being put on earth was different. His fleshly presence on our planet was only temporary. God's will concerning him as a man was different from that of the divine mandate given to the perfect Adam. Jesus' primary purpose on earth was to vindicate his Father's name, which name Adam in an Eden of perfection had failed to vindicate because of willfully sinning against Jehovah God's universal sovereignty and its law. This primary purpose of Jesus, therefore, included his being a witness for Jehovah. Said Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18: 37.

¹² Jesus' secondary purpose in being born into

this earth as a perfect human creature was that he might provide a perfect human sacrifice that could pave the way for mankind's justification with God. His sacrifice was not for the purpose of exonerating or lifting the guilt off Adam. No; Adam was a willful wrongdoer against God and disrespected his own human perfection. God's sentence upon Adam is something that cannot be withdrawn. God's law applies against Adam the same as in the case of a willful manslayer who fled to one of the Jewish cities of refuge for mercy through the high priest; which law reads: "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for [an accidental manslayer] that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest." (Num. 35: 31, 32) Hence the sacrifice of the perfect man Jesus was offered to provide satisfaction unto divine justice for Adam's offspring, who had been wronged by their father and been helplessly born in sin and imperfection and under condemnation. (Rom. 5: 12) Thus Jesus, by the sacrifice of his righteous humanity or justified humanity, provided a way according to the will of God for members of Adam's offspring to gain justification from God.

¹³ What Jesus redeemed by the sacrifice of his own perfect human life was not the sinner Adam, but the perfect human life which Adam had willfully forfeited by sin and which he had failed to pass on to his offspring. "Life shall go for life." (Deut. 19: 21) And God, in accepting the perfect sacrifice of Christ Jesus, was showing forth his own righteousness. That is, by so doing, God was not setting aside his own sentence against Adam nor by-passing His own perfect, inviolable justice; but he was receiving the sacrifice of Jesus in order to provide a righteous basis for settling the claims of justice against the members of Adam's offspring and for justifying them. That was God's righteous way of providing righteousness for humankind; not for fallen angels, mark you, but for *humankind*, because Jesus' sacrifice was one of justified humanity.

¹⁴ Thus, without doing despite to justice, Jehovah God was showing mercy and loving-kindness toward mankind. While it was his Son that died, it was Jehovah God that provided the sacrifice, in that he willed for Jesus to thus die. Also, he performed the miracle by which Jesus' life could be transferred from heavenly glory to the womb of the Jewish virgin. Note how well this is stated through the inspired apostle. After stating that the Jews did not

11. Why did not Jesus receive the same mandate as Adam and Eve? and what therefore was Jesus' primary purpose in becoming man?

12. What was Jesus' secondary purpose in being born? and why did it not include relieving Adam of his penalty?

13. What, then, did Jesus' sacrifice redeem? and how did it serve for justification?

14. What was Jehovah thus showing to mankind? and why was he the Provider of the sacrifice?

succeed in gaining righteousness from God through the law covenant, Paul says:

¹⁵ "But now God's way of uprightness has been disclosed without any reference to law, though the Law and the Prophets bear witness to it. It is God's way of uprightness and comes through having faith in Jesus Christ, and it is for all who have faith, without distinction [between Jew and Gentile]. For all men sin and come short of the glory of God, but by his mercy they are *made upright* for nothing, by the deliverance secured through Christ Jesus. For God showed him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate his own justice (for in his forbearance, God passed over men's former sins) —to vindicate his justice at the present time, and show that he is upright himself, and that he *makes* those who have faith in Jesus *upright* also. Then what becomes of our boasting? It is shut out. On what principle? What a man does? No, but whether a man has faith. For we hold that a man is *made upright* by faith; the observance of the Law has nothing to do with it. Does God belong to the Jews alone? Does he not belong to the heathen too? Of course he belongs to the heathen too; there is but one God, and he will *make* the circumcised [Jews] *upright* on the ground of their faith and the uncircumcised [heathen] upright because of theirs." (Rom. 3: 21-30, *Goodspeed*) The expression translated "made upright" and "makes upright" (verses 24, 26, 28, 30) in the above translation from the Greek is rendered "justified" and "justifier" in other English translations, such as the *King James* and *American Standard* Versions.

"JUSTIFIED BY FAITH"

¹⁶ In the previous issue of *The Watchtower* we suggested that our readers of good-will today ought to understand this subject. They entertain the hope of surviving Armageddon and gaining life on earth in the New World, and they ought to make certain if they are now "justified by faith" or what their justification will mean to them, however it comes to them. In this time of crossing over from the unrighteous old world into the righteous new world it is important for all of us to know the Scriptural facts. The loss of Adam's justification with God meant death and loss of human perfection and of earthly life-rights for him and also for his posterity. Justification "through the redemption [or, deliverance] that is in Christ Jesus" means life and the gaining of human perfection and earthly life-rights. Thus this is a "justification of life", and this is the justification which we are here discussing.—Rom. 5: 18.

¹⁵ At Romans 3: 21-30, how does Paul disclose how justification is accomplished, and for what primary purpose?

¹⁶ Why should *Watchtower* readers of today understand this subject of justification?

¹⁷ No informed student will dispute the declaration that the members of the "church of God" who are in line for the "kingdom of heaven" are justified now. Paul, writing his first letter to the Corinthians, says at the opening: "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. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness [uprightness], and sanctification, and redemption." (1 Cor. 1: 2, 9, 30) Later, at chapter 6, verses 9-11, Paul says to these sanctified, called and redeemed ones: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are *justified* in the name of the Lord Jesus, and by the spirit of our God." Seeing that unrighteous persons will never inherit God's kingdom, none such could ever be of the "church of God" unless they were first justified.

¹⁸ Someone will now object: 'Granting that all the true members of the "church of God" down through the Christian era were justified, how is it that they all died? If they had justification of life, how is it that they were not actually perfect in the flesh, like Jesus Christ their Head and Leader? And why did they not keep on living, seeing that they were free from God's condemnation of death?' The answer is, Because they were justified by having righteousness imputed to them or reckoned or accounted to them.

¹⁹ To help us to understand these questions, the apostle Paul draws on the patriarch Abraham for an illustration. The Bible speaks of Abraham as having been justified; and the question arises over him, Did he receive back there the "justification of life"? The Bible replies, No. James 2: 21-24 refers to Abraham's works and deeds which were a practical evidence of his faith, and says: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by

¹⁷ Is the "church of God" now justified? and what scripture is submitted on this point?

¹⁸ As to the fact of the church's justification, what questions are raised in objection? and what, in brief, is the answer?

¹⁹ How was Abraham justified, and what was he therefore called?

works a man is justified, and not by faith only." Why so? "For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2:26) In this quotation from James the word "imputed" is translated from *logidzomai* (Greek), which is also elsewhere translated *reckon, count, account, esteem*. These words have all the same sense, so that it would be equally right to say: 'Abraham believed God, and it was reckoned, counted, or accounted unto him for righteousness, and he was esteemed as righteous.'

²⁰ The Bible statement that Abraham's faith or believing was put to his account as righteousness occurs much earlier than in connection with his offering up of his son Isaac. (Gen. 22:1-19) When Abraham (or Abram as he was then called) was still childless, being then about 85 years old, Jehovah God brought him forth from his tents out under a starry sky and, referring to the stars, said to Abram: "So shall thy seed be." Even years before that, God had said to Abram, "Unto thy seed will I give this land." We ask, Had Abram by now lost hope of being father to a seed (offspring)? Could he now believe that his seed would become multitudinous like the stars?

²¹ As to whether the attitude Abram now struck toward God's promise credited or discredited him in God's eyes, the Bible says: "And he believed in the Lord [Jehovah]; and he counted it to him for righteousness." (Gen. 15:1-6; 12:7) Or, otherwise said: "And he trusted the Lord, who counted it to his credit." (*Amer. Trans.*) This fact the apostle Paul repeatedly harps on in his writings, saying: "What does the Scripture say? 'Abraham had faith in God, and it was credited to him as uprightness.' Now paying a workman is not considered a favor, but an obligation, but a man who has no work to offer, but has faith in him who can make the ungodly upright, has his faith credited to him as uprightness. . . . What we say is, Abraham's faith was credited to him as uprightness. . . . and he was afterward given the mark of circumcision as the stamp of God's acknowledgment of the uprightness based on faith that was his before he was circumcised. . . . He did not incredulously question God's promise, but his faith gave him power and he praised God in the full assurance that God was able to do what he had promised. That was why it was credited to him as uprightness." (Rom. 4:3-5, 9, 11, 20, 21, 22, *Amer. Trans.*) "Just as Abraham had faith in God and it was credited to him as uprightness."—Gal. 3:6, *Amer. Trans.*

²² The above Scripture quotations provoke a

20, 21. Under what circumstances did the statement concerning Abraham's justification first occur? and what does Paul say about Abraham's justification?

22. What question does this provoke concerning Abraham? and how do some argue thereon?

question, and it is this: To what was Abraham justified? In reply some will argue that 'justification is justification'; by which they mean that the term signifies one and the same thing throughout all the Bible, and that therefore Abraham had the same "justification of life" that the "church of God" has had since the days of Christ. In support of such argument they will further say that God credited in advance to Abraham the justification which the Christians get by faith in Christ Jesus. Well, then, according to such an argument, all the men of faith before Christ, all the way back to Abel, had the Christian's justification, and that would then be the meaning of Hebrews 11:7, which says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." However, the Scriptures do not agree with the argument that Noah and the other faithful men and women of old had the justification which is peculiar to the "church of God". Why not?

THE REASON WHY NOT

²³ The things of faith in which the Christian must believe for "justification of life" are fuller and farther in advance of what Abraham believed. Of course, Abraham had God's promise: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18); and Abraham believed that such Seed would come. Christ Jesus, who is that Seed of Abraham, confirmed that fact, saying: "Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56) Abraham believed that there would be a Seed to bless all the nations of the earth. But Abraham could not identify specifically who that Seed would be, whether it would be his son Isaac, or his grandson Jacob, or his great-grandchildren the twelve tribes of natural Israel. Christians, on the contrary, have that Seed definitely identified for them to believe on. It is written to them: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [seeds]; but as of one, And to thy seed, which is Christ."—Gal. 3:16.

²⁴ Furthermore, Abraham did not appreciate that such Seed would die in vindication of Jehovah's name before the blessing to the nations would come. Abraham, when he was offering up his beloved son Isaac, did not know or realize that he was picturing God in offering up His only begotten Son, Christ Jesus, in death. The Jewish descendants of Abraham did not know or appreciate that fact either; and even when Jesus told his Jewish apostles that he must die and be raised again from the dead, they

23. As to the promised Seed, how is the Christian's faith fuller and more advanced than that of Abraham?

24. What other vital facts did Abraham not have as part of his faith? and when did the faith for justification of life come?

did not then believe him. The apostle Peter rebuked Jesus and said: "Be it far from thee, Lord: this shall not be unto thee." (Matt. 16: 21-23) But these vital facts are part of the faith or belief of the justified Christian. It is evident, therefore, that neither Abraham nor his Jewish descendants under the law covenant had such articles of faith. The faith that resulted in the "justification of life" came with Christ Jesus. In support of this, Paul speaks to the Jewish Christians who were once under the law covenant and says: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by FAITH IN CHRIST JESUS."—Gal. 3: 23-26.

²⁵ Hence "justification of life" by faith was almost two thousand years later than Abraham's day, and it came only through the actual arrival of the promised Seed of Abraham, Christ Jesus. In harmony with this we must conclude that to Abraham, even with all his faith, no "justification of life" could be given in advance of or in anticipation of the bringing forth of this Seed. That was not God's arrangement for Abraham; and God does not run ahead of himself, when his purposes are fixed. How do we know that Abraham's justification by works of faith, or his imputed righteousness, was not the "justification of life" that is reckoned or credited to the Christian "church of God"? Because if it had been such, then Abraham would not have died and been buried with his fathers. He would have been given human perfection as an earthly son of God, such as Adam had in Eden; and Abraham's continual faithfulness to God would not have allowed for his dying at 175 years of age.

²⁶ But supposing that Abraham had been thus justified, and supposing that his descendants, the Jewish twelve tribes, had inherited Abraham's justification, what then? Would God then put the Jews under the law covenant through Moses? Why should God then put those chosen descendants of faithful Abraham, Isaac, and Jacob under the law covenant in order to demonstrate that "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"? Certainly God would not have done so, if Abraham's justification has been a "justification of life" bestowed in anticipation of the death of Abraham's Seed Christ Jesus. Remember that Joshua, the successor of Moses, was under the law covenant

which Moses mediated; and so were the high priest Aaron, the architect Bezaleel, the prophet Samuel, the judges Barak and Gideon, the shepherd-king David, and the prophet Isaiah, all of whom were used as types or prefigurements of Christ Jesus. And yet "justification of life" was not advanced to them on that account before Christ Jesus had actually died.

²⁷ Furthermore, if "justification of life" had been advanced to Abraham in anticipation of Christ's death, and if it had been the same justification as that bestowed upon the church of God, why, then, was not Abraham a member of the church of God? Moreover, seeing that Abraham was faithful unto death, why does not his resurrection from the dead usher him into heaven, into the church's glorious reward in the "kingdom of heaven"? But the Scriptures exclude Abraham from heaven; and Jesus declared that the least in the kingdom of heaven should be greater than Abraham and his descendant John the Baptist. (Matt. 11: 11) All the actual proof is, therefore, that Abraham did not have "justification of life" reckoned to him because of his faith. Let persons of good-will who some day expect to see Abraham on earth mark that fact well.

²⁸ Hence we must conclude with the Scriptures that what Abraham's faith resulted in was justification to friendship with God. His justification opened up to him the privilege to serve as a type of Jehovah God and to have God's promises made to him and to be the earthly forefather of Him who should become the Seed, Christ Jesus. "And so the Scripture came true that says, 'Abraham had faith in God, and it was credited to him as uprightness, and he was called God's friend.'" (Jas. 2: 23, *Goodspeed*) The faithful Abraham is called God's "friend" at Isaiah 41: 8 and 2 Chronicles 20: 7.

IMPUTATION, RECKONING, CREDIT

²⁹ The special point to note in this connection is this: That righteousness or uprightness was imputed, reckoned, accounted or credited to Abraham by reason of his faith in God and His word. That is, Abraham was not actually made righteous in the flesh, for his body continued imperfect as before and also the death which descended from the sinner Adam finally overtook Abraham. But during his life his justification by faith gave him a privileged standing with God, a righteous standing, so that he could enjoy the privileges of a friend of God. Now what was possible for God to do with or toward Abraham was also possible for him to do toward others. What?

25. What, then, do we conclude as to Abraham's justification? and how does Abraham's death back up that conclusion?

26. If Abraham's justification had been that of life, why would Jehovah have dealt differently with the Israelites?

27. What other consequences following upon "justification of life" show that Abraham did not have the same justification as that of the Christian church?

28. Hence, to what must we conclude that Abraham was justified?

29. What is the special point that should be noted in this connection? and hence in what way was Abraham's justification typical?

Justify them by faith; reckon, impute, account or credit righteousness to others on the basis of their faith. Abraham's justification was that type of justification and hence may be said to be typical. That is, it was of the kind of justification that God would follow toward others in the future. Such is the argument upon which the apostle Paul dwells in chapter four of Romans, verses 20-25, saying:

³⁰ "[Abraham] did not incredulously question God's promise, but his faith gave him power and he praised God in the full assurance that God was able to do what he had promised. That was why it was credited to him as uprightness. It was not on his account alone that these words, 'it was credited to him,' were written, but also on ours, for it is to be credited also to us who have faith in him who raised from the dead our Lord Jesus, who was given up to death to make up for our offenses, and raised to life to make us upright." (*Goodspeed*) That is to say: "Who was delivered for our offences, and was raised again for our justification."—*Authorized Version*.

³¹ The ones to whom the apostle is thus writing are not "all men" or "the mass of mankind", but are the "church of God". His introductory words show this: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." (Rom. 1:7) Upon such ones in his favor God bestows the imputation of righteousness due to their faith. Such imputation of righteousness brings them peace with him and results in a justification which could not be had prior to Christ's being raised from the dead. Therefore Paul, when he preached at Antioch in Pisidia, said to the Jews concerning Jesus: "He, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:37-39) This is a justification to which Abraham could not attain away back there, because the necessary conditions had not then been provided. Hence, the likeness between God's treatment of Abraham and his treatment of the Christian church is not as to the degree of justification, but is as to the imputation of righteousness. The likeness is as to the use of imputation, of reckoning, accounting, or crediting. The justification which the church of God enjoys, however, ushers them into privileges of greater degree than those enjoyed by Abraham back there.

³² Turning our minds again to that question raised

in paragraph 18, namely: Why, if it now has "justification of life", does not the church of God on earth have actual perfection in the flesh, as Adam had it? The matter of imputation or crediting explains it. Actual righteousness or perfection in the flesh is not literally given to them, but it is imputed, reckoned, accounted or credited to them. And by reason of this righteousness which is credited to their account they have justification with God. Prior thereto, due to their birth in sin, they were under condemnation before God. Sin and imperfection were charged to their account and stood against them. But now God's mercy made a righteous way whereby this bad account, this debit, could be canceled, and they could have a clean bill with him and something to their credit.

³³ This may be illustrated by Paul's treatment of Onesimus, a slave who ran away from his master Philemon and met up with Paul and became a Christian. Writing to Philemon, Paul asked of him this favor concerning Onesimus: "If he hath wronged thee, or oweth thee ought, put that on mine account." That is to say: "If he has caused you any loss or owes you anything, charge it to my account." (Philem. 18; *Goodspeed*) Paul adjusted Onesimus' account with his debtee, Philemon; and thus Paul justified Onesimus with Philemon, but without actually giving any literal money to Onesimus. Paul could make such an arrangement, because what service he had rendered to Philemon was more than money could buy, worth far more than what financial damages Onesimus had caused his master Philemon.

³⁴ So Jehovah God credits to the members of the church of God what Adam had, or the equivalent of what Adam had, in the garden of Eden before his sin, to wit, righteousness and human perfection, with human life-rights in Paradise, including human sonship of God. Of the perfect Adam it is written: "Adam, which was the son of God." (Luke 3:38) Do you ask, How can God justly extend such credit to the church, and why does he? It is because he raised Jesus from the dead; and Jesus ascended to heaven and appeared in God's presence. Concerning this it is written, at Hebrews 9:24-26: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

30. With what words does Paul dwell on this point at Romans 4:20-25?
 31. To whom did Paul address those words? and in what way is there a likeness between God's dealing with them and dealing with Abraham?
 32. Why, then, does the church of God, if justified, not have actual perfection in the flesh?

33. How may this be illustrated by Paul's dealing with Onesimus and Philemon?
 34. What does God credit to members of the church? and how can he justly do so?

³⁵ Christ Jesus having laid down his perfect human life and its privileges in death and then being resurrected as a spirit person, he could present the value of his human sacrifice in God's holy presence to be used there to the account of God's debtors. Men of the world may say, Who could put any stock in that arrangement? Who could believe all that? Well, we reply, that is where the element of faith comes in, and that is where the believers benefit. Of course, the angels would not draw on that credit account. It was not presented to God on their behalf; and the holy angels do not need it. Moreover, they would not want human perfection and its life-rights in Eden credited to them, because perfect man is 'made a little lower than the angels'. (Ps. 8:5) It is men in debt to God through birth in sin that need to draw on such an account.

³⁶ Now, then, how do those who become members of the "church of God" draw on this merciful provision made for them? On what grounds will Jehovah God absolve them from the sin and imperfection to which they are subject by inheritance at birth? How will God credit to them the value of the perfect man and his sonly privileges in Eden? It is because of their faith. If they did not believe in God and his provision through Christ, they would not apply to him for this benefit. They must have faith in order to do so; and that is God's requirement of them. Hence their justification is one by faith; and it results from having righteousness in its perfection imputed, reckoned, accounted or credited to them with God.

³⁷ What a gracious, merciful arrangement! Yes; and that is why the members of God's church are reminded that they are "justified by his grace". (Tit. 3:7) Without his grace or favor their being made right with God would not have been possible. It is free of cost to them, inasmuch as their faith in God does not enrich him in any way or pay in anything to him. The words of Elihu to patient Job are very fitting to them: "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" (Job 35:7) "Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:35, 36) For such reason, and also for the reason that the justification is accomplished through our being delivered from sinful debt by Jesus' presentation of his sacrifice to God, it is said to the Christian church: "Being justified freely by his favor, through that redemption which is by Christ Jesus; whom God has set forth to be a mercy-seat, by his own blood,

through the faith; for an exhibition of his righteousness in passing by the sins formerly committed. during the forbearance of God."—Rom. 3:24, 25. *The Emphatic Diaglott.*

³⁸ Thus it was possible for the apostle Paul to say, as quoted above (paragraph 17), that some of the Christian church had been fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, extortioners, etc., but now they were washed, sanctified, and "justified in the name of the Lord Jesus, and by the spirit of our God". (1 Cor. 6:9-11) "In the name of the Lord Jesus" means by the power and office of Redeemer which the Lord Jesus occupies. In that name the Christians believing in him had their sinful estate canceled out from the sight of God; and then their justification by faith put them on the same footing as Adam, the perfect son of God in Eden. Because of this, they had died to sin; and therefore they should no longer willingly indulge in any sin, nor do so for the perverted pleasure that the imperfect flesh has in sinning. They should no longer be the servants of sin. "How shall we, that are dead to sin, live any longer therein? For he that is dead is freed [justified] from sin." (Rom. 6:2, 7; *margin*) "For he who died has been justified from sin."—*The Emphatic Diaglott; Rotherham.*

³⁹ Therefore, if the Christian tries to live consistently with his justification, he will try not to yield himself to sin. Not that he can henceforth live perfectly in the flesh, because that he cannot do, he being still in the imperfect flesh; but that he has no pleasure in or sympathy with sin. When the Christian commits sin due to the inherited condition of his flesh, then he still has available for his benefit the basis for his justification with God, namely, the blood of Jesus Christ. He still may exercise faith in that sacrificed life of Jesus and its benefits. So doing, he obtains from God forgiveness of his sins, and maintains a clean, righteous standing with God. The Scripture proof for this is at 1 John 1:9, 10: 2:1, 2: "If we acknowledge our sins, he is upright and can be depended on to forgive our sins and cleanse us from everything wrong. If we say, 'We have not sinned,' we are making him a liar, and his message is not in our hearts. My dear children, I am writing you this so that you may not sin; yet if anyone does sin, we have in Jesus Christ one who is upright and will intercede for us with the Father. He is himself an atoning sacrifice for our sins, and not only for ours but also for the whole world."—*Goodspeed.*

35. Who benefits from this arrangement? and how?

36. How do members of the church draw on this provision? and hence what kind of justification is theirs called?

37. Why are they said to be "justified by his grace"?

38. In what name, and how thereby, were they justified? and what is their relation henceforth to sin?

39. Can the justified Christian live perfectly in the flesh? and of what can he avail himself as needed?

WHY ON IMPUTATION?

"Having had the foregoing explanation of how righteousness is imputed or credited to the church of God, some minds may still be troubled with the proper question, namely, Why is righteousness given to the church of God now on imputation? What is the sense of such an arrangement, the real objective of it? Why give them the "justification of life" on an *imputation* basis? Upon our examination of the Scriptures the answer appears.

"You will notice that the apostle's argument on justification, as it applies to the church of God, occurs in conjunction with such things as sanctification, glory of God, heirs of God, kingdom of God, etc. For example, Titus 3:7 reads: "That being *justified* by his grace, we should be made heirs [of God] according to the hope of eternal life." Also 1 Corinthians 6:10, 11, 19, 20: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are *justified* in the name of the Lord Jesus, and by the spirit of our God. What? know ye not that your body is the temple of the holy [spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." Also Galatians 3:24, 26, 27, 29: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be *justified* by faith. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Also Romans 5:1, 2: "Therefore being *justified* by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

"Justification occurring in connection with such other things as apply to Christians, this fact shows that justification by faith is not an end in itself. It is a steppingstone to something else. Otherwise, the justification of the Christian church would stop at making them actually perfect and righteous in the flesh with the expectancy that they would live on earth forever in a terrestrial paradise or garden of Eden. But that is not the destiny for which God is dealing with the church, which is the "body of Christ". God has called Christians who are of the body of Christ unto a heavenly calling, to be joined with Christ Jesus in the kingdom of heaven. To them the apostle Paul writes: "That ye would walk worthy

of God, who hath called you unto his kingdom and glory."—1 Thess. 2:12.

"And so, in spite of their justification by faith, Jehovah God has not restated the divine mandate to such Christians, namely, to "multiply and fill the earth". (Gen. 1:28, *Roth.*) God did not restate such divine mandate to their Head, the perfect "man Christ Jesus". That indicated that, in justifying them, he had no earthly, fleshly destiny in store for them. Bear in mind, also, that the apostle declares: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. 15:50) Now justification by faith such as the church has at present applies to the flesh, their human bodies; and so even if one had justification as to the flesh, even with righteousness according to the flesh imputed to one, such one on earth could not get to heaven on that basis alone, for flesh and blood cannot inherit God's kingdom. The perfect man Adam, a creature of flesh and blood, was not made for heaven. The perfect man Jesus, therefore, before he returned to heaven, laid down his human life and gave his perfect flesh as bread for the life of the world, and was raised from the dead a spirit creature. He left an example for his footstep followers. And hence those who are members of his body may not forever remain living as creatures of flesh and blood, but must likewise die faithful. Rather than remain forever on the earth, they must for ever forsake the things of the flesh, that is, this earthly human existence. They must be presented in sacrifice to God for a vindication of His name, as their Leader Christ Jesus was.

"Before ever such followers of Christ could be presented in acceptable sacrifice to God, they must necessarily be first justified by God's mercy through Christ Jesus. Otherwise, their natural condition, with inborn sin and imperfection and under God's just condemnation, would bar them from his accepting them as a pleasing sacrifice. From this standpoint the all-essential need of justification becomes clear, if they are to inherit the heavenly kingdom. This justification comes to them by faith. This faith or belief in God and in his provision through Christ they must show or prove by making a full consecration of themselves to God through Christ. They must trust that they will be receivable through Christ Jesus, or "accepted in the Beloved". (Eph. 1:6) Thus they 'deny themselves'. (Matt. 16:24) In order that his High Priest, Christ Jesus, may present these believers as an acceptable sacrifice, Jehovah God justifies the consecrated believers and imputes

40. On what feature of justification is question now properly raised?

41. In connection with what other things does Paul's discussion as to the church's justification occur, as shown by Scripture texts?

42. What does that fact show? and what would be the case otherwise?

43. What facts further show that the church's destiny is not earthly and that justification is only a steppingstone to something else?

44. (a) In connection with such sacrifice how does the need of justification become clear? (b) How do the believers prove their faith, and how does God deal with those accepted for sacrifice?

to them perfect righteousness. Then, accepting these as sacrificed through Christ, Jehovah God begets them by his life-giving spirit to a new life, hence to a new destiny, the heavenly destiny in the Kingdom with Christ Jesus. And by his spirit God sanctifies them to his service as his witnesses and servants.—1 Pet. 1: 2-4; John 3: 3, 5; Rom. 8: 16-18.

"Now we can see the economical dealing of Jehovah God in giving justification by faith to those of the "church of God" and doing so by the imputation of righteousness. Foreknowing that these Christians are to be sacrificed after they have made their consecration to him, Jehovah does not give them actual perfection in the flesh. He imputes or credits it to them because of their faith and obedience and by virtue of the value of Jesus' perfect human sacrifice. Thus these can be sacrificed as human sons, foregoing for ever their right to everlasting perfect

45. How, then, is such dealing of God with his church seen to be economical?

human life on earth. Thus, too, Jehovah can now beget them by his spirit of life and set before them the hope of life immortal in the heavenly kingdom of his dear Son. He does not have to wait until the end of the thousand-year reign of his dear Son in order to have perfect human sons who would be in condition to go through this sacrificial process. The imputation or crediting of righteousness through faith in Christ Jesus provides for him the just way to accomplish all this now during the reign of sin and death of humankind.

"All the foregoing facts open our eyes to see the distinction between the justification of the members of the "church of God" and the justification which comes to "men of good will" in the glorious world to come. Concerning which, please, see leading articles in our issue of August 15, which conclude this series of discussions.

46. What are our eyes now opened to see, and where shall we look for discussion of it?

CONCENTRATION CAMPS FAIL RELIGION'S PURPOSE

RELIGION'S purpose always is to close the mouths of God's witnesses. She has ever sought to silence Kingdom testimony. And to gain her end she has always made alliances with the political powers of this world. Outstanding in her career of 'soiling her skirts with the blood of the souls of the poor innocents' was the foul murder of Christ Jesus, "the faithful and true witness." (Jer. 2: 34; Rev. 3: 14) That she engineered through Roman political tools. She has not changed. Ravenous, leopard-like religion is still spotted and spattered with the blood of Christians. (Jer. 13: 23; Rev. 17: 6) During this twentieth century religion's venom against Jehovah's witnesses has found its freest outlet in the late German Third Reich. The political tool has been the never-excommunicated Catholic, Adolf Hitler. The religious power wielding this latest "Church sword" has been the Roman Catholic Hierarchy.

Let the Catholic chorus of denials of this be quashed by just one historical fact. During Hitler's heyday a Catholic priest of Berlin gloated: "There is now one country on earth where the so-called 'Earnest Bible Students' [Jehovah's witnesses] are forbidden. That is Germany! The dissolution of the sect which, at that time, had found a strong foothold in Germany, did not come to pass under Brüning [chancellor before Hitler], although the Catholic Church in Brüning's time urged to have this done. . . . When Adolf Hitler had come to power and the German episcopate repeated their request, Hitler said: 'These so-called "Earnest Bible Students" are trouble-makers; they disturb the harmonious life amongst the Germans; I consider them quacks; I do not tolerate that the German Catholics be besmirched in such a manner by this American "Judge" Rutherford; I dissolve the "Earnest Bible Students" in Germany; their property I dedicate to the people's welfare; I will have all their literature confiscated.' Bravo!"—*The German Way*, May 29, 1938.

With deadly efficiency papal religion and her "crusading sword" and concordat partner collaborated. The conspirators soaked the soil of Europe with the blood of millions. The Nazi hordes crusaded eastward even to the banks of the Volga, and blitzed their way westward to the Channel coast. From the frozen north parts of Scandinavia to the burning sands of Africa the goose-stepping legions tramped in triumph, aided always by an efficient religious fifth column. As the years from 1933 on to the middle of World War II rolled by the vaunted invincibility of Nazidom suffered no setbacks; that is, no setbacks but one, and that on the home front. The pompous words of the Nazi Fuehrer, "I dissolve the 'Earnest Bible Students' in Germany," returned

unto him void. They were more easily said than fulfilled. Jehovah's witnesses in Germany did not "dissolve".

How like the mortified Haman must Hitler have felt! Haman, you recall, was that cursed Amalekite who was advanced politically above all the princes of Persia. He was next to the king himself. By government command the subjects of the empire revered and bowed before him. But Jehovah's witness Mordecai refused to 'Heil Haman!' As a result he and all the Jews, God's witnesses at that time, were declared to be seditious and the decree went forth that they should be dissolved. But Haman's decree likewise returned unto him void, unfulfilled; and in contemplating his promotions and victories he once wailed. "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Shortly thereafter Haman and his political party were destroyed; whereas Jehovah's witnesses of that time remained victorious upon the field to sing God's praises.—Esther 3: 1-13; 5: 13; 7: 10; 9: 5, 17-22.

In Germany the Nazi-Vatican forces fought bitterly to liquidate Jehovah's witnesses. They turned back the hands of time some five centuries to resurrect from the dark Middle Ages their favorite weapon—the Inquisition. This time it burst into full bloom in the form of the Nazi concentration camp. But the weapon failed religion; it did not prosper. It did not close the mouths of God's witnesses: they continued to talk the Kingdom. It did not silence Kingdom proclamations: they spread abroad in the land. It did not break the integrity of Jehovah's people: they fought on in faithfulness. Religion's purpose, which is Satan's purpose, was turned back, voided by the unbreakable integrity of Kingdom witnesses. Indeed, why should the concentration camp prevail over them? Had not their Almighty Jehovah foretold, "No weapon that is formed against thee shall prosper"?—Isa. 54: 17; Jer. 1: 19.

The lifting of the veil over Hitler's fortress Europe discloses many modern "Jobs". Job of long millenniums past answered the Devil's challenge to Jehovah's honor; thousands of similar answers now arise with increasing volume from all corners of Europe. (Job 1: 8-12; 2: 1-10) Consider with sobriety the searching tests of integrity endured by Jehovah's witnesses in the Nazi concentration camps, note the fortitude with which they met them all, and see whether you do not agree that Fascist religionists failed utterly to break them. See how their attitude matches Job's: "Till I die I will not remove mine integrity from me."—Job 27: 5.

Shortly after Catholic Hitler came into power the work of Jehovah's witnesses was banned. Undaunted by legal decree, the witnesses gave the apostolic reply: "We must obey God rather than men." (Acts 5:29, *Am. Stan. Ver.*) The Devil's reply to this was the concentration camp. Jehovah's witnesses were herded into these torture holes by the thousands. They were held isolated in special barracks. They were forbidden to speak with the other inmates, and any other prisoner talking to the Bible Students drew twenty-five lashes and solitary confinement. How the religious tormentors feared the spread of the Kingdom witness! The Bible Students were given the hardest jobs and made to work the longest hours; they were vilely abused; they were cruelly flogged and put through rigorous punitive exercises; their persecutors even sank to the sub-bestial level of making them consume their own bodily wastes at times. Since this world has now for selfish reasons chosen to see and denounce the base treatment meted out in the Nazi concentration camps, a detailed review of these repugnant things will not be necessary here. Just remember that the atrocities recently publicized have been inflicted on Jehovah's witnesses in Germany for more than ten long years.

Since V-E day the following report has filtered through from twenty-eight Bible Students in the Belsen concentration camp, dated May 19, 1945: "Of 31 brothers and 52 sisters, only 3 brothers and 25 sisters are still alive (within two months). We have full gratitude and praise towards our heavenly Father for all the grace and goodness with which he has, in this fearful camp until today, so wonderfully led, guided and fed us. Since the British camp commander has taken over it is for us a time of joy and recovery after 8 to 10 years of the most difficult, most brutal and most cruel treatment at the hands of the Gestapo and S.S. Here in Bergen-Belsen the following nationalities are represented by Jehovah's witnesses: Russian, Polish, Hungarian, Austrian, Hollandish, German, and Slovakian."

In April, 1945, a party of journalists from neutral countries visited Buchenwald concentration camp. Their reports, widely publicized in the public press of European countries and broadcast over B.B.C. and American Services over European programs, were most horrifying when dealing with Jehovah's witnesses. Concerning them the well-known Swedish journalist and B.B.C. broadcaster, Bjorn Hallstrom, speaking over the B.B.C. European service on Sunday, May 6, 1945, said, in part:

"Amongst the prisoners who had been locked up in Buchenwald ever since the camp had been in existence—that means eight whole years—there are about 300 men who had been brought there because of the Christian faith. Most of the Christian prisoners are Bible Students. The hardest work was imposed on these Christian prisoners. They had to work in the quarry most of the time, and from there they were forced to pull up fully loaded wagons at the double, all the time being ill-treated with cudgels by the S.S., under whose severest guard they were kept.

"Every three months the Christian prisoners were given a form to sign. It was a declaration that the prisoner in question would desist from his 'false doctrine'. To sign this meant immediate liberty. But never did it happen that these Christians signed such a declaration. For Hitler it seemed to mean very much to get the signatures of the Christians. Every day some of the prisoners were called out and beaten with all kinds of instruments to enforce their signature.

"Today the Nazis claim that the famine in the camp was caused by transport difficulties and lack of provisions, but before the outbreak of war, when actually no lack of food existed, the Nazis had started a systematic starvation of the Christian prisoners. Most of them look skeletons now. But a Bible Student minister told me, 'Already in 1939 we were shadows. When we marched to the quarry we ate the green from off the trees and bushes.'"

This journalist was later interviewed at the Society's Branch office in London. He enlarged upon matters to those in charge there. Bible Students were forbidden rights other prisoners had, such as letter-writing and purchasing extra food. For this latter reason they ate the greenery off bushes and trees. The youngest witness in Buchenwald was 17; the oldest, 70. The witnesses refused to give the Nazi salute, and would not perform work producing armaments or ammunition or any other materials

used in killing. Strict neutrality, even under threat of being shot, was their watchword. Most of the prisoners that did work in the armament factory were killed in a bombing raid. It was revealed that with the Bible Students in Buchenwald were two or more men who had been S.S. guards in the camp, but who had renounced their Nazi oath and declared their belief in Jehovah. They were forthwith imprisoned with the witnesses.

And here is an interesting fact this noted journalist revealed in the interview: Of the Christian prisoners, 450 were Jehovah's witnesses and 50 were representatives of such sects as Adventist, Salvation Army, etc. In view of the Hierarchy propaganda about their supposed opposition to Hitler and their sufferings at his hands, is it not most strange that this cult of millions was not represented in the camp? Yet one of the smallest groups generally classed "religious" was the one so overwhelmingly represented in the concentration camps of Germany! Europe now knows the truth of the Nazi-Vatican collaboration; America still gullibly gobbles up the Hierarchy propaganda dished out by a toadying, servile press.

Having heard of the Nazi treatment of Jehovah's witnesses, a Protestant minister said in 1938, when seven years of blackest persecution still stretched ahead: "These unknown witnesses of Jehovah as Christian martyrs are maintaining unshakable opposition against coercion of conscience and heathen idolatry, and this after five years of terror in Germany. The fact that about 6,000 of these Christians are withstanding courageously the Nazi terror concentration camps, etc., is worthy to be noted by everyone who stands for liberty in matters of faith and conscience. They suffer and bleed because as Jehovah's witnesses they refuse the worship of Hitler. All in all, these peculiar Christians are accounted worthy to suffer for His name's sake and numbly they have proved that they really know how to maintain their high title: 'Jehovah's witnesses.' He who permits these documents [of persecution] to speak to him in all sincerity will see the maligned Earnest Bible Students in a new light. He will not again judge them quickly in his own self-righteousness, but he will desire that his own church might have a spark of their simple faith as overcomers."

"FAITHFUL UNTO DEATH"

Some of the foregoing statements, and many others at hand, show that the Catholic dictator and modern inquisitor very much desired the signatures of Jehovah's witnesses to declarations renouncing their belief in Jehovah and the Bible truths. The Hierarchy, in all its inquisitions, has set great store by this practice of grinding out confessions and renunciations from "heretics" in its torture holes. These statements seem to indicate such renunciations were the only way of escape from concentration camps for Jehovah's witnesses. But there was one other way of release. Read it from the hand of three who found it.

From an eighteen-year-old witness (September, 1942):

"Dear parents and brethren,

"When you receive this letter I shall have left this world. I am quite composed. Tomorrow morning early, at precisely five minutes past five, my life will be ended. Do not sorrow. I die as a criminal, even though I am only doing that which is right, in that I obey Jehovah. 'He who humbles himself shall be exalted'.

"On Saturday I came away from Berlin. There the Catholic priest paid me another visit. He mentioned among other things that we would see each other again in heavenly glory with God. I replied, 'Oh, no!' By means of persuasion they still hope to convert me, but I have made my decision. Dear mother, I know it will be especially hard for you. Be strong and remain faithful to the Lord. We know that we shall see each other again in everlasting peace and joy.

"Dear parents, I must now close and say farewell, and thank you for all your goodness to me. May the Lord give you much peace. The Lord be praised to eternity. Amen!"

Another last-letter from a young man:

"My dear ones,

"It is now 9 o'clock of the day of my trial, but I must wait till 11:30. I am writing these lines in a solitary cell of the state military court. I have such peace, which is really hardly believable; but I have also committed all to the Lord, and so I can calmly wait for this hour and to the constant fetters. They

told you that I shall not be chained. Lies! Day and night: only to dress and undress and for cell cleaning is one unchained, and the latter one must also do with the shackles on as the time allowed is much too short. But let us leave that. Four weeks later the ratification of the verdict will come, and then off to Brandenburg, where the death sentence will be executed within about two weeks. [At Brandenburg the witnesses were not shot or hanged, but beheaded.] During these two weeks, so I have heard, one is also chained on the feet.

"12:35. It is all over now. In view of the fact that I maintained my objection, the death sentence was decreed. I listened, and then after I had spoken the words 'Be thou faithful unto death' and a few other words of our Lord, it was all over. But never mind that now. I have such peace, such tranquillity, that you can't possibly imagine. When in a few short hours I return to the loneliness and the fetters, I can only thank and again thank and beseech the Lord: 'Take me soon into thy glory and give all my loved ones of thy peace and thy understanding. Yea, to all those who call upon thy name. May thy Kingdom come to thine honor and to our lasting reunion.'

"My dearest ones, fulfill this my wish: be faithful and strong, that we may soon see each other again forever. For, see now! I still have it in my power to turn back, for there is a second and last hearing yet to come. But not a spark can kindle this thought to life, for the Lord has truly done great things for me. In answer to my prayer I have been able to experience his grace to the depths. This peace, this joy which came over me already in the courtroom, which the world can never understand, suffused and overwhelmed me as I re-entered my cell; for there lay your letter, from which flows so much confidence, understanding and care for my well-being. Do not weep. Just think, it was I who was once afraid, who worried about his earthly life, who once shed tears. It was really me, who, but a few hours ago, was sentenced to death. My painful wrists are witnesses, for to write in fetters and at the same time to hold the paper is not so easy. The struggle is now over, and the Devil will try another method; but that won't be successful either, not even if I am day and night in chains.

"But I will not boast here in my sufferings; be it far from me, for if God's hand were not over us we would fall into despair. But I only want to tell you, and all those who call upon the Lord, that the Lord gives peace, strength and joy when we trust him absolutely. All this have I been privileged to experience. I only regret that I cannot be free and stay with you all for a little while, that I might tell it more emphatically. But what I write here with flayed wrists on which the chains are clasped, in a house of abject inhumanity, must replace this. THESE LINES SHOULD, HOWEVER, CAUSE THOSE WHO LIVE THEIR LIVES IN A STATE OF INDIFFERENT SLUMBER TO AWAKEN AND BESTIR.

"When the news reaches you that my life has been extinguished may these lines, although I regret so clumsily expressed in comparison to my feelings, always remain with you as a reminder that you may never sorrow or despair, with your eyes joyfully turned toward our Redeemer and his Kingdom. This is the best that I can give you, and all beloved brethren today, the last Sunday before my execution (beheading), on which day I am unfettered.

Your B——"

Lastly, a partial quotation of a letter from husband to wife:

"Dear Hildegard,

"When I lie on my bed alone in my cell, pictures of the past and of the future float before my mind. I must endure until my hour be come. I will not look back, so that I cannot see anything that would draw me from my resolve. 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God,' said the Lord. And you too, my dear Hilde, look not behind, but think of Lot's wife.

"My dear Hildegard, up to this hour I have never had to regret that I married you. We have spent many a happy hour together. Well that our God permitted that we should be united; so let us not murmur and complain that we shall be separated in the flesh for a little while.

"Do you know, Hildegard, what causes one to stand or to fall? It is the spirit, the thoughts. As fire it can illuminate the weary body. When the spirit suffers, the body suffers too; when

the spirit rejoices, the body seems also to share in this joy. Do you know that to own Jehovah is worth more than all the treasures of the world? For one who has found him has found life; and all who hate him love death. Yes, he can claim the life, because this also belongs to him, even the life of those who do not believe on him. My life, however, be consecrated to him even unto death, for after the completion of the covenant by sacrifice the resurrection will follow. I shall fight for the honor of Jehovah and the glory of his name. And I feel the fire burning within me, to consume me. Moved by his spirit I shall cover his name with ineffaceable glory. Love—its intensity is as the burning fire, a flame of Jah. I will fight for him with the courage and boldness of a roaring lion. Yes, I shall fall as the oak in the storm. Sometimes I experience an overwhelming happiness, a tremendous joy in my breast, knowing that my deliverance is near. We must cease to hang onto life, for only then can the inward peace fill us to the full. The hour has come when the Almighty calls his people to himself, and WHAT CAN BE MORE GLORIOUS THAN TO LIVE AND TO DIE FOR HIS NAME'S SAKE?

"DO NOT ALLOW YOURSELF TO BE LULLED TO SLEEP THROUGH THE CARES OF THIS LIFE. Cast all your cares upon Him. And do not become swallowed up in sorrow. Let joy be your strength, and may an abundance of peace be within you. He will help you to overcome all—He, the friend of the widows and orphans. My dear Hilde and children, I have received both your letters. The enclosed photos are very pretty. Ingried, however, seems to be so tiny.

"Last Tuesday I came before the doctor. He asked me whether I wanted to hold to my decision. I said 'Yes'. Tomorrow, Friday, my case will come on. I shall therefore give this letter up only the day after tomorrow, so that I can tell you the verdict. It will come as I am expecting. I look into the future calm and composed. I believe I have the struggle behind me. Only for you and the children I am sometimes concerned.

"21st August, Friday. My dear Hilde, today I have been sentenced to death. I beseech you to remain steadfast, and to believe that we shall meet again. I shall be glad when it is all over. Do not excite the little one; it would not be good for him, even if he could comprehend it all. How I miss my Bible! I must rack my memory—'How am I straitened [sometimes] till it be accomplished.'

"My dear Hilde, short was our happiness; the Almighty permitted it. We do not want to murmur and to complain, but to think that we have not given our lives to ourselves. We must be grateful to have had even a short span of life, while the lower forms of life are not even conscious that they live. I am a little absent-minded, as you can see from my writing. Dear Hilde, I embrace you and my dear children, and consider myself happy to possess you and I want to keep you for ever. Even death itself will not be able to cut this band asunder which unites us. I close now and think of you all in spirit. Heartfelt greetings to all, my parents, your parents; and may my love embrace and encompass you and the children for ever and ever.

"Thinking constantly of you,

Papa"

Touching beyond words are those letters. They fairly breathe the strength and courage born only of Jehovah's holy spirit. But those are only three. Multiply them many hundredfold, if you can comprehend it, and you will begin to have some conception of what has occurred in German concentration camps. In the interview with the Swedish journalist previously mentioned the estimate was given that 1,500 integrity-keepers sealed their testimony with their lifeblood. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake"; "beloved, think it not strange concerning the fiery trial which is to try you, . . . rejoice, inasmuch as ye are partakers of Christ's sufferings"; "in the world ye shall have tribulation: but be of good cheer; I have overcome the world"; "in all these things we are more than conquerors"; "he that shall endure unto the end, the same shall be saved"; "be thou faithful unto death"; "beheaded for the witness of Jesus"; all these and oh so many other inspired words leap the gap of nineteen centuries to fit perfectly into the unselfishly spent lives of these present-day integrity-maintainers! And with God's servants as they are buffeted and bounced along the turbulent stream

of trials and tribulations, how strong and sure flows the sustaining current of "the peace of God, which passeth all understanding!"

"NEITHER MALE NOR FEMALE"

But let us move on swiftly in this stirring drama of integrity. "There is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28) This held true in Germany and the occupied countries, so far as persecution was concerned. Both 'male and female' came off "more than conquerors", and left religion vanquished on the battlefield. Two letters are at hand from sisters written at the time of their incarceration in a Nazi concentration camp. They were tried and tested, and triumphed. Their work was of "the hardest drudgery: shoveling sand, carrying stones, carting earth, excavation work, etc., severe treatment; by far insufficient nourishment: potato peelings, weeds, bunches of flowers, even wood shavings and anything else found its way into our stomachs to numb the horrible feeling of hunger. We became as thin as skeletons. Twice such a starvation diet lasting for months! We often thought it was our end".

But thrill to their Theocratic victories! After being cut off from communication with God's organization, their "mother", for six long years, they cry out: "Can you imagine our overwhelming joy when after nearly six years we again came in contact with 'mother'?" At last *Watchtower* articles were finding their way through to them! They burn with strength and renewed zeal to fight on: "We have devoured 'Daniel 11'. How clear it has made our vision! Now we are armed. We are burning with a desire to have an active share in connection with the 'tidings out of the east and out of the north'. Oh, you loved ones! FOR YEARS EVERYTHING HAS BEEN STORED UP IN US AND LONGS TO BURST ITS BOUNDS AND FIND EXPRESSION!" This the burning desire after more than six long years of the worst the concentration camp could mete out! How complete religion's failure!

Through a miracle of the Lord they were able to hold a three-day assembly in December of 1942, with 300 of the 400 camp inmates attending. The guarded language of their letter indicated 36 were immersed. Then there was the time they celebrated the Memorial feast. Emblems were smuggled in, and "everyone was told to be in the laundry at 11 p.m. The assembling began at 10:30. Some of the sisters awakened the others and some assured proper order, so that everything might proceed noiselessly and without disturbance. Exactly at 11 p.m. we were assembled, 105 in number. We stood closely together in a circle, in the midst a footstool with a white cloth bearing the emblems. A candle lit the room, as electric light might have betrayed us. We felt like the primitive Christians in the catacombs. It was a solemn feast. We expressed anew our fervent vows to our Father to use all our strength for the vindication of his holy name". Also the sisters were able to pass to the 120 brothers in the camp enough emblems for them, and 37 of them partook in another section of the camp. To their sisters in Christ they communicated back their gratitude, and declared: "It is our fervent prayer: 'LORD, MAKE US FREE FOR THE SERVICE.' We are looking forward with great zeal for Jehovah to the time when he shall open to his people the gates of liberty, in order that we might take up the fight again and serve him."

Near the close of one of their letters these faithful sisters state: "The administration of the island seems sometimes almost to lose the mastery of the situation. They can trust nobody and have begun to place us in confidential positions. We are not a bit thrilled about it, for we have not the least ambition in this direction. When we are asked what we can do and even what we would like to do, our answer is: 'Where we are put we shall work.' Our indifference as regards the so-called 'fine posts' often irritates our 'masters'. But we remain calm, for our interests are those of the Kingdom." Quotations could be greatly multiplied from these sisters and from others in other camps to drive home the fact that they as well as the brothers endured brutal physical beatings and torture, but that through it all they held fast to their integrity to Jehovah's honor and vindication.

The work of The Theocracy moves ever onward. Yes, even in concentration camps the witness to Theocracy swept forward like a mighty tidal wave. The truth-seed was sown and watered; it sprouted and grew and blossomed and bore fruit. One day

those in charge in Belgium received a communication from a concentration camp asking the Society to choose from names proposed a brother to be company servant. Thereafter monthly reports came from this concentration camp, and the company became known as Concentration Camp Company! For two months they had the following report: 29 publishers; 302 hours; 104 visits; 2 model studies; 2 immersed: all this under the very noses of the Nazi guards!

But listen to these miraculous tidings: Recently some refugees from Germany were brought to Sweden through the Red Cross. A number were witnesses. From them comes a thrilling report, dated June 9, 1945. In the concentration camp at Neuengamme, near Hamburg, a well-planned secret offensive was launched in 1943. Literature was produced, testimony cards were printed in various languages, and special "shock troops" spearheaded the drive of witnessing to the camp internees. Others then moved into the fight by making back-calls, conducting book studies, and even holding lectures, some of which were given through interpreters for the benefit of Russians and Poles. Heretofore the witnesses had been isolated in one group; now the Nazis attempted to break up this organized work by scattering them throughout all the barracks. The maneuver backfired; it only spread the witness. (Acts 8:1,4) In this camp a regular newspaper, *News About God's Kingdom*, was published by Jehovah's witnesses. In another camp 300 accepted the truth, 227 of which were Russian youths!

THEOCRATIC VICTORY FLASHES

Onward, invincible Theocracy! While hundreds and thousands were maintaining integrity in concentration camps and defeating religion's purpose on that torturous front, other like numbers outside the Inquisition camps were pushing forward in the witness work. A few brief flashes will show the surge ahead of God's visible hosts in the European theater of Theocratic warfare.

Onward, Theocracy, in Holland! With the entry of the religious-totalitarian forces in 1940 the Kingdom work was banned. But it did not "dissolve". All during the occupation, from ban-time to early 1945, some 1,000,000 pieces of literature were printed and distributed. Such zealous activity brought down upon the Kingdom publishers' heads heavy Nazi wrath. Raids continually landed many in the dreaded concentration camps. But Jehovah's witnesses had counted the cost, and pushed on unflinchingly. They launched intensive campaigns, blitzes, to borrow a phrase, slapping stickers on telegraph poles and any public places, which carried succinct but striking exposures of the Nazi trespassers. They usually quoted an apt Scripture text, and were always signed "Jehovah's witnesses". Scores of witnesses continued pioneering through the perilous times. An official of the German occupation police, who had presumptuously taken on the task of exterminating Jehovah's witnesses in Holland, wailed before others that "the more Jehovah's witnesses were arrested, the more audaciously they worked".

Theocratic organization was streamlined for battle. The companies were reorganized, divided up into small study and service groups. To combat the activity of betraying "evil servants" the ten-publisher groups did not know those occupying key positions, but only their own study servant. The dreamers and hangers-on quit, and into their places moved young and zealous fighters. Why, in the first thirteen months following the ban 500 symbolized their consecration to Jehovah God! Not only their time and energy, but their substance did they bring to support God's side of the issue. Account of this reminds one of the time the Israelites gave so willingly for the temple service, and also how in the days of the apostles the witnesses pooled their resources for the common cause. (1 Chron. 29:9; Acts 4:34,35; Prov. 3:9) About half of the 800 publishers in Holland at the start of persecution in 1940 were imprisoned; but the remaining 400 witnessed and the Lord gave the increase—an increase that by 1945 had swelled the ranks of Hollandish Kingdom publishers to 2,000!

Onward in Belgium! The reports from here run in similar vein. The Nazis invaded, the work was banned, and the conflict started. The witnesses went from house to house with the Bible; when interest was found back-calls with Kingdom literature followed. "During all the time of occupation," the report states, "we have received 'meat in due season'. Our studies have been

held without interruption. The life-giving sap of the true Vine has reached us in ways closely resembling the natural vine; that is why, during all the time of the Nazi domination, Kingdom fruits were brought forth without interruption." Most miraculous of all, however, and showing Jehovah's loving shepherding and feeding of his "sheep" and spreading a table for them in the midst of their vilest enemies (Ps. 23: 5), was the report from Brussels that they had been visited by a Polish brother just recently delivered from Buchenwald who displayed copies of *The Watchtower* produced in camp despite the strict surveillance! The servant in charge in Belgium, who stated that he had "been wandering about like an animal that is tracked since September, 1940", reported the victorious increase of Kingdom announcers as follows: Just before the war, 240; in March, 1945, 686!

Onward in France! In this country the powerful Hierarchy fifth column that caused her fall at invasion time pulled strings in October, 1939, and caused at that time the prohibition of the Watchtower Society and the witness work. The invasion in May, 1940, separated and scattered Jehovah's servants. But reorganization in little groups of 8 to 12 publishers enabled the work to go ahead, much in the same way as in Holland and Belgium. With many narrow escapes they printed and distributed Bible literature. Concerning the *Watchtower* magazine the report reads: "*The Watchtower* could not be printed regularly during these years. We made copies with typewriter and each company received one copy and had to make copies for the room-meetings. Isolated readers made a chain and sent the copy along one to the other. In November of last year [1944] we began again to have it printed." Does this not remind one of the way the early Christians made copies by hand of the books of the Greek Scriptures and passed them along to the various congregations?

The persecution was very intense in France, especially in Alsace. As in Germany, there were instances of children taken from parents, and other like extreme trials. But in this land, too, religion failed in her purpose. The suffering her "Church swords" inflicted only proved the integrity of Christians under test; the continued activity of gospel-preachers prospered gloriously. Rejoice in the report of increase: "We began with 400 publishers [1940]; today we are 1,100. In 1940 we had in the whole land 1,200 associated in studies; today 5,000 in 85 organized companies. In different towns we have new companies with 100 to 200 associated where in 1940 we had 4 to 6. Companies with 30 to 60 number today 200 to 300. In Paris we had 80 in 1940; today we are 500 in 11 organized companies and meet together in 50 little room-meetings. The number immersed was 2,000. Much work has been done without being reported." Again we say, *Rejoice!*

Onward in Finland! It has not been so long since this land emerged from the blighting dominion of Nazidom. Obedient always to Hierarchy wishes, the deluded "master racers" clamped down on Theocratic interests. But look now at the marvelous victory Jehovah effected on April 29, 1945. Eighteen public meetings were held, strategically spotted throughout the country. The main one, in Helsinki, used the biggest meeting-place in

the North, the Stadion, which was built for the Olympic games to be held there in 1940, had not war intervened. From this good start the witnesses turned to the sole broadcasting corporation in the country. It controls all radio stations. To the request that the speech "The Meek Inherit the Earth" be broadcast over the system the first answer was: "There is no human power which can move the big stone which bars the way for you."

Human power did not move it, but shortly thereafter the arm of the Lord removed the stone. The Finnish broadcasting company took the lecture in the end. All Finnish stations beamed the Kingdom message forth, and it radio-waved its way into the homes of the meek of the land. Also noteworthy is it that there was absolutely no charge for the broadcasting facilities! The daily newspapers advertised the public lecture. Theocratic advertisers put on a real campaign; their information marchers were headed by announcers with megaphones who attracted the notice of all to the placarded publishers and their invitation. The response was magnificent. Six hundred witnesses in the Stadion were joined by 12,000 strangers of good-will. In the eighteen cities 16,314 public attended with 2,089 witnesses. Total literature distributed was 30,436 pieces. Forty symbolized their consecration; the list of pioneers was increased 40 percent. What joy and gladness after years of oppression!

Onward, Theocracy, *everywhere!* Religion fights a losing fight! Her purpose has been turned back and smashed in her mightiest stronghold. The loyalty and faithfulness and integrity of Jehovah's witnesses towers up out of the ruins of continental Europe as an unbudgeable monument to the everlasting honor and vindication of Jehovah's name. Out from this dark land of concentration camps booms the reply to Satan's challenge: "*Yes! men can maintain integrity toward Jehovah under any Satanic tests!*" The Devilish concentration camps of the modern religious Inquisitioners have failed. Homes were broken up. Those witnesses outside the camps were hunted down like wild beasts; those within were flogged, starved, tortured, their bodies battered and broken. Many were shot; others were beheaded. Still their ranks swell in number! Even in the camps themselves other inmates believe and are immersed; assemblies are held; companies are formed; Memorial feasts are celebrated; *Watchtower* magazines are produced; and, alas for poor religion, even some of her own henchmen set as guards over the prisoners turn from their wickedness and come under Theocracy's truth-banner! Surely only the blindness of concitedness keeps Satan from seeing that he is whipped, completely, decisively, beyond recovery.

As for Jehovah's witnesses everywhere, they rejoice and glory greatly in the Lord, never in themselves. They know the Source of strength to hold fast to integrity, the Power that directs and prospers Kingdom proclamations. Bolstered by past victories, they look to the future with strong courage and hope. He will do yet greater things for his people in vindication of his name, this great Jehovah God who 'keeps Israel and neither slumbers nor sleeps'. His watchcare is sure as his people advance against religion. Future defeats of religion's purpose will come as they have in the past: "not by might, nor by power, but by my spirit, saith Jehovah of hosts."—Zech. 4: 6, *Am. Stan. Ver.*

FIELD EXPERIENCE

COMPOUND POLICE DISCOMFITED (AFRICA)

"It was in May that I held a back-call book study with an attendance of 65 people in the native compound at a place called 'Lawly'. Among those that attended this study I noticed the compound police, who cross-questioned me. All their questions were answered Scripturally. On my way back home after the study I was stopped by these police with their *Induna* [army leader], who demanded to open my case to see what it contained, only two Bibles and some Watchtower publications. They took me to the compound manager on a charge of 'the establishment of the kingdom of God in this world instead of in heaven'.

The manager wanted to know who authorized me to preach and where do I get it that the kingdom of God has to be established here. I pointed to Isaiah 61: 1, 2 and Matthew 6: 9, 10. Fortunately I had an English Bible, which I handed to him to look at. Having looked at it, he turned round and looked at my accusers, whom he asked to show in the Bible where it says the kingdom of God is to be established in heaven only. Not one of them uttered a word in answer. Now the summary judgment followed: "I am sorry I have no power to endorse your pass; but I say to you verbally now, Teach these that have accused you, together with those in my compound, about that Kingdom to be established."—J. C., Johannesburg.