



The

# WATCHTOWER

A JOURNAL OF  
CHRISTIAN WISDOM

**"They shall know that I am Jehovah."**

- Ezekiel 35:15.

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## CONTENTS

"YOUR REASONABLE SERVICE" .....	147
Appeal by God's Compassions .....	148
A Living Sacrifice .....	149
The Service .....	151
Transformation .....	152
Faith with Organization .....	154
BELOW THE EQUATOR .....	156
FIELD EXPERIENCES .....	160
"THIS GOSPEL" TESTIMONY PERIOD .....	146
"THE MEER INHERIT THE EARTH" .....	146
USE RENEWAL SUBSCRIPTION BLANK .....	146
"WATCHTOWER" STUDIES .....	146

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

# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## OFFICERS

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.

## "THIS GOSPEL" TESTIMONY PERIOD

"This Gospel" Testimony Period is scheduled to occupy the entire month of June. We are blessed of the Lord to have just the literature that sets out "this gospel" of the Kingdom's establishment, and the arrangement is to offer such gospel in print during the Testimony, namely, "*The Kingdom Is at Hand*" together with the new booklet "*The Meek Inherit the Earth*". The contribution to be accepted for this combination is 25c. The advantage of having this literature for distribution from house to house makes it easy for any *Watchtower* reader to engage with all Kingdom announcers in the preaching of "this gospel of the Kingdom" in obedience to Christ's command. (Matthew 24:14) We therefore invite all those desirous to notify us and we shall refer them to the most convenient organized group with whom they can enjoy the thrill and blessing of proclaiming this gospel. Every one engaging in this work, whether many hours or few, should make report thereof on the regular provided form.

## "THE MEEK INHERIT THE EARTH"

Strange seems that proclamation of Christ Jesus in the light of present-day world events, when many nations war over control of the earth's surface. Nevertheless, the new 32-page booklet of that name shows convincingly how that very thing is in process of accomplishment. As the absorbing theme unfolds the meek ones are identified, and Scripture proof shows how cruel

## 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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oppressors and land-grabbers will be removed from this earthly ball and its land areas will be equitably distributed among the surviving meek of the earth, to be beautified and populated by them under Jehovah's direction. This thrilling and heart-warming theme of "*The Meek Inherit the Earth*" is well captured and artistically portrayed by the booklet's front-cover design. We invite you to get your personal copy of this newly released booklet now and to study it carefully. It is available on a 5c contribution.

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## "WATCHTOWER" STUDIES

Week of June 17: "Your Reasonable Service,"  
¶ 1-21 inclusive, *The Watchtower* May 15, 1945.

Week of June 24: "Your Reasonable Service,"  
¶ 22-42 inclusive, *The Watchtower* May 15, 1945.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

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### "YOUR REASONABLE SERVICE"

*"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."—Rom. 12:1, Am. Stan. Ver.*

JEHOVAH takes a course different from what this world does. He has never conformed himself to this world; and the fact that the end of the world is at hand is evidence that he never will. The world has chosen to differ from him and his ways. Rather than force it to configure itself to his way, he destroys it as his willful, unreformable opposer. The ruling powers of this world strive for a uniformity of the citizens and try by systems of regimentation to compel all to conform to the man-made standards and patterns. Jehovah God, whose ways are heaven-high above those of men, has almighty power and is the rightful Sovereign over all things, and yet he does not force or coerce any creature to take up and carry on His service. Knowing that those who are forced can not be held with integrity in an unwilling service, he looks for voluntary obedience and service. He rouses the spirit of willingness within those who undertake to serve him. No selfish bribes are held out to induce creatures to any unrighteousness, but he draws willing ones into his righteous service by expressing love toward them. As it is written regarding Him: "Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."—Jer. 31:3, *Am. Stan. Ver.*

\* From first to last Jehovah God has shown his loving-kindness in order to recover sincere men from the service of unrighteousness which leads to destruction. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:7, 8) All facts considered, all men, of whatever race, nationality or color, are sinners; and since God's loving-kindness is in all cases extended toward sinners against him, his loving-kindness toward such is a great pouring out of compassion upon them. It is more than mere

pity; for mere pity may be combined with scorn and contempt toward the pitied ones as being weak or inferior. It is *compassion*; for compassion combines tenderness that takes hold, as it were, of the bowels and causes them to quiver with emotion. Only such tenderness could move the Most High God to give his Son to the death in behalf of humankind. The gift of the Son expressed the tender regard of the Supreme Giver, because it was his only begotten and most beloved Son.

\* Amid great national suffering a man of the nation of Israel said: "It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." (Lam. 3:22, 23, *Am. Stan. Ver.*) The Lord God displayed loving-kindness to the limit toward the nation of Israel, particularly because of their faithful and devoted forefathers, Abraham, Isaac and Jacob (or Israel). And as these men of old were servants and witnesses of Jehovah God, his loving-kindness in such an extreme measure to natural Israel was primarily for his own name's sake. His name can not be held as tarnished by any act of unfaithfulness toward his covenant with these loyal forefathers of the nation of Israel. His covenant as stated and restated to these patriarchs was: "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:14) Out of his loving-kindness he will not let that expressed covenant to them fail because of the national failure of Israel, Abraham's natural descendants. God keeps the covenant intact by a marvelous provision which shows his mercies and the depth of the riches both of his wisdom and knowledge.

\* After the nation of Israel rejected God's beloved Son and delivered the Son over to death on the tree Jehovah God broke the natural Israelites off from relationship with him, just as dead, unfruitful branches are broken off from an olive tree in Palestine. But his tender mercy was manifested toward

1. How does Jehovah differ from the world in procuring the service of others, and why?

2. What, therefore, has Jehovah ever shown to recover men from unrighteous service? and why is it more than mere pity?

3. What did Jehovah display to the limit to the nation of Israel, and because of what covenant?

4. How and why did Jehovah show riches of grace upon an elect remnant of Israel?

such individuals of the nation as pleased him by showing the faith of Abraham, Isaac and Jacob. This remnant of faithful ones he left remain in Theocratic relationship with him, as branches in the symbolic olive tree, to partake of the rich sap of the olive root. This select remnant from natural Israel were therefore properly called an "election of grace", as an elect few upon whom Jehovah expressed his favor and mercy despite what the nation did. Upon these, in fact, he showed the all-surpassing riches of grace in that he made them joint-heirs with the true Seed of Abraham, Christ Jesus his beloved Son.

\* Furthermore, in order to vindicate his word that the seed of Abraham should be as the stars of heaven and as the sands of the seashore for multitude, Jehovah added to that remnant of Jewish believers by engrafting consecrated believers from among the non-Jews, or Gentiles, into the Theocratic organization, the symbolic olive tree. This makes up for the vacancy created by the failure of natural Israel and fills up Jehovah's royal family of heaven to the complete number that only God could count and predestinate. Such action toward Gentiles, who were not the natural seed of Abraham and hence not in covenant relation with Jehovah, was a most unusual and unexpected display of God's mercy. His compassion as expressed in this latter way was so surpassing all human conception that it especially caused the self-righteous natural Israelites to become offended. Though desiring mercy themselves from God, their religious self-righteousness did not let them be merciful to others; and they pushed back even God's mercy to themselves. But those who were merciful obtained God's mercy and continued therein.

#### APPEAL BY GOD'S COMPASSIONS

\* The apostle Paul called attention to this merciful dealing of God toward both natural Jews and Gentiles, in chapter eleven of his letter to the Romans. Then he used it as the foundation for a mightily moving appeal to God's consecrated people for some action by them in response. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) This is no appeal to unbelieving Jews and Gentiles to make a consecration of themselves to God to do His will. It is an exhortation to Paul's brethren in the Lord, that is, brethren by relationship to God through Christ Jesus. It is therefore to those who were consecrated to God as fully as Paul was: "to all that be in Rome, beloved of God, called to be saints." (Rom. 1:7) They were of the same "house-

hold of faith" as Paul was, and were "branches" in the Theocratic "olive tree", just as Paul himself was. Some were like "natural branches", because drawn from among Jews; and others were like branches grafted on from a wild olive tree, because drawn from among the Gentiles. But all were now brethren in Christ, in whom no racial or national distinctions exist. And because Paul was a special apostle of Christ to the Gentiles, therefore he felt it all the more his responsibility to write to this congregation at the Gentile city of Rome, capital of the Caesars.

\* All such consecrated servants and brethren in Christ have received of God's tender compassions; and these should be stirred to proper action because thereof. Paul being one of the twelve apostles of the Lamb, and hence one of the visible governing body of all of God's congregations on earth, he was one qualified to give this exhortation and appeal. It was the same as God speaking through his Theocratic organization to those on earth receiving his mercy.

\* Elsewhere in his epistle the apostle appeals to his brethren beseeching them unto a desired course of conduct. (Rom. 15:30; 16:17) But here his appeal is based upon the tender mercies of Jehovah, as Paul has just described them in such a revealing manner. God's all-excelling mercy having been extended to them, they should take advantage of the opportunity and privilege it opened up to them. Hence out of the fullness of his heart Paul says to his brethren in the Theocratic organization: "I beseech you therefore, brethren, through the compassions of God." (*Rotherham*) If the unmerited goodness of God could not stir up a creature to due and fitting action in return, then such creature must be callous and hardened indeed.

\* There is here no threatening, nor pressure of coercion or forcing, but only the power of drawing by means of the expressed compassions of God, compassion first to the natural Jews and compassion thereafter to the Gentiles. Unless these compassions enkindled love in the one toward whom expressed, and he felt moved to show his appreciation to God, then he would not be a willing servant of God and be bound to him with unbreakable ties. He would be doing despite to the grace and mercy of God; and, as far as the creature is concerned, the divine mercy would have failed of its proper effect. It would be in vain, wasted. The appeal not to do this was implicit in Paul's words here; just as he actually expressed it to his brethren at Corinth, saying: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain"; that

5 How did Jehovah then cause the seed of Abraham to become like the stars and sands? and how did this mercy affect the Israelites?

6. As a basis for what did Paul use such mercies of God? and to whom is Romans 12:1 really addressed?

7 Why was a response proper? and why was Paul qualified to appeal for it?

8, 9. Why did the apostle appeal by the compassions of God? and in what instances would the divine mercy be wasted?

is, "not to accept the favor of God and then waste it."—2 Cor. 6: 1; *Goodspeed*.

<sup>10</sup> No creature should presume upon God's compassion and mercies. True, the psalmist does say: "The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works." But the psalmist shows the proper effect of such tender mercies to God's works when he adds: "All thy works shall praise thee, O LORD; and thy saints [thy men of loving-kindness] shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." (Ps. 145: 8-11) It is the faithful ones to whom God's mercies are continued, for the faithful are the ones that show appreciation of the divine mercies by living up to their privileges and striving to walk worthy of God's loving-kindness to them. Those who forget God's consideration for them over and above what his perfect justice requires, and who grow indifferent and careless and without any urge to serve and please him, will not be kept in his mercy.

<sup>11</sup> No better example is there of this than in the nation of Israel itself. Since the days of their exodus from the land of Egypt they had repeatedly forsaken Jehovah and his worship and had acted with despite toward his graciousness. By the exercise of great mercy and longsuffering he had shown them compassion and restored them to freedom from their enemies and back into his divine favor. Finally, however, they committed their most serious offense, against the very Son of God himself; and the special mercy of Jehovah God to their nation ceased. It was continued only to the remnant of them that appreciated God's mercy and truth through his Son and who declined to conform themselves to the disobedient nation of Israel. Therefore the goodness of God turned to the Gentiles, "which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2: 10) Let us therefore attend closely to what the apostle exhorts us to do by his appeal to us by the tender compassions of Jehovah God.

#### A LIVING SACRIFICE

<sup>12</sup> What is it that this member of the governing body of God's congregation beseeches his brethren to do? This: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These brethren had already dedicated themselves to God in full consecration and had been justified through Christ's blood. There was now no condemnation to them, because they were in Christ Jesus as members of "his body".

Also God, by his spirit or active force, testified to them that they were in line for the Kingdom as heirs of God and joint-heirs with Christ Jesus. As members of his body, they were "branches" in the trunk or stem of the Theocratic "olive tree". (Rom. 5: 1, 9; 8: 1, 16, 17) Hence Paul warns them: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, IF THOU CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT BE CUT OFF." The divine mercy will be discontinued to the unfruitful ones. (Rom. 11: 22) What the apostle here appeals for, then, must be for his brethren to carry out their consecration to God, and to do so in a practical, active way. How shall this be done? By presenting their bodies a living sacrifice that will be holy and acceptable.

<sup>13</sup> This means that one's body must be considered as alive to God. The body has certain members, such as hands, feet, ears, eyes, lips and tongue; and all these should be put to use in God's active work. The body is also possessed of certain faculties, such as the *mind* for gathering information; and *reason* for studying over the information thus gathered from the Word of God and coming to right conclusions as to it and its meaning; and *memory*, to remember the Word of God and all his dealings and acts in fulfillment of his Word; and a *heart*, to appreciate God and all that he is and does and to be moved thereby to worship, obey and serve him; and *strength* or *power*, with which to do God's will joyfully and heartily. A dead sacrifice would be incapable of using such faculties and powers and members of the body to the praise of God. The presenting of such a sacrifice alive to God is very different from the course of those who think to hold off from consecrating themselves to God until they are old and the body is half dead and they have little or nothing that they can use energetically in bearing the fruits of God's kingdom.

<sup>14</sup> The thought in the apostle's word is not to present or deliver ourselves over to the enemies' hands to be slaughtered as so-called "martyrs" and thereby be put out of action on the earth. It is true that, in chapter eight of Romans, the apostle says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." (Rom. 8: 35, 36) However, our sacrifice is not accomplished by what God permits the enemies to do to us. The hardships, persecutions and sufferings are merely incidental to our presenting our bodies as a living sacrifice. These things merely put a test on our in-

10. Who are and who are not continued in God's mercy, and why?

11. In what nation can we find a good example of the foregoing, and why so?

12. In consideration of those to whom he wrote, for what, then, does the apostle Paul appeal, in effect?

13. What distinguishes a "living" sacrifice from a dead one?

14. To whom is the sacrifice presented? why are hardships permitted in connection therewith? and who supervises the sacrificing?

tegrity toward God and prove our faithfulness to him in carrying out our consecration to do his will. Death, whether by violence at the enemies' hands or peacefully in God's service, brings, of course, the living sacrifice to a close. But in no case is the enemy the sacrificing priest to offer the sacrifice, either living or dead, up to God. Christ Jesus, God's great High Priest, is the divinely appointed One that supervises the living sacrifice, directing how it shall spend and be spent in the service of God. And Jesus' exhortation to those who are the "branches" in the symbolic olive tree is: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

<sup>15</sup> Paul's exhortation makes it very plain that simply making a consecration to God is not all there is to it; but that after one consecrates such one must set himself to do God's will and must busy himself about doing it. The living sacrifice must be holy and acceptable to God, who has shown mercy for this very purpose. That means that the body which is presented for God's use must be set apart or consecrated, and all its members, faculties and powers must accordingly be put to work doing the good pleasure of God. It must do the things that are acceptable to God, and all this must be done through the High Priest Christ Jesus, by whose blood comes our justification with God. Christ's human sacrifice accomplishes the ransoming and redeeming of those who believe in him; but the sacrifice of his footstep followers does not accomplish any such redemption. The purpose of their living sacrifice is to show forth God's praise in their mortal bodies by telling others of his name and by proclaiming his Kingdom, which shall rule for mankind's blessing, and by helping the brethren and others of good-will to do what is pleasing to the Lord God. The doing of these things is spiritual activity; and this is the "spiritual sacrifice" of which the apostle Peter speaks, saying to the "branches" in Christ Jesus: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Pet. 2:5, 9.

<sup>16</sup> The apostle Paul backs up this understanding of how the living sacrifice is presented and carried out, by adding some special, explanatory words. He says: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Mark that the presenting of the living sacrifice is the "reasonable service", that is, the service of

God; and such service of sacrifice must continue as long as those making the presentation are alive in the flesh on earth. The word that Paul wrote in his epistle and which is translated "reasonable" is the Greek word *logikós*, it being drawn from the root word *lógos*. Aside from its basic meaning, *word*, this Greek word *logos* came to have a variety of meanings, namely, *a saying, speech, an account, reason*, etc. It is the term used at John 1:1, which says: "In the beginning was the *Word*, and the *Word* was with God."

<sup>17</sup> Hence the word *logikós* is variously translated in English. Peter, also writing in Greek, used *logikós* at 1 Peter 2:2; and there it has been translated by the expression "of the word". The verse reads: "As newborn babes, desire the sincere milk of the word [*logikós*], that ye may grow thereby." Those spiritual babes would, of course, thrive on the simple, easily-grasped truths of God's Word as nourishment. Hence one translator speaks of it as "pure spiritual milk". (*Goodspeed*) The term could also mean "according to reason". Hence in Paul's exhortation at Romans 12:1 the *King James Version* and *Douay Version* speak of the service as "your reasonable service". Other translators render it as "your spiritual worship" (*Am. Stan. Ver.*, margin); "your rational divine service" (*Rotherham*); "a spiritual mode of worship" (*Weymouth*); and, "your rational worship."—*20th Century*.

<sup>18</sup> Rightfully God's service would be reasonable, for God is reasonable; and his service is performed by intelligent, reasoning creatures. It is written: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7) Such service must also be according to the Word of God; and God's Word is reasonable. It must include a serving or holding forth of God's Word of life to others. Therefore it could not mean a trying to serve God according to religion; for religion is not according to his Word and it confuses and annuls his Word. Religion is according to the philosophies, traditions, and precepts of men under the influence of unclean demons. Religion is most unreasonable. That fact hardly needs to be shown by any discussion of its unscriptural doctrines of a "triune God"; a fiery "purgatory" and "hell-fire"; the "immortality of the human soul"; the literal destruction of our earthly globe and all the starry heavens in literal fire; the offering of prayers and sacrifices for dead ones, supposedly in "purgatory" torments, by making money contributions; the transforming of a wafer of bread and a goblet of wine into literal flesh and blood of Christ; etc. Any

15. (a) How, then, is the body presented as a living sacrifice, holy, acceptable to God? (b) What is the purpose of such, and what kind of sacrifice is such called?

16. What does Paul call such presentation of sacrifice? and from what is the adjective which he uses drawn?

17. How does Peter use that word "logikós"? and how do various translators render it?

18. Why and how is God's service "reasonable" or "rational"?



living sacrifice presented according to religion could never be acceptable to God.

<sup>19</sup> Religion has disguised itself as Christianity and has brought great reproach upon God's name and has hindered his reasonable service. To clear out all religion from among his consecrated people, Christ Jesus came to the spiritual temple of God in 1918 and began judgment at the house of God. And the prophecy which Paul had just quoted said: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26) The prophet Malachi foretold of Christ's coming to the temple in 1918 and of the purification work among God's people that would follow such coming; and Malachi's prophecy also foretells the result of such cleansing of God's devoted people from religion and its sins, saying: "Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years."—Mal. 3:4, *Am. Stan. Ver.*

#### THE SERVICE

<sup>20</sup> Since then, Jehovah's consecrated servants have endeavored to render their reasonable service to God. Such service is worship of God, and is according to his inspired, infallible Word. Clearing away religious doctrines and traditions, Jehovah by his King at the temple has made his Word reasonable and understandable to his faithful worshipers and servants. He has unlocked the meaning of the prophecies concerning this day of Jehovah as such prophecies have come to fulfillment. Such fulfilled prophecies cast light upon the service that his servants must render at this momentous time, in order to be an acceptable living sacrifice unto Him.

<sup>21</sup> For a time, due to the pressures of religious-political authorities who used World War I as a pretext for interfering with them, Jehovah's servants slacked their hand in his service and came under his displeasure. But by the judgments revealed by the Lord at his temple, the faithful remnant had their eyes opened to the cause of his displeasure. So they looked to him and prayed to him to revive them in his service. He did so; and as they renewed their efforts to present their living sacrifice to Jehovah God in service according to his Word they experienced the passing of his anger and their reinstatement in his Kingdom service. They saw that the prophecy of Isaiah 12:1-6 had been fulfilled to them, which prophecy indicated to them also an important part of their "reasonable service" to God, namely: "And in that day thou shalt say, I will give thanks unto thee, O Jehovah; for though thou wast

angry with me, thine anger is turned away, and thou comfortest me. . . . And in that day shall ye say, Give thanks unto Jehovah, call upon his name, declare his doings among the peoples, make mention that his name is exalted. Sing unto Jehovah; for he hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion."—*Am. Stan. Ver.*

<sup>22</sup> It is clear from this prophecy that those rendering God's reasonable service must be witnesses of Jehovah in all the earth. And now, at this time of restoration of them to his favor and of the reconstruction of his worship in the earth, the privilege of being one of Jehovah's witnesses is especially enriched. Why? Because Jehovah took to himself his great power in 1914 and began to reign, despite the anger of the nations of earth who became embroiled in World War I. That meant that he began to reign as Universal Sovereign. The time had come for him to vindicate his own universal domination by bringing the Gentile times of domination on earth to a close and beginning to exercise his invincible power toward this earth. In expression of his universal domination he put his Son Christ Jesus upon the throne alongside Him. Jehovah conferred authority as co-regent upon him and sent the rod of his power out of Zion and commanded Christ Jesus to rule in the midst of his enemies. The first authoritative act of Jehovah's newly installed King was to cast Satan the Devil and all his demon hosts down from heaven to earth. In full accord with the facts, therefore, the shout rang throughout the ranks of the holy angels of heaven: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down."—Rev. 12:1-10, *Am. Stan. Ver.*

<sup>23</sup> The remnant of Jehovah's witnesses had these facts revealed to them through the interpretations by Jehovah's King at the temple, and they caught up the Kingdom message of the heavenly hosts. The King at the temple revealed to them that his long-quieted prophecy concerning the end of the world was undergoing fulfillment since 1914. Hence his prophetic command at Matthew 24:14 indicated to them now their course of "reasonable service" to God thenceforth, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This proclamation of the Kingdom as having come and been established must therefore be fearlessly and vigorously conducted in all nations down to the violent end of this world organization at the battle of Armageddon. The faithful remnant were deeply moved by Jehovah's great mercy displayed to them

19. What action was taken to clear out religion from among the consecrated? and what does the prophecy say as to the result thereof?

20. Since then, what have God's consecrated servants rendered to him? and how has he positively helped their intelligence to that end?

21. How was the remnant revived in God's service? and what fulfilled prophecy thereon showed them an important part of such service?

22. What, therefore, must those rendering reasonable service be? and by what events since 1914 has this service been enriched?

23. What foretold witness did Jehovah reveal must now be accomplished? and how did the remnant respond in harmony with Romans 12:1?

in such richness to make them the ambassadors of the established Kingdom of Jehovah by his Christ, and they responded. They presented their bodies unitedly as a living sacrifice. They did so by putting to active use all their bodily members and all their physical and mental faculties in order to perform the reasonable service of preaching "this gospel of the kingdom" to all the inhabited earth. They continue proceeding to do so according to organization instructions, because, to render this united Kingdom witness as an organized body, they must have organization instructions.

"These instructions must be according to Jehovah's Theocratic Word. This agrees with the fact that the exhortation and appeal at Romans 12:1 came through the apostle Paul, who was one of the visible governing body of Jehovah's Theocratic organization. His words are therefore organization instructions. Paul's endeavor in giving such instructions concerning "reasonable service" was to co-operate with the brethren and help them to make an acceptable sacrificial offering to God. What Paul could add thereto in the way of counsel, instruction and active aid would serve to complete this living sacrificial offering of all Gentile believers. The apostle thus expresses himself later on in his epistle, at Romans 15:14-16, saying: "I am convinced that you are already full of goodness of heart, endowed with perfect knowledge, and well qualified to instruct one another. But, just to refresh your memories, I have written you pretty boldly on some points, because of the favor God has shown me in making me a minister [*leitourgós*, or a public servant] of Christ Jesus among the heathen [Gentiles], to act as a priest of God's good news, to see that the heathen [Gentiles] are an acceptable sacrifice, consecrated by the holy spirit."—*Goodspeed*.

"In preaching as an apostle to the Gentiles in many nations Paul was fulfilling his commission as a "public servant" of Jesus Christ. In preaching to them the good news about the Kingdom and showing them the door open into it, he was serving as a priest (*hierourgein*), or performing a sacred office, or doing a holy work, in order that there might be an offering of a living sacrifice to God from among the Gentiles. Thus such believing, consecrated Gentiles, partakers of the holy spirit, came in line with the apostle Paul to be of the "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ".—1 Pet. 2:5, 9.

"The apostle Paul considered this aid to his brethren a joyful privilege. To quote his words to

the consecrated brethren at Philippi, who were presenting their bodies a living sacrifice: "Be blameless and inoffensive, irreproachable children of God, in the midst of a crooked and misguided generation, among whom you appear as luminaries in the world; exhibiting the Word of life; for my exultation in the day of Christ, that I did not run in vain, nor labored in vain. But even if I be poured a libation on the sacrifice and public service [*leitourgia*] of your faith, I am glad, and rejoice with you all." (Phil. 2:15-17, *Emphatic Diaglott*) Paul here called to mind the pouring of a libation or drink offering of wine upon the sacrifices at God's temple at Jerusalem according to His law through Moses. (2 Chron. 29:35; Num. 15:5, 7, 10; Lev. 23:18; Ex. 29:40, 41) For the benefit of what it might impart to the offering up of his fellow sacrificers to God, the apostle was gladly willing to expend himself, just as a drink offering of wine is poured out over the sacrifice to be burned on the altar. Said he to Timothy: "I am a drink-offering already being poured out; and the time for my departure is close at hand."—2 Tim. 4:6, *Weymouth; Diaglott*.

"In his unselfish course of spending himself in order to help his brethren to present their bodies a living sacrifice in God's service, this faithful imitator of Christ Jesus is an example to the remnant of Jehovah's witnesses now. These should likewise lovingly help their brethren to carry out their consecration to God. And as for our earthly companions, "the men of good will," who are the Lord's "other sheep", while these are not called to this same sacrificial course, nevertheless they have consecrated themselves wholly to God. Hence it is the privilege and obligation of the remnant to aid these beloved "other sheep" to render their proper service to God according to his Word.

#### TRANSFORMATION

"In order that a "reasonable service" or "rational worship" may be rendered to God, the apostle next writes what is absolutely necessary during "this present evil world". We read: "And be not conformed to this world [*aion*, Greek]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2) In referring to the world Paul used the word *aion*. Here again is a usage of this word where it could not mean simply a "period of time", such as an age is; for persons cannot conform or configure themselves to a period of time. While living in a period of time, we cannot be delivered or taken out of that period of time before it ends, but we can be delivered from an organization

24. (a) What kind of instructions are the words at Romans 12:1, and why? (b) What was Paul's endeavor in so instructing, as stated by himself at Romans 15:14-16?

25. How was Paul acting as a public servant and as a priest? and with what effect to his brethren?

26. As expressed to the Philippians and to Timothy, how did Paul view such a joyful service in behalf of the brethren?

27. To whom is Paul thus an example? and in whose behalf?

28. (a) To what does Paul tell us not to be conformed, and what is the meaning of the word he there uses? (b) Why cannot those receiving God's compassions be part thereof?



existent during that time and we can be made free from the customs, traditions, practices, and obligations of that organization. (Gal. 1: 4) We are living in the same world as the apostle Paul did, that is, in the midst of the same organization of things, because the "god of this world" is still Satan the Devil. (2 Cor. 4: 4) However, the ones to whom God has shown his compassions, redeeming them by the blood of Christ and bringing them into his reasonable service, cannot be of this world; for this world serves its god, Satan the Devil, and not Jehovah God. Neither can both masters be served at the same time, compromisingly: "Ye cannot serve God and mammon." (Matt. 6: 24) God wants only whole service.

<sup>29</sup> To be "conformed to this world" means to serve it and to copy its ways, its ambitions, its pride and self-righteousness, its objectives, its ease or pursuit of excitement and pleasure, and its religion. Consider, momentarily, the world in which the Christians lived at close range there in ancient Rome, and to which the apostle exhorted them not to configure themselves. The Latin historian Tacitus, born in Emperor Nero's day, refers to Rome as "the city of Rome, the common sink into which everything infamous and abominable flows like a torrent from all quarters of the world".

<sup>30</sup> At the time of Paul's epistle to the Romans Nero was emperor of the vast Roman Empire. A form of worship of the Roman state was enforced by the deification of the emperor, to whose statue incense was required to be burned. Nero's immediate predecessor, Emperor Claudius, was thus deified and worshiped. But Rome tolerated all religions, except the Jews', at that time; and hence all manner of religions were imported into the city and were practiced by many devotees high and low for the novelty of the thing. They bowed to images of corruptible man, and of birds, and of four-footed beasts, and creeping things, thus worshipping the creature instead of the Creator. In connection with such practice of religion they delivered themselves over to all manner of uncleanness; women turning themselves over to the temples of religion in order for their bodies to be used to bring hire to the priests; men and women practicing gross fornication; and men and boys committing sexual abuses and sodomy among themselves. (Rom. 1: 23-27) The philosophies of men ran rife throughout Rome, and there were the philosophic sects of the Epicureans, the Stoics, and the Cynics, and also of Pythagoras, who believed in the immortality of the human soul and also of the transmigration of souls.—Col. 2: 8; Acts 17: 18.

<sup>31</sup> Many were the opportunities for amusements and pleasure. There was the great Circus Maximus and other circuses in town. Aquatic events were run in the *naumachia* (sea-spectacle exhibition place). And there was the Amphitheater, where events more exciting and violent than the athletic sports of the circus were run off. There were also the theaters where tragedies and comedies were put on by the most famous of actors, besides musical entertainments with voice and instruments. Rome, too, had its "night life", during which many indulged in carousing, "rioting and drunkenness," in "chambering and wantonness", immorality and indecency, and in eating flesh that had been "sanctified" by first being offered to the demon gods. (Rom. 13: 12, 13; 14: 20-23; 1 Cor. 10: 25-28) And there were the Roman festivals and holidays in honor of the various deities; particularly the Saturnalia, or feast of Saturn, December 17 to 23, inclusive, it being celebrated with dancing, the exchanging of gifts, the burning of candles, great boisterousness on the part of servants and slaves, the schools and the law courts being closed, and no wars being commenced. Over all this worldliness politics presided, being marked by great corruption. Rome ruled as mistress over the greatest of empires till then, being enlarged and maintained by hard military might, for the commercial benefits and self-enrichment that resulted therefrom.

<sup>32</sup> The world, of which Rome was then a part, continues till this day. It is still the same, even if more modernized in certain outward respects. Since the Lord's Word sounds the warning that in the last days perilous times would come, the organization instructions of the apostle Paul, not to be conformed to this world, are as applicable today as when Paul first wrote them. The attractions of this world, and inducements to worldliness, have been multiplied. And the Devil and his demons are on the alert to use them to the fullest extent, to turn the servant of God aside from his reasonable service or to lessen or interfere with our time for the spiritual service and worship. How can we escape being conformed to this world which is all round about us? The Lord's servant tells how.

<sup>33</sup> "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." This is suitable organization-instruction for both the remnant and their earthly companions, the "other sheep". We cannot transform ourselves to become other creatures, but we can be transformed so that we do not conduct ourselves as this world does. To this end the mind

29 (a) What does it mean to be conformed to this world? (b) What does the historian Tacitus refer to Rome as being in that day?

30 As to worship and philosophy, what was the state of Rome at Paul's time of writing?

31. What were the city's opportunities for amusements and pleasure? and what was the political condition?

32. Why are these organization instructions of Paul as applicable today as in his own day?

33. How can we be transformed? and how is the renovation carried out by us?

must be renewed or renovated. The mind is that faculty of the person with which we gather information and come to an understanding. It is the faculty by which our disposition is set in a certain course, and our affections are guided, our intentions are directed, and our ambitions are fixed. Fundamentally, then, the mind of one that consecrates himself to God is renewed or renovated by fixing itself upon God's written Word and getting information from it and then seeking to understand such information.

"To have mental affection for God, his King and the Kingdom, we must gain knowledge, truthful testimony from God's Word, and not from religion, which is of this old world. By increasing our knowledge and understanding concerning God and his Theocratic Government, our love and affection for such increase. This transforms our ambitions, our aims and purposes, and our disposition. We become more Godlike and are conformed to the Son of God. This process is according to the command given at Colossians 3:9, 10 to those who are new creatures in Christ, namely: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of him that created him." It is with the mind that we must serve God and his law, regardless of how imperfect be our flesh. (Rom. 7:25) To win, we must have the "mind of Christ". We must be fully persuaded in our own mind concerning what God's will is, and then follow out our disposition to do it. (1 Cor. 2:16; Rom. 14:5) To this end, continual and prayerful study of the Holy Scriptures is necessary, using all the helps that God provides through his organization to aid us to understand and apply these inspired Scriptures. Those who neglect study and instruction as to God's Word leave their minds open to be filled with the propaganda, religious ideas, and things of this world. What follows is a warping of their mind and its disposition, intents and affections.

"By the renewing of the mind we may "prove what is that good, and acceptable, and perfect will of God". That is, we come to a discernment and appreciation of what the reasonable service is that God requires of his devoted servants. "Christendom" has existed now from at least Constantine's time, sixteen hundred years ago; and in spite of all her religion taught since that time she has not transformed the people of "Christendom" from being configured to this old world. Their minds are filled with religion old and hoary, and in all those sixteen centuries they have not proved to themselves or to others what is God's good, acceptable and perfect will. Solely by letting go the traditions and philosophies of reli-

gion's leaders and by searching into the Word of God and then following its instructions and enlightenment do we ascertain and prove the divine will. Jehovah God, by Christ Jesus at the temple, interprets to his consecrated servants the sacred Scriptures and discloses to their mind and understanding the good, acceptable and perfect things which God has willed for them to do, and especially now at the end of the world.

"The results to us of doing such divine will certify or prove to us all the more that it is the right will of God. He has made his will plain to our minds through his Word, which shines daily with increasing brilliancy upon our understanding. His "good" will is for us to be no part of this old world in which we are, but to be undividedly for the kingdom of God. His "perfect" will is that his consecrated ones should bear witness to his name and preach "publicly and from house to house" the good news of his Theocratic Government, the Kingdom, to the end of this world. His "acceptable" will is that we keep our consecration vows, and hold fast our integrity toward him under the increasing opposition and persecution from Satan's world and thus be for a vindication of God's name.

#### FAITH WITH ORGANIZATION

"Having made certain what the divine will is, we must do it, with renewed mind. We must set ourselves to doing it, seeing our proper place in God's arrangement, and having faith that God will back us up in doing it. We must unitedly do God's will, for it is the same for all his people, namely, to bear testimony to his name and universal domination. In this united work each consecrated one must do his part, each rendering the special assignment of service given to him. Hence the apostle adds: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly [reasonably], according as God hath dealt [distributed, allotted] to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:3-5) The inspired apostle thus uses the most perfect organization known to man, namely, the human body, to illustrate the working of the Theocratic organization under Christ the Head.

"The Theocratic organization is made up of the Head Christ Jesus and his body, the congregation. The earthly companions thereof, namely, his "other

34. (a) How are our love and affection for God and his Theocracy increased, and with what resultant transformation? (b) With what faculty must we serve God, and to that end what is necessary?

35. How may we "prove what is the good, and acceptable, and perfect will of God"?

36. What is his good, acceptable and perfect will toward us?

37. How must we do the divine will? and what illustration does the apostle use in that regard?

38. How, therefore, will the members of the Theocratic organization work? and how will the companions or "other sheep" work now?

sheep", are under that Theocratic organization. The human body with a sane, God-instructed mind, does not work against itself. Neither do its members work at cross-purposes, frustrating the action of one another. But all the members, guided by the one mind of the head, work together for the accomplishment of the purpose of the body, which is, to do the will of God. It is even so as respects the "body of Christ". Accordingly, the "other sheep", who are under the Theocratic body, will not work at odds with that body, but will see their proper place and will work in co-operation with the Head of that body, who is Christ Jesus. In that way the remnant of that Theocratic body and their "other sheep" companions work together, all doing God's will for the present.

"No one who is a part of that body, and no one who is a good-will associate of that body, will think unreasonably and above what he ought to think of himself. His estimate of himself will be sober, according to the facts, and according to the Word of God, which tells us honestly what we are. It takes faith to keep humble and not think we ought to get a promotion, or that we ought to be in this or that other job or position. God's Word is the basis for our faith; and it takes faith to do our part of the work within the body of Christ or in association with it. It requires faith to perform such part, whether it be passing out handbills, or standing on a street corner with magazines to offer to passers-by, or to go from house to house with literature, or to make return visits and open up home Bible studies, or to get on a platform and deliver a public address or serve a congregation. It requires faith to do these or other parts of the organizational work in delivering this world-wide testimony to God's name and kingdom. It calls for faith, yea, increased faith, to keep on in doing this part. But having this faith, it will help us to view ourselves soberly in harmony with the facts, and to abide in the proper reasonable service where God has put us. A sober view will show us that, whatever be the place of service, it is a blessed favor from God.

"Hence the apostle draws a practical conclusion from his foregoing appeal and argument, saying: "Having then gifts differing according to the grace [of God] that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry [*diakonia*], let us wait on our ministering: or he that teacheth, on teaching; or he that ex-

horteth, on exhortation: he that giveth, let him do it with simplicity [generosity, liberality]; he that ruleth [he that presides or takes the lead], with diligence; he that sheweth mercy, with cheerfulness." —Rom. 12:6-8.

"There, then, is Theocratic instruction setting out for the consideration of all persons just how the "reasonable service" of God should be carried out by all who want to do His will. This is the day when all these forms of serving God by his grace and favor are being carried on. It was foretold that "your sons and your daughters shall prophesy". (Joel 2:28) And in this day the public declaration of God's prophetic Word is being made from house to house by consecrated men and women, young and old. In the ministry of the gospel or the practical field service all the faithful witnesses of Jehovah are engaging, spreading the glad tidings of his kingdom by Christ. In the homes of friendly, teachable persons they are carrying on private Bible studies, making plain to them the teachings of God's Word. As God grants them the needed opportunity they exhort one another and exhort the newly interested ones as to the day in which we live and its wonderful Christian opportunities and responsibilities, and also its dangers. With the simplicity of unselfishness and of genuineness they give out the Lord's gracious invitation to the waters of life, using both their vocal powers and also distributing the message on printed page or recordings. Those who are appointed to preside or to take the lead at meetings or in field activity do so with devotion and zeal, seeking earnestly to measure up to their God-given responsibilities.

"All these, realizing they have received and continue to receive of the tender mercies of God, extend mercy cheerfully to others by making known to all alike, whether foe or friend, the way of escape from the Armageddon of God's wrath. All this they will persist in doing by faith in God and with undying faithfulness to Him through Christ. And thus all operates Theocratically, and hence unitedly under God and Christ, for the greatest Kingdom witness of history before Armageddon. The glad day awaits near-by when Jehovah God himself will prove to all that live that this has been his good and acceptable and perfect will, and that this has been his reasonable service and rational worship performed with unbreakable integrity by his approved consecrated people.

39. How will the body members and also the "other sheep" think? and what quality does it require to do the various parts of the organizational work?

40. What conclusion does the apostle draw from the foregoing argument, as to the various forms of service?

41. How are those various forms of service mentioned by the apostle carried on today?

42. (a) Hence, how do all things operate, and to what purpose? (b) In a near-by day what pertinent facts will Jehovah himself prove to all?

*My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.*

## BELOW THE EQUATOR

THE last account of the Latin-American business trip of the president of the Watch Tower Bible and Tract Society concluded with the Buenos Aires (Argentina) convention of Jehovah's witnesses. One result of that Theocratic assembly was that eight witnesses signed up for full-time service as pioneers.

For the president, N. H. Knorr, and his traveling companion, F. W. Franz, Wednesday, March 7, meant 'flying up to Rio'. But word received from Rio on the first of the month concerning the Society's work in Brazil had been disquieting. The cause that the Society represents is not that of any political government or creed on earth, but is the cause of the kingdom of heaven. Christ Jesus, the Son of Jehovah God, long ago said: "My kingdom is not of this world, . . . now is my kingdom not from hence [that is, not from this worldly source]." Because of fearlessly proclaiming the kingdom of heaven Christ Jesus was accused by the religious clergy of the land as a political agitator and as a seditionist and a menace to the political state. Under such a charge he was put to death. He warned his followers that they must expect to suffer and be persecuted because of like false charges against them. It is not strange, therefore, that such false charges should be laid by religious enemies against the Watch Tower Bible and Tract Society, which is the legal instrument used by Jehovah's witnesses in carrying on the preaching of God's kingdom in all lands of the earth. As Brothers Knorr and Franz were flying northward to Rio de Janeiro they appreciated that any difficulty in Brazil must be due to a misunderstanding on the part of Brazilian officials and also due to a misrepresentation by the religious clergy respecting the chartered purposes and work of the Watch Tower Society.

It is just about nine and a half hours of plane travel from Buenos Aires to the Brazilian capital, with short stops at Montevideo, Uruguay, and at Porto Alegre and Sao Paulo, Brazil. Sao Paulo looked very attractive from airy heights, but Rio de Janeiro, with its land-locked harbor and its rocky isles and mountains, including its noted Pao de Açúcar (Sugarloaf), is superb to view from the plane as well as on the ground. There is nothing else like it on earth, and it is a pleasure to be amid such impressive surroundings. The city's airport is right on the harbor, and the runway extends right to the water's edge. We are not long in clearing the customs, and then we meet up with a hearty welcome by the Society's Branch servant and three others of the Branch personnel.

Soon we are informed of the difficulties confronting the Branch and its servant. The Watch Tower Society was once registered with the Brazilian government under the old law, but, due to modifications in the law, it became necessary to apply anew in 1941 for registration of the Society. The authorities took no action on such new application for registration until March 1, 1945, when the Ministry of Justice denied the application and ordered the Society to suspend operations. Investigation into matters disclosed that it was because the Society had been misrepresented and misunderstood as if it were a political organization, whereas in fact it is a Christian organization, with no political ties or motives. Hence it comes under the generous provision of Brazil for freedom of worship and other guarantees and immunities extended to religious organizations. The Society's Branch servant was ordered to stop the Christian work carried on under his supervision; but he honestly replied that he could not stop this work because it was the work of the Lord God. This reply was in agreement with that of the apostles of Jesus Christ, as recorded at Acts 4:19, 20; 5:29.

Under the circumstances it appeared as though it would be impossible to carry out the convention scheduled for the city of Sao Paulo that coming week-end. Our legal counsel, right there in Rio, was against such an assembly. But Brazilian law is fair

in allowing for an appeal from the above judicial ruling against the Society. So steps were taken promptly to push the appeal and to renew the Society's application for registration under Brazilian law. Such an appeal, according to advice from other Brazilian legal counsel, put the Society on the same footing legally as it was before the last petition was denied. Distinction must necessarily be made between the Watch Tower Society and Jehovah's witnesses. The Society is merely the legal instrument used by the witnesses in lands where the ruling authorities give it legal recognition. The dissolving of the Society or the refusal to grant it registration does not dissolve Jehovah's witnesses any more than such action dissolves God's organization. His organization is Theocratic. Hence it is above man and is not run by any man as leader, and hence it is above the power or authority to dissolve or stop functioning. It is to that Theocratic organization that Jehovah's witnesses are attached, unbreakably, and they are serving God, not man, and serving according to God's instructions, through his infallible Word. No man, therefore, not even one from among their own number, has any God-given right or authority to tell Jehovah's witnesses to stop serving God; neither would they obey such a presumptuous man if he did tell them to stop.

Hence despite the state of affairs regarding the Society's registration, Jehovah's witnesses kept on serving God and preaching that "the kingdom of heaven is at hand". Those in Rio continued to assemble in their regular Kingdom Hall, to study God's Word and to pray and discuss the best ways of showing forth His praises. As fellow Christians, Brothers Knorr and Franz attended the regular Thursday night service meeting there. In response to a courtesy request, Brother Knorr addressed the gathering of about 40, and stressed the best ways of carrying on their educational work as regards the Theocratic Government of Jehovah God by Christ Jesus.

Meantime, others of Jehovah's witnesses were on the move toward the Sao Paulo convention, some traveling as much as 21 days by river boat, and train, to get there. From Rio it is only an overnight train ride, or a twelve-hour day-train ride up to Sao Paulo. Would, now, Jehovah let his devoted witnesses arrive and come together at that city, only to be informed that the convention could not be held? Faith in Him was certain that he would make some provision for their spiritual edification there, even if it was not at the leased convention hall. When the president and his party boarded the Cruzeiro do Sul, Brazil's crack train, for Sao Paulo, on Friday night, the status of the convention was very uncertain. However, at Sao Paulo itself the arrangements had gone forward. By distribution of handbills and by information walking on the sidewalks with placards carried on their persons, the local brethren had commenced advertising Brother Knorr's public lecture of March 11, on the subject "*Um So Mundo, Um So Governo*". Furthermore, on arriving at Sao Paulo shortly before noon, Brother Knorr was advised that the convention had already opened, at 8 o'clock that morning, and at the leased convention hall. After a service assembly there, the conventioners had gone forth into the field service. The convention hall was leased by the city of Sao Paulo, and there had been neither cancellation nor any police interference.

Prompt contact with our local legal counsel led us to the information that the Sao Paulo police had authorized the convention as long as a month ago and were now standing by their agreement. Besides that, the appeal for the Society's registration made it proper for the convention, together with its public lecture, to proceed. The outcome of matters showed this was God's will.

The convention site was in the Pacaembú section of the city, in the city's gymnasium building seating about 3,000 persons. This building is located between a tremendous stadium accommodating

80,000 spectators and a large, splendid swimming pool, with tiers of seats for spectators at aquatic events. When the formal opening of the convention took place, at 15 o'clock (3 p.m.), the 250 present seemed quite lost in so large an auditorium, but the blessings the Lord began pouring out were by no means small. The chairman introduced Brother Knorr, who expressed pleasure at being there and conveyed the love and greetings from the Brooklyn Bethel family. Then the convention proceeded along according to program. There was song and prayer, and then the first Brazilian speaker used as his subject "The Power of the Resurrection Hope". The next Brazilian speaker treated the subject "The Return of a Friend", meaning, of course, Christ's second coming at the time for establishing God's kingdom. This closed the afternoon sessions, and in the intermission the brethren engaged in further field activities or refreshed themselves at the cafeteria conducted by brethren and serving excellent food, including cha (yerba matè), café, and lemonade. At 19 o'clock the reassembled conventioners, now some 292 strong, sang, in Portuguese, "Take Sides with Jehovah." Then came the discussion, by Brothers Knorr and Franz, of the subject "Jehovah's Universal Sovereignty Vindicated".

As neither of these brethren speaks Portuguese, a young brother drawn from the Bethel family at Rio served as their interpreter both then and through all the convention. Brother Knorr followed up his part (the final part) of the discussion with extended remarks about the witness work in Brazil and the need for more publishers and pioneers and also for more time in the field by all. Considering that Brazil has a population of 45,000,000, and such a large territory, and at present only 22 organized companies, nothing was or could be more obvious. The conventioners loudly applauded the hope extended them of having graduates from the Watchtower Bible College of Gilead brought into the country, to help them in organizing the work Theocratically and in effecting the tremendous witness work needed.

Sunday, March 11, was another day of glorious weather, here at this so-called "Chicago of South America", and which is situated about 3,000 feet above sea level and right on the tropic of Capricorn. At the 8 a.m. baptismal talk there were 32 candidates for baptism. These were immersed in the one corner of the swimming pool just outside the eastern wall of the gymnasium. During this testimony to the faith of these consecrated ones, worldly persons disporting themselves in the waters ceased swimming and the attention of all was concentrated upon this unusual event for the municipal swimming pool.

The baptism was followed by an assembly for field service. Then, while hundreds went out into the field activities the pioneers remained behind for a special meeting with Brother Knorr. Out of a total then of 68 pioneers in Brazil, there were 47 in attendance here. After hearing an explanation of the purposes and requirements of the special pioneer service, there were 18 that felt qualified and that volunteered to take it up. (Ten of these have since been appointed to the special publisher work, with the prospect of more pioneers being added to the list later.)

The Branch servant, N. A. Yuille, formerly a pioneer in the United States but now down in Brazil since 1936, made his debut on the program at 14 o'clock. While he was making a brief statement regarding the witness work throughout Brazil, the preliminary football game was going on in the immense stadium on the other side of the gymnasium. There the attendance was increasing almost to the seating capacity of the stadium, for an international championship soccer football game between the Brazilian team and the visiting Argentinian team. However, those persons seeking the truth concerning Jehovah's Theocratic Government of the New World of righteousness came through Entrada 33 and found a seat in the gymnasium's arena, to hear the lecture at 15 o'clock on "One World, One Government". For more than an hour after this Bible lecture was in progress by Brother Knorr

and his interpreter, groups of truth-seekers kept coming in, until finally the audience reached a maximum of 765 persons. While yelling and whistling from the adjoining stadium could be heard as the Brazilian team was beating the rival team, this audience gave earnest attention to the Kingdom message, and doubtless their applauses could be heard out in the stadium.

At the conclusion of the lecture, about 4:35 p.m., as the audience disbanded, free copies of the booklet *Peace—Can It Last?* (in Portuguese) were handed out to all desiring it. The speech "One World, One Government" should have proved to all the public present that the Watch Tower Society, whose president delivered the speech, is not a political-propaganda or political-action society, but is a Christian organization, wholly devoted to the ministry of the Kingdom gospel. It was quite in order, therefore, that no police interference developed during any part of the speech, even as there had been no police action during the many days of boldly advertising the speech. Hence nervous tension on our part was greatly reduced.

At 19 o'clock the convention resumed with a brief speech by Brother Franz, after which Brother Knorr's report on his trip, interspersed with service information and exhortations, brought the convention to a happy close. A special letter, from the Sao Paulo company, was submitted and read to the convention, translated as follows:

"The Sao Paulo company for a long time has desired to know our beloved Brother Knorr personally, our joy being complete with your presence, through an invitation we made a long time ago.

"We confess unanimously that your presence has comforted us still more, and we promise to co-operate shoulder to shoulder for Jehovah's cause.

"This convention will be engraved in our mind, being grateful that Jehovah conceded that we should be here assembled, to hear the message pronounced personally by Brother Knorr.

"And also we will not forget that you said that this will not be the last time that you will visit us. However, we look to Jehovah, who will privilege us still further with your presence, and also with the presence of our beloved Brother Franz."

Sunday night a very grateful and joyful party entrained for the return trip to Rio. Back in Rio we again enjoyed the privilege to meet with the Bethel family. Their activities were put on a more efficient basis, more in accord with Brooklyn headquarters. The family rejoiced, also, that one brother from among them was designated to attend the next term of the Watchtower Bible College of Gilead in the United States, all expenses paid.

The following Tuesday night, from and after 7 p.m., many persons came to the Associação dos Empregados no Comércio in Rio de Janeiro. They were not admitted into the hall, but 65 copies of the following letter, together with a free booklet, were handed out to individuals and family groups:

"Rio de Janeiro, Brazil, 13 March, 1945

"Dear Brethren in the Lord:

"Jehovah's witnesses in Brazil are law-abiding citizens. In view of the well-known conditions the police authorities of this city refuse to grant permission for holding the contemplated meeting of Christians at the Associação dos Empregados no Comércio at 19 o'clock tonight.

"Kindly accept this notice, which is the earliest we could get to you, of the cancellation of the meeting. In place of the Bible discourses which were to be given, please receive the accompanying copy of the Bible treatise on 'Peace—Can It Last?'

"The hand of Jehovah God is not shortened, and we know that nothing can happen to his earthly witnesses without his permission and for His wise reasons. We can therefore accept this present experience without murmuring and with complete trust in Almighty God. During the past several days we have had a

rich spiritual feast at his table, at Sao Paulo, and now in the strength thereof we can joyfully return to our posts of duty in His service, announcing the glad tidings of his kingdom by Christ Jesus unto all persons of good-will.

"May you continue to hold fast your integrity to Him and finally receive his complete deliverance and eternal blessing.

"Your fellow servants,  
JEHOVAH'S WITNESSES."

#### URUGUAY

A happy surprise was awaiting the brethren in connection with the convention at Montevideo, Uruguay, a few days later. Uruguay is reportedly the most progressive country in all South America, and with this agrees the fact that in this little country there exists separation of church and state, the same as in America. Of course, the Roman Catholic clergy howl that Uruguayan schools are conducted contrary to the creed of the Vatican-controlled religious system; but the public in general do not concern themselves over such clergy charges. Montevideo, capital of Uruguay, was reached by our two brethren in the late afternoon of Wednesday, March 14, by plane from Rio de Janeiro. The following morning they were treated with the unexpected pleasure of meeting a Watchtower College graduate, Russell Cornelius, assigned to work in the Society's Branch in Montevideo and just arrived here from the United States.

In all Uruguay there were then just three organized companies of Jehovah's witnesses, and just about twenty publishers reporting, besides a few pioneers. A very large attendance was therefore not expected at the Montevideo convention, although last year, at Paysandú, Uruguay, there was a gathering of about 86. Saturday, March 17, the Montevideo convention got under way, with a service assembly at the premises of the Society's Branch office. It proved to be an international convention, nine Argentinians being present, besides the three Americans and also the native Uruguayans. Upward of 23 brethren went out into the field service during the day.

Thereafter the regular sessions of the convention were held in the Ateneo de Montevideo, which fronts on Plaza Libertad. A medium-size hall in the Atheneum (Ateneo) was furnished free by the city, because it is a municipal building and its auditoriums are open for events and gatherings of public interest. At 3 p.m. the former Branch servant, Adolfo Voss, formally opened the convention and shortly introduced the Society's president and his interpreter Brother Franz. At first Brother Knorr set out on a strict service talk. But as the time wore on, the 65 there at the beginning continued to be added to until at last the entire hall was filled and to the rear a number were standing, or about 132 in all. It was evident that many newly-interested persons of good-will were present, and Brother Knorr accordingly modified his talk from simply organizational matters. He introduced also Brother Cornelius, who briefly addressed the assembly, his effort to do so in Spanish being appreciated by all there. At 6:15 p.m. the Argentina Branch servant, Juan Muñoz, and Brother Voss discussed the text, "Seek Ye First the Kingdom," after which Brother Knorr regaled the convention with a detailed account of his journey thus far, interspersing the same with pointed field-service suggestions.

No public meeting had been planned for Montevideo on this trip; but the turn-out of persons of good-will was so beyond all expectations during the afternoon that it was decided to put on such a public event next day at 3 p.m. No printed advertising to that effect was available for distribution or display. Hence the invitation necessarily had to be extended by personal visits upon persons of good-will by the active Kingdom publishers.

Sunday, March 18, there was another assembly for service at 8 a.m. at the Branch office, some 40 attending. After the dismissal for field service, Brother Knorr addressed a group of 12 pioneers, answering their questions and arranging for four Uruguayans to engage in the special pioneer service. At the same

time in another room a discourse on baptism was delivered to two candidates, after which they were immersed at a municipal bathing beach along the Rio de la Plata. At the same time in another room a battery of translators were busy producing a written Spanish translation of Brother Knorr's speech on "One World, One Government"; and in a few hours it was all ready for delivery at the 3 p.m. public meeting at the Ateneo. During the actual delivery of this speech it was again Brother Knorr's pleasure to see the auditorium fill up. Excellent attention was paid by all during the two-hour delivery in both English and Spanish.

At 6 p.m. a demonstration was put on. Some South American study conductors had been of the opinion that a Spanish *Watchtower* lesson could not be covered in so short a time as one hour. So a group of thirteen selected brethren sat before the convention to serve as the model study-group, and Brother Franz conducted the study, assisted by one brother to read the questions and another to read the paragraphs. The twenty-one paragraphs, or nine columns, of *Watchtower* lesson material were covered in less than an hour, besides prayer at the opening and brief service announcements at the close. The participation by the group in answering the questions was very lively, and specialized on the outstanding or the essential thoughts of each paragraph; only one failed to take part. The conductor kept the study moving along, gauging his time by the time-allotment marked at the bottom of each column of *La Atalaya*, and none of the commentators indulging in overlong answers to the questions.

Thus, at 7 p.m., the way was cleared for Brother Knorr to speak on "Jehovah's Universal Sovereignty Vindicated." His final remarks on the prospects for Jehovah's "strange work" in Uruguay, and expressing his pleasure at this edifying convention and at the unexpected attendances thereat brought the program to its end. The joy and appreciation shown by the brethren gave proof that this was indeed "the best convention yet" in Uruguay, but they hope for yet larger and better ones in years to come, by God's grace. That night, at 10 o'clock, as the Ciudad de Montevideo pulled away from shore and headed upstream for Buenos Aires, many grateful brethren were at the dock to wave their departing brethren good-bye.

Our air-travel schedule allowed for a few days' stopover at Buenos Aires. Here it was a special pleasure to see the new arrangements for the Branch and for the local company being put into effect. The new Argentinian *Informant*, its initial number being for the month of March and carrying on its first page a special letter by Brother Knorr to the Kingdom publishers, was already composed and hundreds of copies mimeographed ready for mailing. The new servant to the brethren had already served the Buenos Aires company, and the seven newly appointed servants of this company were applying themselves to their assigned tasks as company servant, assistant company servant, back-call servant, territory servant, etc. The formalities, also, to bring to the Watchtower Bible College of Gilead two Argentinians, one a sister from the Branch office and the other a pioneer brother from the field, had progressed; and the time of their leaving by plane for the United States was fixed for April 12.

Tuesday night permitted of a final visit by Brother Knorr with the Buenos Aires company at Kingdom Hall, to attend their company study of the book *Religion*. The study conductor, the newly appointed assistant company servant, confined the study to 15 minutes, but he pursued the study method suggested by Brother Knorr several weeks previous. It was found that by this method more of the book material was covered in the time allotted, and the brethren really discussed the material in the book's paragraphs. After this brief but profitable study, Brother Knorr was requested to address this gathering of 140 brethren. It was now 9 p.m., but the matters Brother Knorr dealt with were urgent and the answering of questions and giving of counsel kept up till 10:35 p.m. He exhorted the brethren to patience



in trying to conform to the new service arrangements, reminding them that being unable to read and write should discourage none of them but that all should bear in mind that the chief thing is to be actually a publisher in the field, putting out the message. He also exhorted the newly appointed servants of the Buenos Aires company to accept and act upon their new duties as an added privilege of service from Jehovah and to go ahead confidently, trusting in Him to help them to master their duties and to perform their respective offices capably according to organization instructions. The new servant to the brethren was also exhorted to patient dealing with the brethren as these tried painstakingly to meet their service obligations. After meeting there was a great sense of relief on the part of all present, and the brethren went home feeling greatly edified and hence grateful.

#### CHILE

Next morning, March 21, farewell was taken of many brethren gathered at the airport, and our plane got off shortly after 9 a.m., with Santiago, Chile, as its destination. This time when our plane made its regular stop at Cordoba, it was a pleasure to meet friends at the airport, namely, two newly enlisted pioneers, who had ridden out on their bicycles. This city the pope has called "the little Rome of Argentina", but these pioneers are pushing ahead courageously in witnessing there. The 15-minute stopover, spent in company with them, seemed all too short, but was mutually refreshing.

Our next stop, under the shadow of the Andes mountains, was at Mendoza, at 2:15 p.m. Here many brethren were at the airport expecting only a brief visit with us. But the meteorological stations in the Andes sent out word that weather conditions were forbidding across the cordillera. "The pass is closed!" So no flight "over the hump" was possible that day, and we must pass the night at Mendoza. This allowed for a night meeting with our Mendoza brethren. At 8 p.m., as many of them as could be notified assembled at the Kingdom Hall, and the 28 present listened with joy and appreciation to speeches by their American brethren so unexpectedly lodged in their midst. Next day, March 22, there were hours of uncertain waiting at the airport, but at noon word came from the Andes favoring an attempt at passage. So we boarded plane.

This time we encountered many clouds as our plane entered and droned through the pass. The ride was quite violent, and a number of the passengers who did not trust in Jehovah were in manifest fear. The storms of the preceding weeks had caused the mountains to be adorned with more snow than on our west-east flight during February, and the scenic effect was far grander than on that occasion. When the "crisis" was past, our plane circled in three great spirals in order to lose altitude and come down through the clouds and then headed for Santiago. It was good to come to earth at the airport about 1:30 p.m. Not many hours later we got introduced to the Society's depot and the Kingdom Hall in Santiago. The service meeting there that night, conducted by the depot servant, Ricardo Traub, was mainly devoted to the convention preparations, but Brother Knorr addressed a few words to the brethren before the gathering dismissed.

Convention here was scheduled for three days. Most of the first day, Friday, March 23, was spent in field activities, 29 publishers reporting work done. At 7:45 p.m. Brother Knorr formally opened the convention at the Kingdom Hall, 68 being in attendance. Then three brethren gave a symposium on the subject "Freedom in the New World". Next day the convention attendance rose to 75, a small number comparatively, but having come from many points in this narrow land which is over 2,500 miles long, which fact showed their great appreciation of this precious privilege of attending a spiritual feast of doctrine and service. The afternoon and evening of this day were featured by speeches by Brother Knorr, the afternoon speech considering the organizing of Jehovah's people according to Theocratic rule, and the

evening speech presenting an account of Brother Knorr's trip thus far, emphasizing here and there certain field-service methods.

Sunday, March 25, at 8:30 a.m., the baptismal discourse at Kingdom Hall was followed by immersion of 5 in a tank there on the premises. But the convention proper had moved to the Estadio Chile (the Chile Stadium) off O'Higgins Avenue. This had a seating capacity for several thousand persons. At one end of its arena was erected a regular theatrical stage with all the props. The entire amphitheater was under canvas topping. It was the only meeting-place adequate for the public meeting advertised for 4 p.m. The subject, advertised by 300 placards in streetcars and store windows, and on the persons of information walkers, as well as by 80,000 handbills distributed, was "Freedom in the New World". But when the public meeting opened, Joseph Ferrari, the chairman, announced that, 'as this speech was now published in booklet form and was on hand for distribution to the audience at close of the meeting, Mr. N. H. Knorr had decided to favor the audience with his latest speech on "One World, One Government".' The exposure which this speech makes of the ambitious designs of the Roman Catholic Hierarchy for world-domination caused some thirty persons to get up and leave, but others kept coming in clear toward the close of the speech, and the peak audience was 340. Appreciative attention was paid by this vast majority that stayed through to the end, and thereafter many copies of the booklet were given to the public.

While the above was going on, Brother Franz was at the studios of the radio station "La Americana", delivering in Spanish the speech "Freedom in the New World". This was of an hour's length and was broadcast over a chain of four stations, two in Santiago and one in Rancagua and another at Concepción, some 500 miles distant. Brother Traub acted as announcer. This speech also exposes religion, particularly that of the Hierarchy, and during the course of the radiocast three or four complaints were telephoned in by religionists. But the radio station stuck to its contract and refused either to censor out the "hot" spots or to discontinue the radiocast. Separation of church and state exists in Chile, and the government is not altogether favorable to the Hierarchy. At the close of the speech one of the office force at the station came out and asked for the Branch address for more information. He was given the booklet form of the speech at once.

Some of the people of good-will attended the closing of the assembly at Estadio Chile, and the closing attendance was 80. Brother Knorr served on the platform, and the brethren joyfully voted him to bear their fraternal love and greetings to their brethren all along his journey. That was a small convention there in Santiago, but the Lord's spirit abounded among the brethren, and meeting with them was a refreshment and pleasure that will not be forgotten. Those few brethren, like a first-fruits of Chile unto the Lord God, give promise of a multitude that will yet take their stand for the Kingdom as a consequence of the faithful activities of the Chileans in following up the latest organization instructions. Moreover, during Brother Knorr's visit a Branch office of the Society was established in Santiago and was put under supervision of the Watchtower College graduate Joseph Ferrari.

Thus Chile is now independent of the Argentine Branch office. The Chilean brethren, together with the former depot servant, have done well and commendably in God's service in past years, but there was room for organization on more efficient lines, and this reorganization is now under way throughout the land. Two special pioneers were also appointed, and the early arrival of another Watchtower College graduate was expected. Establishment of another Kingdom Hall in another section of the city, near the American quarter, was also projected. Thus we rejoice at the bright prospects for the increase of the Lord's work in Chile and other South American lands, and are grateful to Jehovah for the timely visit of the Society's president in such countries.

## FIELD EXPERIENCES

### A UNIQUE BOOK STUDY (AUSTRALIA)

"We have a study with Mrs G—— She enjoys *'The Truth Shall Make You Free'*, and has shared with us in the service work. About a month ago her twelve-year-old son Harold refused to attend religious classes at school. The teacher asked why. Harold explained that his mother was one of Jehovah's witnesses, did not believe in religion, and neither did he. To further questioning, he replied that his mother had been a Baptist until she learned the truth. The teacher then forced Harold to go to the room where the Baptist minister was holding his service. When he returned to his class his teacher ridiculed him. Then she told him he would have to work while the others were having religious instruction.

"Mrs G—— now got busy. She wrote the headteacher, stating that Harold would not do this extra work, but that her children would have their own study, and worship God in the way they were entitled to do. Harold arranged for three other children to study with him. Thursday morning, when religious lessons came due, they assembled in the play-shed with Bibles and *Children* books, and Harold acted as study conductor for one hour. After a few minutes the headteacher looked in. He took the study booklet, examined it carefully, returned it, and walked away. During the study each of the other teachers took a turn at investigating, but no comments were passed. Three studies have been conducted to date, and the attendance has increased to eight. This is now reported to the company as a permanent book study."—From a company in N. S.W.

### SATURDAY EVENING MAGAZINE WORK (CALIF.)

"Consistently and regularly we took *The Watchtower* and *Consolation* into every store and shop in our rather large business assignment, taverns and bars included. It is especially regarding our work in these latter places that we write. When we first started witnessing with the magazines in these business places we found very few knew just what *The Watchtower* and *Consolation* were; and many wonderful experiences were had in explaining. It wasn't long until 'Watchtower' and 'Consolation' were well known words in this section, for we were placing hundreds every Saturday. In these places we found many listening ears, people who were 'fed up' with religion and its hypocrisy.

"We approached every person in the restaurants, not just the manager. We first approached this party, and, then getting his permission to see his customers, would go from table to table, and from chair to chair at the lunch counter. This also applied in the bars: not only did we speak with the bartender, but everyone seated at the counter, or at the tables, and even to the card tables in the rear, and each person was approached in order that none be missed with this all-important message.

"We found evenings the best time to do this store-to-store work, that is, Saturday evenings; and we worked from 7:00 p.m. to midnight, and many times until 1:00 a.m. We found it necessary to carry a regular witnessing case besides the magazine bag, in order to supply the bound books to those who many times contributed to our work and wished no change. In this way these good-will people had double proof that we were not religionists, or even like them, out shaking a tambourine in their faces for money

and nothing to offer them in return. These tambourine-shakers were frequent callers in this section of town, too, and many of the good-will people confided to us that they had asked them how it was that they never had anything to give them for their contributions as Jehovah's witnesses do with their magazines and books.

"We carried the *Watchtower* and *Consolation* magazines in Spanish, and *The Watchtower* additionally in Italian, Greek, Portuguese, and Russian. During the last twelve-month period the two of us averaged around 700 magazines a month; many subscriptions were taken, and an average of eight or ten books and 60 or 70 booklets nightly. These averages were attained by Jehovah's grace, and by diligent and consistent effort each Saturday evening, rain or shine, warm or cold. In fact, this regularity was commented upon frequently by many, and one lady in particular stated, after consistently turning down the magazine for a year: 'Well, I'm going to take one of these just to see what it is all about. You've come in here every Saturday night, rain or shine, early and late, and I've never taken one, but now I want to see just what it is you have.' The next week she took the *'Truth Shall Make You Free'* book, and on many future calls encouraged others to take the magazines also.

"We were able to start studies with some whom we met in this work, one of whom is now a publisher for *The Theocracy*. When asked by some at first as to why we contacted the people in the bars we were glad to be able to tell them that we found many more people of good-will here than in the churches."—From two special pioneers.

### "AMONG THE HANDIWORK OF GOD

in the town of Richmond, Utah, with towering mountain peaks of over 9,000 feet elevation covered with snow and the sun shining brightly on them, what a privilege it was to carry the Kingdom message to those hungering for it in the midst of such surroundings! We were told that we would not be able to make any placements in Richmond, but my wife and I went right ahead, with the Lord's help. In the forenoon I placed six books; after lunch I witnessed at a few more houses, placing two more books. Then I called at a home and told them of the Kingdom and its blessings. They took two books, and as I was going through the gate the lady of the house called to me, saying, 'There is another lady here that wants those books.' I had not seen this lady, as she was in another room. At the next house they also took books; the next place I called had plenty of their own church books. I thought that I was doing well, but it was at the next house that I called on that I experienced a real thrill. There were three ladies there, two visitors and the lady of the house. After hearing the Kingdom message one of the visitors said, 'Those are good books and I will take them.' Then the lady of the house said that she would take them also. At that, the other visitor decided that she would like to have them. I had to go to the car for more books, and in the meantime a married daughter of the lady of the house arrived. She took two also. Eight books at one house! I gave them a study question booklet and showed them how to use it. In five days my wife and I have placed 75 bound books and 99 booklets in a town where we were told that we would not be able to make any placements."