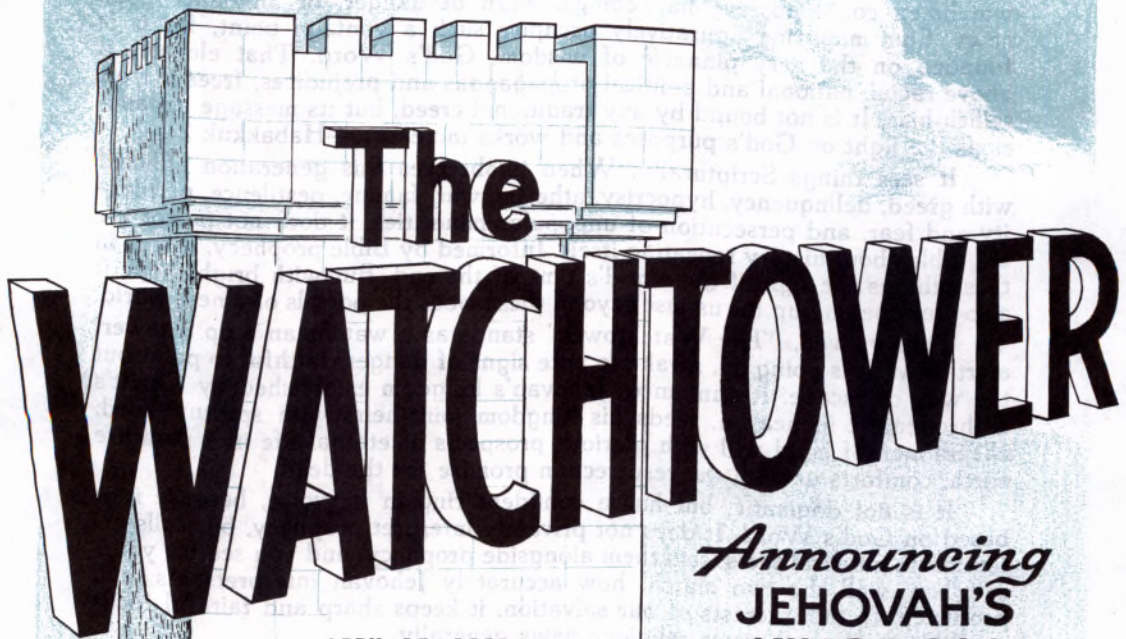




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 15, 1951

Semimonthly

IN DEFENSE OF MARRIAGE

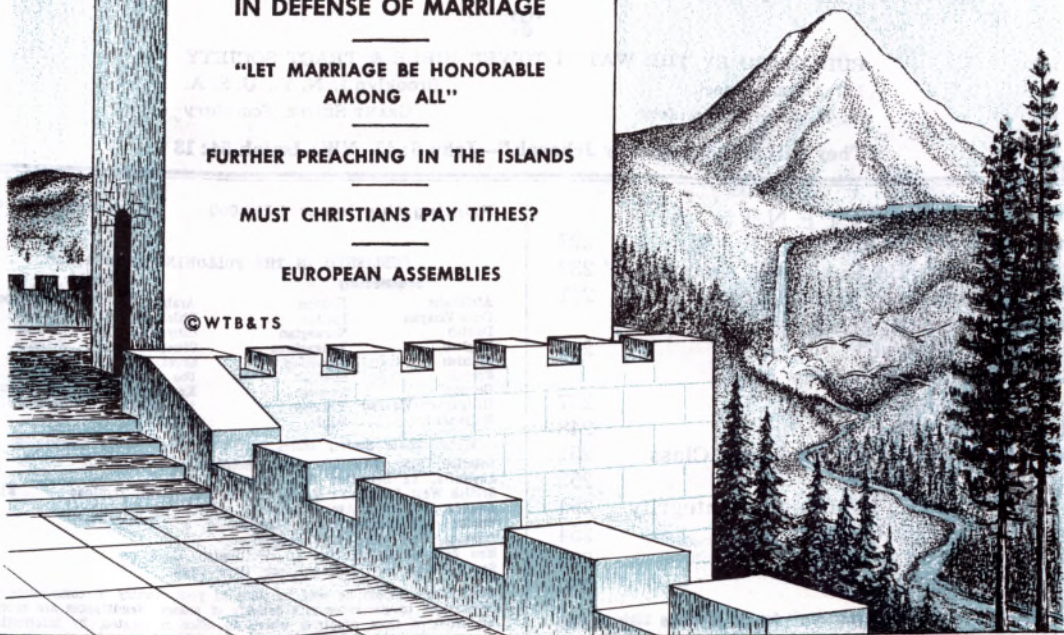
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"LET MARRIAGE BE HONORABLE
AMONG ALL"
—

FURTHER PREACHING IN THE ISLANDS

—
MUST CHRISTIANS PAY TITHES?
—

EUROPEAN ASSEMBLIES

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".



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"They will all be taught by Jehovah."—John 6: 45, NW; Isaiah 54: 13

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AS — American Standard Version AT — An American Translation Da — J. N. Darby's version Dy — Catholic Douay version ED — The Emphatic Diaglott Le — Isaac Leeser's version	LXX — The Septuagint Version Mo — James Moffatt's version NW — New World Translation Ro — J. B. Rotherham's version RS — Revised Standard Version Yg — Robert Young's version
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IN DEFENSE OF MARRIAGE

"Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Heb. 13: 4, NW.

JEHOVAH established an honorable thing in marriage between man and woman. Jesus Christ, the Son of God, dignified marriage. He did not himself marry as a man—the divine purpose did not include his marriage on earth—but he accepted an invitation to a wedding in Cana of Galilee and contributed to the joy there by performing his first miracle, turning water into wine for the wedding guests. He also used marriage celebrations to illustrate truths concerning the kingdom of the heavens. He was used by Jehovah God to restore marriage to its original Edenic level.

² The Creator made woman for man that by marrying the two he might people this earth with a perfect human race, all issuing from one parenthood, all one flesh and blood, bound together by ties of family relationship. God's means to an end are always honorable and bring credit to him as Creator. His will is that marriage must always be held in honor by his worshipers: "Let marriage be honorable among all, and the marriage bed be without defilement." (Heb. 13:4, NW) This command was given to Christians. On earth Christians are privileged to take part in this divine institution. But to use it aright they

must hold marriage in honor and bring no contempt upon it by abuse. Religious leaders who have fallen away from the Christian faith or who never knew it, these are the ones who forbid Christians to marry with honor. "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron, forbidding to marry." (1 Tim. 4:1-3, NW) Those who have fallen away from the Christian faith and forbidden certain men and women to marry have claimed to forbid their marriage in the interests of Christianity. But in this they have deceived themselves, for it is contrary to God's will. So it has worked, not for the interests, but for the hurt of those professing Christianity. It has led to immoralities.

³ There is not an institution that the Creator has set up which his adversary the Devil has not tampered with and doggedly tried to debase and pervert. For one thing the Christian congregation was established to restore the pure and honorable relationship between male and female, and hence the adversary has made the Christian con-

1. What shows marriage is an honorable institution?

2. (a) To whom was Hebrews 13:4 directed, and what does this show? (b) Who forbid marriage? Wrongly or rightly?

3. How has the Devil attacked the marriage relationship within the Christian congregation?

gregation the special object of his attack in this particular regard. For this attack he has raised up false prophets, teachers of false doctrines, and exponents of false codes of conduct. Note this modern instance, reported in the *New York Times* of December 29, 1949, as follows: "Our Society will be 'within a very few generations as tolerant of premarital but postpubertal sexual relations as are the majority of the other peoples of the world,' it was predicted yesterday by Dr. George Peter Murdock, Professor of Anthropology at Yale University. . . . 'As a scientist, I am forced to predict the disappearance of old standards and also to acknowledge that new standards, even if personally unwelcome, probably will work out to the satisfaction of everyone.' Dr. Murdock said he was 'not personally apprehensive' over the rising divorce rate. . . . 'Moreover, I suspect that increasing premarital freedom may ultimately lead to more rational selection of mates and thereby to a decline in divorce.'"

⁴ In his second letter to Christians the apostle Peter warned them of prophets of false moral standards. He reminds them that they have escaped from the "corruption that is in the world through lust". It would therefore be out of order for Christians to indulge again in the corruption that is in this lustful world. To deter us from such a relapse into worldly corruption we have been given the true prophecies. (2 Pet. 1:1-4, 19-21, NW) But the adversary has challenged Almighty God to put on earth men and women whom he cannot

corrupt, breaking their integrity toward God. So the adversary craftily raises up false prophets in the very midst of God's organized people. Note Peter's warning of this.

⁵ With a reference to the Israelites to whom Jehovah God sent his true prophets for their instruction and salvation, Peter says: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also with covetousness they will exploit you with counterfeit words. But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."

—2 Pet. 2:1-3, NW.

⁶ From this we see that what happened to the natural Israelites prior to Christ was an advance illustration of what would endanger the

Christian congregation of spiritual Israelites. False teachers are certain to be raised up by the operation of the adversary. These will create sects, groups that would branch off from the true organization and follow men as leaders. They will "disown even the owner that bought them", namely, Jesus Christ. To him it is said: "You were slaughtered and with your blood you bought persons for God out of every



4, 5. How did the apostle Peter warn Christians of this?

6, 7. How do they disown the Owner who bought them?

tribe and tongue and people and nation." (Rev. 5:9, NW) These false teachers and introducers of false practices will acknowledge him and will agree with 1 Corinthians 6:19, 20 (NW), which says: "You do not belong to yourselves, for you were bought with a price." So with counterfeit words they will call Christ Jesus Lord, Master and Owner, but they will deny him by the way they live in private. It was when warning Christians against committing fornication with a harlot and becoming one body, one flesh, with her that the apostle Paul reminded the Christian congregation that they did not belong to themselves but had been bought with a price and must therefore glorify God as a body of Christians. It is by an unclean course of life, loose conduct, such as their Owner never did practice or approve of among his bought slaves, that these false teachers deny their Owner who bought them with his precious blood.

⁷ We can disown God and his Christ by the way we live. The apostle Paul showed this also in these words concerning men who have defiled minds and consciences: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and disapproved for every good work." (Titus 1:16, NW) That loose, unclean conduct would be one of the ways by which the false leaders would make denial of Christ the apostle Peter indicates when he adds: "Many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively."—2 Pet. 2:2, NW.

EFFECT ON THE ORGANIZATION

⁸ No one lives just to himself. So when a professed Christian turns out of the way of purity and righteousness and follows an

enticer into loose conduct, he not only injures himself but also brings reproach on the pure organization of Jehovah God. People on the outside who observe their unclean course take them as an example of what all others inside the organization are. Naturally they begin to speak abusively about the organization and the "way of the truth". This is just what the adversary wants. He wants to bring reproach on God's true organization and have it take on a shameful appearance in the world's eyes. Not that the religious organizations of the world are themselves pure morally and doctrinally, but that God's organization represents the way of the truth.

⁹ So when any organization members walk contrary to the principles of the truth, then outside observers are led to look upon them as hypocrites. Who wants to join a hypocritical organization? Consequently honest men take offense against the organization as a whole because of the careless, loose and unfaithful conduct of an individual member. This hinders them from seeking association with God's organization, and this suits the purpose of the Devil well. The loose, immoral one does not serve God but serves his challenger and adversary and plays right into the Devil's hand. We can thus see how responsible we are to pursue right conduct so as to show correctly and faithfully before all the world what the theocratic organization stands for in morals as well as in doctrine. Christians who turn to immorality and thereby bring undeserved reproach upon the organization come therefore under a special condemnation from Jehovah God. Let them not think their sin will not find them out and that they can escape. God's judgment against such a class is not moving slowly, and his destruction of them will not slumber on as if unconscious of their impure conduct.

8, 9. (a) Whom does a Christian's course affect? (b) So what is it our responsibility to do?

"THE PATH OF BALAAM"

¹⁰ Impure relations between the sexes is one of the seductive ways by which the Devil tries to break down the soundness of the Christian congregation. To strengthen the proof of that the further words of Peter in the same discussion may be quoted. Speaking of animalistic persons who slyly work to corrupt others, working like a piece of sinful yeast that ferments the whole mass, Peter says: "They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children. Abandoning the straight path, they have been misled. They have turned aside and followed the path of Balaam, the son of Beor, who loved the reward of wrongdoing, but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course."—2 Pet. 2:14-16, NW.

¹¹ Take note that those individuals have eyes full of adultery, looking for unsteady souls to entice. They have followed the path of Balaam with a love of the reward for wrongdoing. Balaam's beast of burden, the ass, miraculously spoke with a man's voice and warned Balaam when he was riding to curse God's chosen people. He had let himself be hired by the king of Moab, Balak, to use his prophetic powers to say a curse upon the Israelites. But by another miracle God turned Balaam's intended curse into a blessing upon his chosen people. When Balaam failed in using his prophetic office for a curse to the Israelites, he thought of another way by which to cause their fall and bring the divine curse upon them. What was this way? Immorality! Peter indicates this by introducing

Balaam when he is discussing unclean, adulterous conduct among Christians.

¹² The Lord Jesus Christ, too, points directly at this class like Balaam who attempt to induce Christians to loose sex relations. In chapters two and three of The Revelation Jesus sends messages to the "seven congregations that are in the province of Asia". As seven is a number symbolizing spiritual perfection, all those congregations together represented the professed Christian congregation down here in this "time of the end" of this world. So the conditions existing in those seven congregations of the first century pictured the conditions that would mark the Christian congregation in our day when the prophecies of The Revelation are being fulfilled. After beginning with some words of praise for the congregation in Pergamum the Lord Jesus says: "Nevertheless, I have a few things against you, that you have there those holding fast the teaching of Balaam, who went to teaching Balak to put a stumblingblock before the sons of Israel, to eat things sacrificed to idols and to commit fornication." (Rev. 2:14, NW) *Fornication* means the willing sexual intercourse on the part of an unmarried person with a person of the opposite sex.

¹³ King Balak was disappointed because the prophet Balaam was inspired to utter a blessing instead of a curse upon Jehovah's organized people. He felt the reward he offered Balaam was wasted. But then Balaam showed King Balak a more subtle way by which to bring Israel's downfall. This would counteract the divine blessing he had just pronounced and would induce the Israelites to work for God's curse on themselves instead of his blessing. What was that? Why, entice them to give loose rein to passion and to fornicate with attrac-

10, 11. (a) By what seductive means does the Devil try to break down the organization's soundness? (b) How do Peter's further words show this?

12. How did Jesus point to the same class now like Balaam?

13. Failing to curse Israel, what did Balaam suggest to Balak? Why?

tive heathen women. By this breakdown of their integrity you can lead them on to eating idol sacrifices.

¹⁴ What made it so disastrous was this. The Israelites were encamped on the plains of Moab near Mount Peor, just across the Jordan river from the Promised Land of milk and honey. Practically all the older persons who had made the exodus from Egypt at the age of twenty and upward had died off during the forty-year wilderness journey. The younger generation had survived. Here they were, about to enter the land promised to Abraham their forefather and his offspring about 470 years before. They were now so close to realizing this divine promise, but would they all enter the land? No, at least not some 24,000 of them. What was the reason for the failure of these? Immorality, and that right on the brink of the Promised Land! The sorry account tells us: "And Balaam rose up, and went and returned to his place; and Balak [king of Moab] also went his way. And Israel abode in Shittim; and the people began to play the harlot with the daughters of Moab: for they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor [or, the Baal of Peor]: and the anger of Jehovah was kindled against Israel. And Jehovah said unto Moses, Take all the chiefs of the people, and hang them up unto Jehovah before the sun, that the fierce anger of Jehovah may turn away from Israel. . . . And those that died by the plague were twenty and four thousand."—Num. 24: 25; 25:1-9, AS.

¹⁵ The prophet Balaam was responsible for this. Not only Jesus, but also Moses made his responsibility plain. When God

sent the Israelites to execute divine vengeance upon the Midianites for their part in thus corrupting Israel, the Israelite warriors did not slaughter the Midianite women and children but spared them as captives. Moses indignantly exclaimed: "Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Jehovah in the matter of Peor, and so the plague was among the congregation of Jehovah." In executing divine vengeance the Israelites had killed the prophet Balaam, but here they had spared and brought into their own midst those whom Balaam had schemed to use for defiling them. They were bringing into their midst the temptation to idolatry, spiritual harlotry against God, for the satisfaction of their passion. For morality reasons Moses had all the women who had prostituted their virginity to the lewd worship of Baal-peor killed off as a temptation source. He allowed only the still virgin women-children to live and serve the Israelites.—Num. 31:8, 15, 16, AS.

¹⁶ That is just the way with the great adversary. If he cannot seduce Jehovah's people into verbally renouncing God and his pure worship he tries to work their ruin by enticing them into immorality. The above was recorded in God's Word as a warning to us. We are virtually on the verge of entering into the righteous new world. Though so near to our glorious goal, there is still danger of falling short of reaching it as modern counterparts of those thousands of Israelites. Do not forget: We are flesh and blood like those men were. Temptations that were common to them can likewise appeal to us and cause us to fall. Just because we belong to the organization which Jehovah has saved is no guarantee that we cannot personally

14. What made yielding to this temptation so disastrous for Israel?

15. Whom did the Israelites kill as responsible for this, but how did they expose themselves to further temptation?

16. Why is belonging to the organization now not a guarantee of our future entry into the new world?

fall into sin and miss out as individuals and so not enter into the new world with the theocratic organization. While we may belong to the organization, still we have an individual responsibility, and Jehovah God holds individuals to account.

¹⁷ To make us as Christians in the congregation keenly aware of this danger to our individual standing, Paul mentioned a number of incidents in Israel's wilderness journey and wrote: "Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand of them in one day. Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived. Consequently, let him that thinks he has a firm position beware that he does not fall. No temptation has taken you except what is common to men." But is it beyond your power to resist such temptation? No; not if you discern the temptation and call upon the omnipotent God for rescue: "God is faithful and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:8, 11-13, NW.

FEMALE AS WELL AS MALE INFLUENCE

¹⁸ The adversary may use male influence in the congregation, as a modern Balaam force. He may also use female influence, to bring about the corruption of those belonging to God's people. Jesus referred to this female influence in his messages to the seven congregations in Asia. Female influence is something which he can hold against a congregation today, as he did back there against the congregation of Thyatira, saying: "Nevertheless, I do hold

this against you, that you tolerate that woman Jezebel, who calls herself a prophetess, and she teaches and misleads my slaves to commit fornication and to eat things sacrificed to idols. And I gave her time to repent, but she is not willing to repent of her fornication. Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of her deeds. And her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the inmost thoughts and hearts, and I will give to you individually according to your deeds."—Rev. 2:20-23, NW.

¹⁹ Jezebel was a Baal worshiper who became the queen of King Ahab of Israel. She bossed him and exercised her influence to force the ten-tribe kingdom into immoral Baal worship. The effect of her influence was the same as that of Balaam's suggestion to King Balak against the Israelites. So the adversary can use either sex to induce the temptation. His aim is, not just to cause ruin to some individuals, but rather to corrupt the entire organization and to bring reproach upon it and its God and so to prejudice honest persons against it.

²⁰ There is every need now for us to pray and watch against temptation to immorality, especially now when we are so close to the new world. If we have escaped from the sink of corruption of this world, why should we let ourselves be dragged back into it under false, glamorous inducements of "free love" and of easy forgiveness from a merciful God for our sins of immorality? Do not be roped in by promises of freedom of conduct. It means slavery to corruption with destruction as the outcome. In this same discussion Peter stresses this and

17. What did Paul write to warn us of this danger?

18. How did Jesus warn of a female influence now toward corruption?

19. Whom does Satan try to use such influence to corrupt?

20. Why should we watch against being dragged back into corruption?

says: "While they are promising them freedom, they themselves are existing as slaves of corruption. For whoever is overcome by another is enslaved by this one. Certainly if, after having escaped from the defilements of the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these very things and are overcome, the final conditions have become worse for them

than the first. For it would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire.'"—2 Peter 2:19-22, NW.

"LET MARRIAGE BE HONORABLE AMONG ALL"



THE entire tenor of the apostle Paul's letter to the Hebrews is to fortify God's people against falling back into the sinful ways of the world which we have abandoned. Therefore with good reason he injected toward the close of his letter this admonition, "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4, NW) That letter was written directly to Hebrew Christians. They had been advantaged by having had the benefit of the Mosaic law with its commandments against immorality, such as, "Thou shalt not commit adultery," "Thou shalt not covet thy neighbor's wife." But during the centuries of the Christian era the good news has been preached to all nations and peoples, including those not

under Mosaic law and its moral code. It is meant to save sinners, including fornicators and adulterers. Fornicators are unmarried persons who commit immorality. Adulterers are married persons who willingly have sex relations with someone of the opposite sex not their legal marriage mate.

² Even in his day Paul said he had preached and brought into the truth fornicators, idolaters, adulterers, sodomites or men kept for unnatural purposes and men who lie with men, etc. All were gross offenders against moral law. Jesus himself told the outwardly moral priests and religious elders that the tax collectors and harlots were going into God's kingdom ahead of them. (1 Cor. 6:9-11, NW; Matt. 21:31, 32) But now they had been cleaned up by the truth. So no longer must they fashion themselves after the customs and standards of this world but must conform their thoughts, affections and behavior to God's truth and commandments. So when these come into the truth and God receives them into his theocratic organization, they have to make radical changes in their lives,

1. Why was Hebrews 13:4 fittingly written toward the end of Paul's letter?

2. When formerly immoral persons come into the truth, what is then necessary on their part?

including their home arrangements. This was true nineteen centuries ago in apostolic times. It is just as true today.

³ In apostolic times polygamy, the marriage of a man to several living wives, was legal in many lands. It is so today. Here is a polygamist who becomes a Christian. Can he continue to live with several wives and have God's approval through Christ, just because polygamy is the local law and practice? No. In this case he must not live according to what "Caesar" allows in this world. He must render to God what he now owes to God, namely, pure worship. He may not take advantage of Caesar's law in order to satisfy his selfish passion. To do so means to side-step the law of God which is higher and altogether righteous. "We must obey God as ruler rather than men."—Acts 5:29, NW.

⁴ Jesus was perfectly clear on what God's law is concerning Christian marriage, namely, that the Christian standard of marriage is the one established by God at the beginning in Eden where he gave the perfect man only one living wife. Jesus' enemies then tried to make him compromise on the marriage position, just as some today try to make God's organization compromise on this same position. On this we read: "And Pharisees came up to him, intent on tempting him and saying: 'Is it lawful for a man to divorce his wife on every kind of grounds?' In reply he said: 'Did you not read that he who created them at the beginning made them male and female and said: "For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh"? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.' They

said to him: 'Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?' He said to them: 'Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning. I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery.'"—Matt. 19:3-9, NW.

⁵ Thus God made only two "one flesh", the man and his one wife, not three or four or more one flesh. So when a polygamist, in perfectly good standing with his community according to the customs and laws of his land, wants to be a real Christian he must dispose of his excess wives. It may be he has children by these, in which case the local laws and proprieties may require him to make proper provision for such dismissed wives and their children until such women may marry another man. If the laws do not allow for him to divorce these excess wives, then what? He dismisses them from the marriage estate with him and retains only one of the wives and acknowledges to her alone the marriage dues. He allows none of the other women such exchange of marriage dues with him, although under the necessities of the case he may still keep them and their children in his establishment. They act merely as servants or hired help for their support, but he openly acknowledges just the one woman as his wife according to Christian standards.

⁶ Polygamy doubtless presents a difficult situation to rectify and adjust. But just on this account God's organization cannot compromise, allowing one standard of marriage to obtain say in Africa because of the native laws, and forbidding it else-

3. On becoming a Christian may a polygamist continue as such on the basis of Caesar's laws? Why, or why not?

4. How did Jesus show what the Christian standard of marriage is?

5. So what must a polygamist do under the varying circumstances?

6. Why may polygamy not be allowed anywhere among Christians? Has it been possible for them to rectify it?

where and insisting on another standard there because Christendom's laws make it easy. There is just the one Christian standard, which Jesus insisted on. Even in polygamous countries it has been possible by God's help and spirit to apply it. For example, one of the difficulties hindering our work in Tanganyika, Eastern Africa, has been polygamy. There the custom of the people has been as elsewhere on that continent. Marriage is not very strict, and men like chiefs have as many as 25 wives or more, while the common people have three or four. Jehovah's witnesses as true Christians cannot wink at such practices on the part of men who take up Christianity, get baptized and act as witnesses of the Most High God. So the worldly practice of polygamy has been cleansed from their midst.—See the 1951 *Yearbook of Jehovah's Witnesses*, page 226; also *The Watchtower* of August 1, 1949, page 240, "On Polygamy."

MORAL EXAMPLES

⁷ A polygamist, if he keeps on as such, denies his Owner who bought him, for his Owner Jesus Christ set up the standard of having one living wife for his followers. A polygamist cannot be appointed to a responsible position of service in a Christian congregation by the visible governing body of Jehovah's theocratic organization. The apostle Paul belonged to the governing body in the first century. Writing to his assistant Timothy regarding the qualifications of men to be appointed to official service in the congregations, he said: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work. The overseer should therefore be irreprehensible, a husband of one wife, . . . a man presiding over his own household in a right manner, having children in subjection with all seriousness." Was that the

requirement for only the most prominent servants in the congregation? No. Concerning the subordinate servants it is also prescribed: "Let ministerial servants be husbands of one wife, presiding in a right manner over children and their own households." Titus was in another land, but he was not allowed to set up another standard on that account. He was instructed similarly: "Make appointments of older men in city after city, as I gave you orders, if there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly. For an overseer must be free from accusation as God's steward."—1 Tim. 3:1, 2, 4, 12 and Titus 1:5-7, NW.

⁸ It was required of such servants to be husbands to but one living wife. This is not to be understood as saying that monogamy was required of only servants but polygamy was allowed for the rest of the congregation. Certainly polygamy was not practiced by the women back there in having many living husbands. So polygamy of the women was not why this registration requirement was made of aged widows to receive material support of a congregation: "Let a widow be put on the list who has become not less than sixty years old, a wife of one husband." (1 Tim. 5:9, 10, NW) But by having confined herself to one husband such widow showed she had self-control over animal passion. She was following Paul's advice concerning widows at 1 Corinthians 7:8, 9, 39, 40: "I say to the single persons and the widows, it is well for them that they remain even as I am. But if they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion. A wife is bound during all the time her husband is alive. But if her husband should fall asleep

7. Why may polygamists not be put in responsible positions of service?

8. Was monogamy required of only such servants? What requirement of widows shows whether it was?

in death, she is free to be married to whom she wants, only in the Lord. But she is happier if she remains as she is [namely, a widow], according to my opinion. I certainly think I also have God's spirit."—NW.

⁹ So monogamy applies to Christian women as well as men. Since the appointed servants of the congregation, the overseers and the ministerial assistants, were to be examples to the Christian flock, they were to be examples of the believers in this matter of being married to one living wife also. This in itself shows that the standard for the entire Christian congregation, for all of Christ's followers, is that of a man's having but one living wife, just as God originally arranged it with Adam in Eden.

ed of CHRISTIAN GROUNDS FOR DIVORCE

¹⁰ Jesus' words at Matthew 19:9 on divorce plainly rule out all polygamy among Christians: "I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery." (NW) If to marry another woman while his former guiltless wife is still living meant adultery, then how could a Christian practice polygamy without being an adulterer? Some religious clergymen take Jesus' words here to mean that all divorce is barred from Christians, even on the grounds of adultery. Under date of December 13, 1948, the *New York Times* reported: "Divorce is not justified by any circumstance of marriage, however 'painful or brutal,' the Rev. Anselm Leahy declared yesterday in his second Advent sermon at St. Patrick's Cathedral. He termed modern divorce 'successive polygamy' and denounced as 'adulterers and adulteresses' divorced persons who contracted new marital unions within the lifetime of one another. . . . His unqualified condemnation

of divorce [was] followed by a statement issued by Monsignor Robert E. McCormick calling upon the [New York] State Legislature to 'outlaw' divorce and assailing the 'present movement to liberalize divorce in our state' as 'a menace to society.'"

¹¹ By taking such a position those clergymen condemn Jehovah God for allowing the Jews to practice divorce according to the divine law given through Moses. (Deut. 24:1-4) But Jesus at Matthew 19:1-9 did not condemn this divorce provision or say it was "not justified by any circumstance of marriage, however 'painful or brutal'". Neither do his corresponding words in the sermon on the mount condemn it but simply say: "It was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that every one divorcing his wife except on account of fornication makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." (Matt. 5:31, 32, NW) He also showed that a woman might start the divorce proceedings, saying: "Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery."—Mark 10:11, 12, NW.

¹² This does not bar Christians altogether from divorce, but it allows them only immorality as the justifiable Scriptural grounds for getting a divorce. Whoever married a person that was divorced on grounds other than immorality would be committing adultery, for the marriage bond was not really canceled in God's sight by the legal divorce. But this is not saying that the Christian who gets the divorce because of the sexual unfaithfulness of his mate may only get rid of such mate and deprive such mate of bed and

9. So what does the example to be set by the appointed servants show respecting all the congregation?
10. How does Matthew 19:9 rule out all polygamy, and how do some clergymen understand that verse?

11. Do Jesus' words at Matthew 5 or Mark 10 condemn all divorce?

12. If not barring all divorce, what does this allow as grounds for it?

board and not be free, however, to marry another Christian woman. Under God's law to Israel the man getting a divorce from his morally unclean wife was not barred from marrying another Israelite woman. So Jesus was not interpreting divorce by a Christian in such a way as to forbid his remarriage. Jesus' words mean strictly this: If the Christian procures the divorce on grounds other than the immorality of his marriage mate such Christian is committing adultery if he remarries.

UNDEFILED BED

¹³ The establishing of a law forbidding divorce under any circumstances has not served to maintain marriage in honor or to prevent adultery and fornication. In lands where antidiyorce law obtains many married people ignore it and follow the course of their own passions. For one cause or another a man will abandon his wife or a woman will leave her husband. They can obtain no legal divorce. So the man or the woman will enter into a common-law marriage with another person while the legal marriage partner is alive. By such a procedure the man or the woman is both committing adultery and also practicing bigamy or polygamy. The local government, though adhering to the religious canon law of no divorce, is conniving at polygamy or is in effect approving of it when it does not enforce the law and penalize those who violate it. This creates the difficulty of how to adjust their marital affairs properly when such a man or woman comes in contact with the Kingdom truth and wants to become a witness of Jehovah.

¹⁴ In some lands where there are religious prohibitions and economic oppressions common-law marriage is a general

practice. The people in the community do not look down on it or discriminate against those who practice it. But there are those who abuse even this custom. They will have one common-law marriage wife in one locality, another such in another, and even others in still other localities and will go the rounds and regularly visit with each one for a period. The women in the case are aware that their man is keeping another woman or other women and having regular relations with them. But because of the home support which they get from the man they do not object but are content to have him come live with them in their turn. Such a practice by a man is polygamy, and the women are guilty of fornication. If any such man or woman comes to the knowledge of the truth and wants to associate with God's organization, it is absolutely necessary for that person to break off all part in such an adulterous, polygamous arrangement. The man must confine himself to one wife, the woman confine herself to one husband, and each be faithful and true to that one from then on.

¹⁵ In numerous cases persons who are living in common-law marriage come into the truth. In the interests of the truth and for their own immunity against any reproach whatsoever they should legalize their marriage. This honors their marriage estate. It is true from the Scriptures that the marriage rite is not a so-called *sacrament* which the religious clergy have the exclusive right to perform. No clergymen are necessary to perform a marriage. But this is no argument against legalizing marriage and in favor of common-law wedlock. In the theocratic nation of Israel there was no common-law marriage even though a religious clergyman was not called to solemnize the marriage. Yet the marriage was legally arranged for. An in-

13. How do some lands with antidiyorce laws in effect approve of bigamy or polygamy? What difficulty does this create for truth seekers?

14. How do some even violate common-law marriage, and what must such violators do on taking the truth?

15. What should Christians in common-law marriage do, even though clergymen are not needed to solemnize marriage? Why?

termediary or go-between dealt with the parents or caretakers of the young man and woman for whom the marriage was sought, and then a contract was entered into. From then on the man and woman were considered engaged or betrothed. Any immoral act by the woman before her bridegroom took her to his home was a violation of the marriage contract and was a case of adultery for which she could be stoned to death. It was this way with Joseph and Mary when she became pregnant by God's holy spirit. After a period of betrothal the bridegroom took his bride from her parents' home. He publicly conducted her to his domicile amid the joy and good wishes of the neighborhood, followed by a wedding feast. Thus the marriage was made public knowledge and there were many witnesses.

¹⁶ Further, at the village or city recording office where genealogies of families were kept the children by such marriage were registered and thus each child could trace its ancestry. Also the husband was registered as the legal son of his father-in-law. All this arrangement made for the legal protection of the rights of both the husband and the wife and also of the children. It held each one responsible for personal conduct toward the other in the family and marriage relationship. The Jews were the first ones to become Christians and they carried this arrangement over into the Christian congregation. This makes it right and proper for common-law marriage couples today who become consecrated Christians to legalize their marriage and thus bind themselves before the law as well as before God to be true and loyal to each other. This opens up the way for them to enter fully into the privileges of the theocratic organization and to act as appointed servants in it.

16. How did Israelite practice show registration of marriage proper? For what good purposes?

¹⁷ This is the day when the ratio of marriages to divorces is 4 to 1 in the United States of America and 8 to 1 in England and Wales, and when loose marriage relations and immorality prevail in all lands. So it is most urgent upon consecrated Christians to obey the apostolic order, "Let marriage be honorable among all, and the marriage bed be without defilement." True marriage is honorable in itself at all times, for it is an arrangement from God. It does not matter whether we are in the "time of the end" or that it is yet ahead of the battle of Armageddon, marriage can be honorably indulged in by those who want or feel the need to get married. Nobody should criticize them because of the apparent lateness of the time for this world. But let Christians enter into marriage in an honorable way. Let no single girl entice a single man into sex relations with her with the aim of obligating him to marry her. That is fornication by both of them even if afterward he does feel obligated and marries her. Likely, however, her easy virtue will create a contempt in him for her, so that he will want as his wife, not her, but a woman with honor who resists all inclinations or suggestions to immorality. Let no young widow with animal passions entice or yield to a man for sexual satisfaction. Paul says: "I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile."—1 Tim. 5:11-14, NW.

¹⁸ On the other hand, let no single man think he has premarital freedom and can have sex relations with one girl after another, until he comes up against one with the moral standards that he wants in a wife. By such sex tolerance he is a fornicator and a selfish corrupter of womenfolk. The Christian congregation must guard

17, 18. Why is Hebrews 13:4 timely now? To enter marriage honorably, what must single persons and widowed ones not do?

against men who try to sneak in for such immoral reasons.

¹⁹ Marriage should be dignified and made a responsible matter by legalizing it before witnesses and registering it with the proper authorities of the land. Once married, the man and wife should hold their wedlock in honor by being faithful to their vows to each other. They should treat their marriage relationship seriously as something that cannot be easily broken on any grounds except marital infidelity, even though the laws of the land on divorce are very liberal and broad. Marriage is something that restricts them in their relations with others of the opposite sex. For man and wife to have sex relations is not a defilement of the marriage bed but is the rendering of a marriage due, according to 1 Corinthians 7:1-7. But for either the husband or the wife to commit adultery with an outsider is a defilement of the marriage bed.

²⁰ Are couples who do not get along together allowed to part company either by a mutual agreement or by a legal separation? Yes; for at 1 Corinthians 7:10, 11, 15 (NW) the apostle says: "To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; but if she should actually depart, let her remain single or else make up again with her husband; and a husband should not leave his wife. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances." As it is only a separation and there has been no legal divorce on the grounds of marital unfaithfulness on either one's part, neither of the separated ones may remarry or have sexual relations with an outside person. To do this would be to commit adultery, and

it would be a defilement of the marriage bed.

²¹ Every Christian outside should respect the marriage bed of a husband and wife and not yield to any part in causing a defilement of it. For a Christian to procure a divorcement where the marriage mate has not proved immoral and then remarry is a violation of the marriage bed. Scripturally it is bigamy. Likewise a professed Christian who practices polygamy is dishonoring marriage and defiling the Christian marriage bed. A Christian will honor his own marriage or that of another because it is what God instituted. A Christian will not covet another's marriage partner and will not commit adultery or fornication. These things are sin and displeasing to God. The apostle Paul warns against such sins, "for God will judge fornicators and adulterers." This fact should act as a deterrent against one's dishonoring marriage and defiling the marriage bed. Jehovah is now at his temple, and he warns: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, . . . saith Jehovah of hosts."—Mal. 3:5, AS.

IN BEHALF OF IDEAL MARRIAGE

²² The Most High God will now have a clean visible theocratic organization. He will see to it therefore that now since his coming to the temple it is kept clean from immorality and other reproachful things. A person guilty of immorality may claim he has a right to mix in with the organization and may protest against being disfellowshipped. He protests and argues that by having access freely to the organization he will be helped to overcome his immoral relations with one of the opposite sex and thus be saved from the evil consequences of his course. But God's Word orders the

19. How should man and wife regard and treat their marriage?

20. What shows whether separation is allowable? With what limitations?

21. What, therefore, should a Christian avoid defiling, and how?

22. Why must the immoral be disfellowshipped?

disfellowshipping of such immoral person as an expression of His judgment against him. Unless the guilty one repents and straightens out his life, he may not be forgiven and taken back into the society of the theocratic organization. But another immoral person may be defiant and say: 'Go ahead and disfellowship me if you want to. I have an individual relationship with God. So I should worry.' But such a person deceives himself, for God judges adulterers and fornicators with condemnation and has no relations with them. That is why he forbids his organization to have relations with them.

²³ God's organization is more important to him than the salvation of an immoral or disobedient creature. The vindication of Jehovah's sovereignty and the keeping his name above reproach is of higher importance than the preservation of willful sinners. Hence these paramount things must come first. Accordingly God shows due respect for the organization which bears his name. He executes his judgments against the defilers and keeps it clean. He acts on the principle: "If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are."—1 Cor. 3:17, NW.

²⁴ Since God so respects his organization, then we must exercise fear and must respect it too. It is our solemn obligation to watch our conduct and avoid bringing reproach upon it or corrupting it. For one thing, therefore, keep marriage honorable and the marriage bed undefiled. We may not defile or bring reproach upon the organization by impure conduct and stay in the organization, for this would act like a yeast and tend to ferment the entire organization with uncleanness, hypocrisy and sin. It would make the organization odious in the eyes of sincere people and would

prevent these offended ones from coming to the organization and being saved. We cannot consistently gain our own salvation and at the same time hinder others from doing so because of our immoral, reproachful behavior which involves God's organization. So the judgment which God is executing today is: "Remove the wicked man [who is like a yeast of sin] from among yourselves." (1 Cor. 5:1-13, NW) If we disown God by our conduct, he will disown us by disfellowshipping us. His judgment today is not moving slowly, and the destruction of the unclean is not slumbering.

²⁵ We are now at the threshold of the righteous new world. Concerning those who enter into the divine government of that new world it is written: "Anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it." (Rev. 21:27, NW) Jehovah God is now building a new world society, and it must measure up to the clean, righteous standards that will prevail in his new world. Only those who strive to measure up to them will he carry through the "war of the great day of God the Almighty" which he fights against this unclean world, and they will live into the clean post-Armageddon world. There will be no polygamy sanctioned then in order to carry out the divine mandate to "fill the earth" with a righteous race. No immorality of any kind will be permitted, and there will be no divorce between those who share in fulfilling the divine mandate. As the flood of Noah's day wiped out the immoral standards and practices of the antediluvian world, so the great tide of Armageddon will wash away the moral corruption of this world.

²⁶ So may we see our duty now to "put up a hard fight for the faith that was once for all time delivered to the holy ones"

23. How does God show respect for his organization?
24. How should we show respect for his organization, and why?

25. Why so near the new world should we practice morality?
26. So what do we see now to be our duty?

and do so by resisting all infiltration of immorality, unchastity and worldliness into the theocratic organization by persons today like Balaam and Jezebel. In this behalf the rule for us is, "Let marriage be honorable among all, and the marriage bed

be without defilement." Husbands and wives will harmonize with this divine rule. They will endeavor to honor their marriage by dignifying it according to the ideal standards which God's Word sets for it.—Eph. 5:21-33, NW.

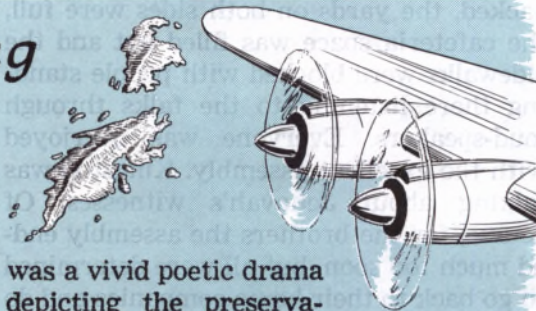
Further Preaching in the Islands

IN OUR previous issue we reported on the travels of the Watchtower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, as they served Jehovah's witnesses in the islands of Bermuda, the Bahamas and Cuba. Now it is our pleasure to follow the report of their continued journey to keep appointments in Jamaica, Haiti, the Virgin Islands and Puerto Rico.

Brother Knorr had been to Jamaica before, but it was Brother Henschel's first visit to this rugged mountainous island. The plane we were to travel in from Camagüey, Cuba, to Jamaica left Camagüey a little late. The convention had already started in Kingston, Friday, December 15. A number of brothers were at the airport to meet the travelers and it was not long until we were in the full swing of another convention; this time, however, it was all in English.

The branch office had arranged for the assembly to be held in Kingston, Jamaica, in the Jamaica Union of Teachers Hall. The cafeteria facilities were just 100 yards away and fine meals were served. Also a very good refreshment stand had been fixed up. This place was connected by direct wire so that all of the convention program could be heard by the volunteer workers in the cafeteria.

The Jamaican brothers put on a very good service meeting. One of the features



was a vivid poetic drama depicting the preservation of the servant of the Lord through persistent preaching. It was an allegory; all of the characters spoke their parts in poetic rhyme. There were such characters as Legion, Enticement, Discouragement, Mr. Mockery; and others took their parts well and tried valiantly to overcome Jehovah's servant. But with the "sword of the spirit" and the service of the Lord keeping him busy in preaching the good news, the young publisher was able to overcome all of these hindrances. The point was effectively made and it was really something done differently. The audience enjoyed the presentation.

Brothers Knorr and Henschel spoke every day at the assembly and there was one discussion that the brothers enjoyed immensely. That was the story of the rich man and Lazarus and its present-day meaning. The details of this have since been published in *The Watchtower*. Brother Henschel dealt with many service problems and particularly showed how the publishers of the Kingdom today must use their time to prove themselves to be real Christians.

Good publicity was carried on in connection with the public meeting arranged for 7 o'clock Sunday evening. On Sunday morning the baptismal talk was delivered and 145 brothers were immersed in the bay. The public talk attracted an unprecedented crowd of 4,500. The auditorium was packed, the yards on both sides were full, the cafeteria space was filled out and the sidewalks were blocked with people standing there listening to the talks through loud-speakers. Everyone was overjoyed with the excellent assembly. Kingston was talking about Jehovah's witnesses. Of course, for the brothers the assembly ended much too soon, but all were determined to go back to their home companies and do better preaching of the gospel.

The last visit to the island of Jamaica made by Brother Knorr, in 1946, showed that there were only 899 publishers regularly engaging in the field service. Now there are 2,120, according to last year's report, with a peak of 2,380. There is very little increase in the number of companies organized because there were many companies in 1946, but they have grown and the people of this lovely island, about 1,388,000, certainly know that Jehovah's witnesses have a message of comfort for them and many are listening and allowing the publishers to study with them in their homes. The witnesses are sure of Theocracy's increase in Jamaica. The Monday after the convention was devoted to checking over the branch work and taking care of matters about which the brothers wanted to see the president of the Society.

On Tuesday a trip was made in the Society's sound-car, a 1936 Ford, without murmur or groan, all the way to the other end of the island to the famed resort center, Montego Bay. This gave us an opportunity to see some of the other cities. It was necessary to go over Mt. Diablo, one of the highest mountain peaks in the island,

and then down through a fern gulley, one of the most beautiful gardens of tropical splendor in the world. At Montego Bay the Strand Theatre was rented for the one-day assembly so as to accommodate the brothers in the western end of the island. Thirteen were immersed on Wednesday morning. Advertising of the public meeting was done right after the immersion. We worked in the sound-car, making announcements and distributing handbills from the car. It was certainly interesting going through the winding roads of this city and talking to the inhabitants. In the afternoon session, 310 persons attended, and, in spite of the fact that this was the Christmas season when everybody was shopping, 554 persons attended the public talk.

The next day we were off on another long jaunt to visit the northeastern end of the island where the Capitol Theatre was obtained and a one-day session held for Jehovah's witnesses in that part of the island. The island is only 144 miles long and 49 miles wide, and as we traveled through village and town we would hail different individuals whom we had met in Kingston and who recognized the sound-car, and one person would turn out to be a publisher and another one a company servant and the other a Bible study servant or some good-will interest. In fact, everywhere we went, even when we were eating at a restaurant, the people knew us. This shows how well Jehovah's witnesses are known throughout Jamaica.

The trip from Montego Bay to Port Antonio was all along the north shore. The sea was a deep-blue color and the stiff north breeze created the contrasting white foam of big breakers. We could see the water most of the time, but occasionally we passed through large coconut palm estates and sugar estates. It was just past the rainy season and so Jamaica looked extremely verdant wherever the winding,

hilly roads took us. It is a fertile island for agriculture and for the seeds of Kingdom truth.

At Port Antonio 160 brothers assembled at 5 o'clock to hear Brother Henschel talk for a half-hour and then he had to be on his way by car to Kingston, where a special meeting was arranged with the three units to take up matters pertaining to building additional Kingdom Halls. Brother Knorr spoke extemporaneously for the rest of the time prior to the public meeting which was to begin at 7 o'clock. Four hundred and five persons turned out that evening who were interested in living forever in happiness on earth.

Brother Knorr also had to get back to Kingston that night because they were flying the next day for Haiti. The bright moon was shining and the trip home through the mountains and valleys was most interesting. It was pleasant, too, just outside the city to pass many of the brothers who had come to the meeting and who were walking back to their homes in the rugged hills where they live. Some were riding bicycles, but the majority of them were walking. All of them greeted us as we passed.

Brother Henschel had a very fine meeting in Kingston, where 525 brothers packed out the Kingdom Hall of the Central unit. There he read a letter written by Brother Knorr to the three units in regard to ideas for expanding the work in this principal capital city of Jamaica. The suggestions were accepted unanimously and undoubtedly the work will move ahead rapidly. In 1946 when Brother Knorr made his first visit, there were 209 publishers and one unit. At that time the suggestion was made that they divide into three units and build three Kingdom Halls. This they did and since 1946 they have expanded to 800 regular and irregular publishers. So, now they are planning to go ahead build-

ing two more Kingdom Halls in different parts of the city and undoubtedly the work will advance with a similar increase.

Again the week went by much too quickly and it was time to depart. Thirty brothers accompanied us to the Palisadoes Airport, seven miles out of Kingston, to see us fly away at about 1:20 p.m. in Pan American's man-made bird on our way to the next stop, in Port-au-Prince, Haiti. We thoroughly enjoyed the week in Jamaica with the thousands of theocratic servants of Jehovah.

HAITI

Tropical Haiti takes up the Western portion of the island that most people know as Santo Domingo. It is very mountainous and fairly primitive. The Dominican Republic takes up the eastern end, the major area of the island. Haiti is a colored republic. The people speak French and Creole, around 90 per cent using the latter tongue. French is the governmental language, while Creole is the language that everybody speaks. The Catholic religion has been taught there for many centuries, but it does not make any difference to the Catholic clergy if their people practice voodooism, which it is said most of the country people do. It is all right with them to belong to two religions so long as they belong to the Catholic religion. What an odd way to teach the truth, if they had the truth! Such tolerance of demonism explains how it is that the Japanese people can worship their ancestors and still be what they call "good Catholics".

It is not so much the matter of teaching people what is in the Bible, because that has not been the interest of the Catholic Church, for centuries. It is a matter of building up a powerful organization which today has proved to be more political than religious. In fact, the Vatican City is a Vatican state; not only is it a center for

a religious organization but it must be recognized as a government. They have not separated themselves from the world, which was the admonition of Christ Jesus. He said he was in the world, but not part of it. But the Roman Catholic Hierarchy wants to be a part of the old world and, of course, will go down with it in the battle of Armageddon.

Jehovah's witnesses have a real problem in Haiti, that is, in presenting the truth to the people. First, they must overcome the Catholic doctrines, which some of the people believe but in which they do not put much stock; and, secondly, they must combat the voodoo practices which deal with spiritism. Language is also a real barrier. Back in 1946, when Brother Knorr visited this country for the first time, there were only two missionaries there and two other persons who were interested in preaching the gospel. Since then the Society has sent more missionaries to the country and the work has grown until today there are 12 missionaries and an average of 86 publishers during 1950, with a peak of 99 for the year. These ministers are doing excellent work, going into the little villages and towns and working on the countryside. No matter where one goes he will find people to talk to. But to convince them of the truth is another matter. It takes patience, kindness, persistence and an understanding of the people.

When we arrived at the airport, the convention was already under way. So we went right to the Kingdom Hall to begin talking. The brothers from different parts of the country had gathered at the Kingdom Hall and there they enjoyed a feast of good things. Seventy-four different individuals attended the gathering and on Sunday afternoon, the day before Christmas, the public meeting was held in the outdoor Theatre de Verdue in beautiful Exposition Park at the edge of the harbor. There were

474 present. That morning 13 brothers were baptized at a beach called Club Thorland. A good cafeteria arrangement was made, so, though the meetings were small when compared with Cuba's, all features of a convention were at hand.

The publishers were not at all backward in advertising the good news with placards, handbills, being on the streets with the magazines and seeing to it that the people of good will were informed. Everyone was pleased with the good attendance at the afternoon public meeting. It was quite evident that many were very well pleased, because that night at the Kingdom Hall, which is situated well over a mile away from the spot where the public meeting was held, 101 persons attended, and this on Christmas Eve when so many people like to be at home with their families. You can see, however, that the people are not too much taken up with the Christmas spirit as one might think religious people should be. They go about shooting firecrackers and having big voodoo celebrations, offering certain sacrifices, and all this, it appears, with the sanction of the Catholic Church. Throughout all of these islands in the Caribbean area it seems as though the celebration of Christmas is carried on similar to the way Americans carry on the celebration of the 4th of July. It certainly is not a peaceful scene nor a peaceful sound with which to celebrate the supposed birthday of the Prince of Peace.

The travelers were very happy to meet with the faithful missionaries in this land, and to talk to them about their problems and to observe the good work that is being done in forwarding the Kingdom interests. They have done well to learn the language and study with the people even though no literature is yet available in Creole. They were delighted that the Society will soon publish a booklet in Creole to help push the expansion work. More workers are re-

quired and more patience and persistence, too, are needed in this land, because it does have some difficulties not found in many other countries in the way of travel, accommodations, etc. But it must be said that the people are humble and, it is believed, ready to accept the truth.

WORK IN THE VIRGIN ISLANDS

The Society has a branch office in Puerto Rico and this office looks after the work in the island of Puerto Rico and also the Virgin Islands. The Society's president had never been to the Virgin Islands, but missionaries had been sent there some years back and they have been doing splendid work. It was decided that the district assembly should be held at Charlotte Amalie on St. Thomas in the Virgin Islands. A number of brothers from Puerto Rico chartered a Pan American plane and 52 of us flew from San Juan on Friday morning, December 29, to St. Thomas and there we were greeted by the conventioners from St. John, St. Croix and St. Thomas who were already assembled. The meetings were held in the Kingdom Hall on Garden street and there were 120 persons present enjoying this small assembly on this little island.

The city of Charlotte Amalie—there are perhaps 10,000 people on the island—certainly got a witness, because all of the publishers from Puerto Rico, many of them being missionaries, witnessed along with the local brothers. They utilized handbills, placards, magazines, and some door-to-door work was done. Everybody in town had read in the papers that Jehovah's witnesses would have a big gathering and the field service left no doubt in anyone's mind. It was interesting to work with the publishers in the market place where on Saturday morning people come from all parts of the island with their goods to sell. The natives of the island are well acquainted

with the truth, because the missionaries who have been there for four years have certainly made their presence known by their earnest endeavors to preach the gospel of the Kingdom, and they took all the magazines the publishers had to offer.

On Saturday the convention moved from the Kingdom Hall to the Charlotte Amalie High School. The high school was built many years ago on a small peninsula which juts out into the harbor. Its location is a favored one. The island of St. Thomas has one of the prettiest harbors you can find. While it is not the largest by far, it is almost a full circle of land with a comparatively small mouth, and it is very deep. The island is very hilly, which makes the land rise from the water's edge right up to meet the clouds. Hotels and homes dot the hills, which are very green in the month of December. On some hills we could see the smooth surfaces of water catchments, for the Virgin Islands depend upon rain for drinking water. Yes, St. Thomas is a small green jewel in a setting of crystal-clear water—a tourist's playground of the best type.

The fine location of the high school meant there were always cool breezes for the enjoyment of those attending the meetings. On New Year's Eve, December 31, the public meeting was held and there were 320 persons present, a very fine number for that day of the year. They showed excellent interest and undoubtedly the witness work will continue to progress on this island and other islands of the Virgin Islands group. It was certainly a pleasure to be associated with all of these missionaries and the company publishers and local pioneers and to see their zeal. For some time in the Virgin Islands it was difficult to convince the brothers that Jehovah's witnesses were there to stay, and they had a longing to hold back to the church organizations. But now they have pulled free

from the churches and the brothers and sisters are getting baptized and going out in the field and making proclamation there, as all other witnesses of Jehovah are doing throughout the world. This, of course, has caused a disturbance among the churches because many of the good church workers have left.

On Monday morning, January 1, the conventioners who had come over from Puerto Rico were all assembled at the airport awaiting their chartered plane, a DC-4, and 54 persons traveled back to San Juan and they enjoyed a very pleasant flight. The municipally-owned Teatro Tapia in downtown San Juan—truly a beautiful opera house—had been engaged for a public assembly that afternoon. First, Brother Henschel talked to the publishers who had gathered at San Juan on New Year's Day. There were 281 brothers there. Brother Knorr gave his public talk and the branch servant interpreted. There was a short intermission of fifteen minutes and then Brother Knorr spoke to the brothers again, on the parable of the rich man and Lazarus. It was certainly a joy to have the opportunity to visit with the Puerto Rican brothers once more. Puerto Rico seems to be one of the junction points for traveling to South

America and the islands of the Western Hemisphere. So it has been Brother Knorr's pleasure to be with these brothers a little more often than with other branches.

Arrangements were made to fly back from Puerto Rico to the United States and this flight was effected on Wednesday, January 3, a rapid change from tropics to winter.

And so we see that the islands, through their inhabitants, cry out praise to their Creator, Jehovah God, as the theocratic expansion reaches out to affect even small portions of land that are but a speck on a map. It is a wonderful thing to see how the spirit of Jehovah has gone throughout the earth, operating in His witnesses, to draw to Him and the theocratic organization the ones who love righteousness and believe his promise of the new world. We are pleased that people of all kinds, all nationalities, are coming into line for the blessings of life and taking up the preaching of the good news. And as we see the good news stretch out to insignificant islands in these days of mighty world political powers we have good cause to rejoice, for we know that when the good news has been preached in all the world for a witness the accomplished end is sure to come.

"With Stammering Lips and Another Tongue"

Regardless of how strange a foreign land and tongue may seem to a missionary, the Lord's blessing will be upon sincere efforts, as the following experience from Peru clearly shows: "Breaking the ground in brand-new territory with a brand-new language, I thought I'd never live through my first day trying to preach the gospel in the Spanish language. But I did, and a happy surprise was awaiting me just around the corner. While knocking at a door during our second day of work here I said a little prayer and hoped that these poor people would get something out of the testimony that I must give in very poor Spanish. At this home the mother and daughter showed a great deal of interest, especially when they

were shown from the Bible the real meaning of 'hell', the condition of the dead, etc., and a home Bible study was arranged for the following week. Imagine my surprise when I went back and found not just two people but ten ready to study. This study has continued without interruption ever since, and at times as many as thirteen have attended at one time. After three months of study and association with this dear family five became active preachers of the gospel and some of the others will join shortly. Much to our joy, several others in this neighborhood have become active Kingdom publishers too, and now this home is a regular assembly point where groups of ministers gather for gospel-preaching activity."

ITALIAN DISTRICT ASSEMBLY AIDS FREE WORSHIP

TRUE Christians, unhampered by worldly religious-political ties and prejudices, possess a most favored position in being able to exemplify their freedom before a divided world. This brings them much personal joy as well, knowing that their God-given work is right, and that the most valued possession they could furnish their hearers is the truth which they tell from God's Word. A further benefit they frequently bestow upon their fellow man is the securing of his freedoms while successfully defending their own. Therefore, where opposition is met, they lawfully and boldly stand for their rights.

The land of Italy, bastion of Catholicism and crucible of political strife, witnessed a demonstration of the foregoing when from October 27-29, 1950, Jehovah's witnesses held their district assembly in Milan. This amounted to a national assembly as well, the first since May, 1947, during the visit that year by the president of the Watchtower Bible and Tract Society.

Due to the splendid increases in Italy since the arrival there in 1949 of a number of missionaries from the Watchtower Bible School of Gilead, provisions for hundreds of guests during the assembly would be necessary. Repeated announcements, chartered travel and securing of one of the finest meeting places in Milan, the Teatro dell'Arte, marked pre-assembly preparations.

But Italy is infested with religious bigots ready to fight Bible truth with ban and slander. Exactly as supposed, this pressure caused the police to deny use of the Teatro dell'Arte or any other public building to the assembly.

While the matter was being referred to the provincial head of police for final decision, further investigation revealed that the Milan police had acted out of harmony with the Italian government and in violation of Italy's peace treaty with the Allied powers. The American Embassy was then prevailed upon to enter a protest with the Ministry of Foreign Affairs. Similar action was taken in the United States, where the Italian ambassador was contacted through the State Department. But little was expected from these inevitably slow and sluggish diplomatic channels.

Coupled with this, the provincial police head proved as shortsighted and tyrannical as his subordinates. With typical totalitarian logic he reasoned that the local Milan officials were democratic because of their excellent police force. What wisdom! In other words, Hitler and Mussolini and Stalin could be ranked with the staunchest democrats that ever lived, thanks to their superbly trained secret police! In his "generosity", this official encouraged the applicants to secure a private hall for the assembly. A hall in Milan to hold almost 1,000 persons, and only a few days left to find it. No mean task!

Nevertheless, by Jehovah's grace, 9:00 a.m., Friday, October 27, 1950, found Jehovah's witnesses together for the opening of their assembly. No, not in the Teatro dell'Arte were they gathered, but in a large parking lot near the well-known Milan "Champion Fair". Willing hands had labored till the previous midnight, arranging two large tents to form one "auditorium" equipped with fluorescent lights, and capable of seating 1,000 people, besides housing the assembly's various departments.

Shortly the joyous assembly was discovered by the surprised police, a jeep-full of whom arrived, bristling with rifles. Finding that the witnesses were lawfully assembling on private property, the officer in charge made his report and shortly returned to announce that now the assembly could proceed with full police approval. Tyranny, bigotry and lawlessness had been defeated by law-abiding, persisting Christian courage.

The duration of the assembly fully assured the 900 in attendance that it was rich in divine blessings, for which all thanks was returned to Jehovah God. Others noticed it too. Usual necessary assembly advertising prohibited in Italy by totalitarian law was accomplished through the publicity afforded by the very oppositionists who sought to silence the event. To the time of compiling this report, two national weekly magazines have covered the assembly, accompanying their stories with numerous photographs. It is expected that increased attention will follow the missionary work throughout Italy as Jehovah's witnesses there accompany their brothers world-wide in extending the invitation, "Praise Jah, you people."—Rev. 19:6, NW.



Must Christians Pay Tithes?

CERTAIN religious organizations, as, for example, the Adventists, Mormons, etc., insist on taxing their members one-tenth (or tithe) of their annual income for support of their respective church systems. It is said that such demands are in accord with the tithing laws given to ancient Israel.

The first mention of tithes in the Bible is found at Genesis 14:20, where it tells about the patriarch Abraham giving Melchizedek, the king of Salem and priest of the Most High God, a tenth of the victory spoils obtained in a particular battle. Since Christ was to be a priest after the order of Melchizedek, and since the apostle Paul recounts this incident in Hebrews and shows the superiority of the Melchizedek priesthood over the Levitical priesthood, some people conclude that Christians should pay weekly, monthly or yearly tithes to the greater Melchizedek, Christ Jesus. (Heb. 7:1-12) To draw such a conclusion is to overlook some very important facts, namely, that there is only one recorded instance of Abraham's giving a tithe. Hence it was not a regular thing with him, nor did he establish a tithing system for his descendants. The fact that his grandson Jacob voluntarily made a special vow to pay tithes on certain conditions proves that they had not practiced tithing.—Gen. 28:22.

In the expansion of the Law given at Mount Sinai, tithing taxes on the land, the fruit trees, and the herds and flocks, were taken for the support of the Levites, since

they had no common inheritance in the land with the other tribes. (Lev. 27:30-33; Num. 18:21-32) Out of this fund certain provisions were also taken for the comfort of strangers and orphans and widows. It seems that aid to the poor was to come especially from the third-year tithes. For two years the tithes must be taken to the tabernacle or temple at Jerusalem, but the third year the tithes for that year were to be paid in the villages locally and made available to not only Levites but also "the stranger, and the fatherless, and the widow".—Deut. 12:5-7, 11, 12, 17-19; 14:22-29; 26:12-14.

However, under the oppressive rule of Israel's selfish and wicked kings tithing was either neglected or was misappropriated, and as a result the nation did not have God's blessing. (Mal. 3:8-11; 1 Sam. 8:10-18) Good King Hezekiah during his reign restored the tithes for the sanctuary service. And again, after the Jews returned from Babylonish captivity, Nehemiah also set this matter in order.—2 Chron. 31:4-6; Neh. 10:34-39; 12:44; 13:5, 12.

Then came Jesus and the time for the ending of the old Law covenant. Born under that Law, while it was still in force, Jesus upheld and fulfilled every part of it, including its tithing provisions. However, his only commendation of tithing was a sort of left-handed one aimed at the formalistic and hypocritical tithe-paying religionists.—Matt. 23:23, NW.

LAW WITH TITHING ORDINANCE REMOVED

Search as you may you will not find Jesus recommending or commending tithing

for his followers. When Jesus sent out his apostles and disciples to do missionary work from house to house and city to city, even unto the ends of the world, he made no provisions for their support through tithing. (Matt. 10:1-42; 28:19, 20; Luke 9:1-10; 10:1-17; Acts 1:8) Jesus came to fulfill and put an end to the Law covenant and all of its ordinances by having it nailed to his torture stake, and at the same time his poured-out blood set in operation a new covenant with superior arrangements. (Col. 2:14-16) Under such new system Christians are under new commandments that are summed up in total or complete love. They must therefore consecrate, not a tenth part, but everything they possess to God's service and for the aid and comfort of good-will strangers among them.—Matt. 22:36-40.

Recall how Jesus commended the poor widow who gave two small coins, together worth about one-fourth cent. Not a mere tenth, but "all of what she had, her whole living". (Mark 12:41-44, NW) The same principle was emphasized in Jesus' parables, how a man finding a "treasure hidden in a field" sold everything, not a tenth part, and purchased the field. And again, how the merchant seeking pearls found a very costly one, and sold everything to buy it. (Matt. 13:44-46, NW) Jesus was not advocating tithing for Christians when he told the rich young man who had kept all the laws of Moses (including that of tithing) to sell the other nine-tenths of his wealth to help the poor and then follow Jesus so that he might have real treasures in heaven. (Matt. 19:20-22) Truly, Christians are under a superior law!

There are multitudes who, after giving one-tenth of their increase, might fare sumptuously every day, grat-

ifying every whim, and living by the most lavish expenditure. How could they fulfill the law of Christ? or be self-sacrificing? Instead of being Christlike they would be pharisaical. The Pharisees were oh so exacting! in paying tithes of the very smallest seeds (mint, dill, cummin); but how selfish and far away from the Lord were their hearts! "Blind guides, who strain out the gnat but gulp down the camel!" (Matt. 15:6-9; 23:23, 24, NW) In fallen man under Satan's influence there is always the tendency to substitute form and formalism for spirit and spirituality, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed *rules*; Christ inculcated *principles*. Rules are for children; principles for men and women mature in Christian growth.

TITHING UNKNOWN IN EARLY CHURCH

After Jesus ascended on high do we find the apostles recommending tithing among Christians? Not at all! Paul, who was given the care of all the congregations (2 Cor. 11:28), declared that the provisions and ordinances of the Mosaic law were only a "shadow of the heavenly things", of "good things to come", and hence were not the very substance of spiritual things. "Let no man judge you" in connection with the invalidated Law. Christians are concerned about the substance, not the shadow.—Heb. 8:5; 10:1; Col. 2:12-17, NW.

Christians maintain no Levitical priesthood. No "clergy class" exists among them, for whom tithes are collected. "All you are brothers." (Matt. 23:8-11, NW) Those given oversight of Christian congregations, therefore, are unpaid slaves, not hirelings, not lovers of money or greedy for selfish gain. (John 10:13; 13:15, 16;



Heb. 13:5; 1 Pet. 2:16; 5:1-4, NW) This is why Paul, the overseer, instead of collecting tithes for his support, worked with his own hands making tents. (Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9) Christians in those ancient times, in proving love for God and fellow Christians, made voluntary contributions for the needy, yes, but no oppressive tithing system was established.—Acts 11:29, 30; Rom. 15:26; 1 Cor. 16:1, 2; 2 Cor. 9:1-7; Gal. 2:10.

Unknown in the early church, tithing was not introduced until wolves had entered in and spoiled the simple purity of the Christian flock. (Matt. 7:15; Acts 20:29, 30; Rom. 16:17, 18; 2 Pet. 2:1, 3) Apostasy in turn spawned an oppressive and expensive hierarchy of bishops, archbishops, metropolitans, popes, etc., who placed heavy financial burdens on the necks of the people. Revenue for this drone class had to be obtained somehow, and so in the year 567 the Council of Tours made tithing obligatory. In 585 the second Council of Macon made its payment mandatory under pain of excommunication. The pope-crowned Charlemagne enforced tithing throughout the "Holy Roman Empire", and in such countries as France the Roman Catholic Church continued collecting tithes until the Revolution in 1790.

Various Protestant denominations, while not insisting on the one-tenth under pain of death, and while not claiming that all the Jewish Law is binding upon them, certainly give the impression that the Mosaic tithing law still rests on Christians. They point to Abraham and Jacob who preceded the Mosaic law. By this device hundreds of thousands of dollars annually pour into the treasuries of the Adventists and Mormons. Tithing is often the main subject, the theme that is worn threadbare by the Mormons at their annual conferences. Like the Pharisees of old, "they bind up heavy loads and put them upon the

shoulders of mankind, but they themselves are not willing to budge them with their finger." (Matt. 23:4, NW) Of the clergy who receive tithes today it may be asked, Do you pay tithes of your income to what you consider God's cause? The Levites paid tithes of the tithes they received. Do you get all the tithes for yourself or for church work? The Levites did not keep all. Do you care for the poor in your congregation from the tithes received, as Israel did?

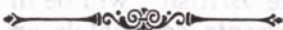
The Adventists try to justify their "take" in tithing with a barrage of misapplied scriptures. They cite Proverbs 3:9: "Honour the LORD *with thy substance*, and *with the firstfruits of all thine increase*." But this says nothing about honoring God with only ten per cent. Christians must consecrate all, and putting the Lord's interests first in their lives, they give him the best, the "firstfruits". Citing Psalms 24:1 and 50:10, 11, and Haggai 2:8, etc., as the Adventists do, in no way sustains their flimsy tithing argument. Deceitfully they quote 1 Corinthians 9:11, 13, 14 in their book *Bible Readings for the Home Circle*, 1921 edition, pp. 657, 658. Read the verse they leave out, verse 12, and you will see that Paul was not arguing for congregational support for himself, but was showing it was better to be self-supporting.

Let Seventh-Day Adventists explain this dilemma: They claim Israel's Law covenant was in two parts, the Ten Commandments written on stone, and the ceremonial law later dictated to Moses. This latter part, the ceremonial rituals and ordinances, was the part done away with by Christ, they say. Well then, how does it come they harp so much about keeping the tithing law, seeing that it was no part of the Decalogue, but was part of the added regulations? Even by their own erroneous dogmatism they are thus hung!

Christians, begotten of the spirit of

adoption, are sons of God, and as sons are under the new covenant, and they present their all to the Lord. (Rom. 8:14-17; 12:1) They are then made stewards in the Household, and must dispense their time, talents and material wealth in accordance with

God's perfect law of love. Let them therefore think, not in terms of tithes, but in the affection of allness, and thus gain entrance into everlasting abodes through their true Friends, Jehovah God and his Son Christ Jesus.—Luke 16:9.



Gilead Graduates Its Sixteenth Class

WITHOUT a question of doubt the greatest expansion of all times, on a global scale, of the knowledge of Jehovah God and his purposes as contained in the Bible, has taken place in the past eight years. Hence, the great rejoicing on the campus of the Watchtower Bible School of Gilead during the week end, February 10 and 11, was not alone due to the fact that it was graduation time; it was also because of the great share Gilead has had in the expansion of this vital Bible education. The school of Gilead (this name meaning "heap of witness") was dedicated in February, 1943; and since then its students have gone out to the ends of the earth, there to help and aid others to gain a deeper knowledge of the most precious Scriptures. The graduating of 125 more ministers, bringing the total above 1,600, gives every reason to look for a continued expansion in the number of earthly praisers of Jehovah God.

At the first session of the week-end program, held on Saturday evening, the regular weekly study of the *Watchtower* magazine was conducted. An audience of 890 filled the auditorium. The material under discussion, "Measuring the Visible Part of the Restored City," was particularly appropriate, it being a review of the theocratic expansion throughout the earth. The graduating students had come from 27 countries outside the United States and Canada, and so they were able to tell of the tremendous increases during the past year in their native lands.

Adding to the international theme, a very delightful program of musical selections followed, native songs of many lands sung by the students. Then, amid great applause, group after group, some in their native costumes, were called to the platform to receive their assignments in the foreign missionary field. The 125 ministers had come from 27

countries, and now their assignments showed they would leave for 38 lands, with only a few returning to where they came from. Their faces now glowed with joy and gladness!

Sunday morning, at 9 o'clock sharp, the principal session of the graduation exercises began, with the auditorium and additional rooms overflowing with 1,294 in attendance, despite midwinter. Each of the instructors spoke a few parting words to the student body. Telegrams and cablegrams of greetings from many parts of the world were read. Then the president of the school, N. H. Knorr, delivered a grand talk on a very interesting subject, "Divine Healing." *Watchtower* readers can study its many good points in the May 1 and May 15 issues. At the conclusion of this talk he presented diplomas to those graduating with merit. It was the largest number (121) ever given out by the school.

In a "Resolution adopted by the graduates, these many races and nationalities declared that they would take with them the same theocratic love and devotion that had enabled them to live, work and study together in peace and unity. To quote in part, they resolved:

"THAT we will not prove ourselves unworthy of the things Jehovah has given to us, but we will grasp hold of the opportunities that are offered to us;

"THAT in spite of world-wide opposition we will continue to defend and legally establish the good news, and even in countries where the Devil is using communism to hinder the work, we will continue to fight with boldness and determination and wait upon the Lord to deliver us in due time;

"THAT we will show appreciation for the knowledge we have received by helping the mild-tempered of all nations to come to an accurate knowledge of the truth, so sharing in the inevitable expansion of true worship."

European Assemblies

AS WAS announced some time ago, the Society is arranging for an international assembly in the British Isles. The dates will be August 1-5, 1951. Many persons in places outside of the British Isles are making their arrangements to travel to Europe this summer to take in the London Assembly and other assemblies. The Wembley Stadium, site of the 1948 Olympic Games, has been engaged. It is at an ideal location for the International Assembly of Jehovah's witnesses, set amid spacious surroundings away from the city bustle, but well served by travel facilities, both underground and bus.

The president of the Society, along with other members of the Brooklyn Headquarters staff and servants from other countries, will be present at this international assembly. All sessions will be held in the English language.

This is an exceptional year for London because of the Festival of Britain, which is being staged during the summer months. It is expected that this festival will attract thousands of foreign visitors, and big plans are being made to welcome visitors in England this year. It seems quite appropriate that Jehovah's witnesses should have selected London for their big assembly of 1951. This international assembly of Jehovah's witnesses in Britain promises to be the greatest event of all time in the forward march of the Theocracy's increase in the British Isles, and it is hoped that all persons who can possibly so arrange their affairs will put forth an effort to be present and share in the blessings. *Watchtower* readers in Britain are invited to attend all sessions at Wembley Stadium; admission is free and there will be no collections taken.

ROOMING

For the guidance of foreign visitors, the London office reports that normal rooming rates in both hotels and private homes will be in effect. It is reported that luxury hotels are all booked up; however, good-class hotels are available at 20/- to 30/- (\$2.80 to \$4.20) per person, bed and breakfast included. Small boardinghouse hotels run from 12/6d (\$1.80), bed and breakfast. Private homes are from 7/- to 10/6d (\$1.00 to \$1.50), bed and breakfast. All rooming inquiries should be addressed to the Watch Tower Convention Rooming Committee, 36 Craven Terrace, London, W. 2, England. Delegates living in America can write to Convention Desk, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, and those in Canada can direct letters to 40 Irwin Avenue, Toronto 5, Ontario, for information on rooming or travel accommodations. Those in all other countries should write direct to London about rooms. Special room request forms have been printed and all conventioners should use these forms when requesting accommodations. The forms may be obtained by those in Britain from company servants and all others may write to one of the addresses given above.

The brothers plan to operate a cafeteria under canvas in the immediate vicinity of the stadium. Snack bars will also be available.

PARIS, FRANCE

The following week at Paris there will be another assembly, August 9-12 inclusive, at the Palais des Sports. All talks will be given in French. Those speakers who understand no French will talk through interpreters. It is expected that French-speaking brothers from Belgium and Switzerland will attend this assembly,

along with British and American visitors who want to attend an assembly in another tongue. The Palais des Sports, Boulevard de Grenelle, Paris 15 (Metro. Bir Hakim), has seating accommodations for 12,000 and it is reported that excellent sound equipment is installed, making it ideal for the assembly. It is easily accessible by bus and the underground railway known as the Metro. It is beautifully situated in a very pleasant section of Paris. Only one block separates the Palais des Sports from the River Seine. Immediately facing the building and dominating the whole of Paris is the famous Eiffel Tower, rising nearly 1,000 feet. A cafeteria will be set up nearby.

The brothers in Paris are looking forward to having many visitors from other countries attending their assembly. The Paris office reports that there will be no difficulty in finding rooms for all conventioners. August is excellent for the assembly because during this month many students and Parisians are away on holidays and ample hotel accommodations are available at reasonable charges. First-class hotels, one or two single beds in a room, \$3 to \$5 per person, bathroom included; double bed in a room, \$2.50 to \$3 per person. In other hotels the price of rooms varies considerably, depending on the class of hotel and the number in each room. Excellent accommodations are to be obtained at \$1.50 to \$2.50 per person for a single bed in a room. For a double bed in a room the cost varies from \$.75 to \$2.00 per person. These prices do not include meals. It seems impossible to get accommodations for visiting brothers in

the homes of French brothers, because this space is very limited. It is hoped that most of the visitors can be accommodated near the convention grounds in reasonably priced hotels. Most hotels have attendants that speak English. For information or room reservations write in English or French to Comité du Congrès des Témoins de Jéhovah, Boite Postale 23-16, Paris 16, France.

It is reported that the weather in Paris in August is generally very warm, thus it is suggested that you bring along cool summer clothes. (This is not necessarily true of Britain, where it may be cooler.) A light raincoat is recommended for European travel.

The one-way train-boat fare from London to Paris (via Calais) is: first class, \$18.29; second class, \$14.91. Reservations can be made upon arrival at London.

THE NETHERLANDS

The following week end, August 17-19, 1951, a convention will be held in Rotterdam.

A sports arena known as The Ahoy has been booked. It is a new building and the main hall holds 10,000 people. There will be a cafeteria, as at the other assemblies. The brothers are looking forward to having



visitors from other countries. Rooming inquiries may be sent to Watch Tower Bible and Tract Society, Koningslaan 1, Amsterdam-Zuid, Netherlands, written in English or Netherlandish.

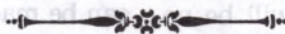
GENERAL INFORMATION

American travelers may find it very interesting to go to Britain, France and the Netherlands, traveling through Belgium

on the way. Some may wish to visit Switzerland and Italy while in Europe. At the moment no visas are required for these countries of those with American passports. It is our suggestion that passports be obtained early. (United States application forms may be obtained from the Department of State, Passport Division, Washington 25, D.C., or through the clerk of a United States District Court.) The conventioners can arrange their schedules to please themselves. A similar convention program will be put on in each country.

Other European assemblies will be held during the late summer. The week end following Rotterdam's, there will be an assembly in Germany; the meeting place has not yet been secured. Thereafter conventions will be held on week ends in Denmark, Finland, Sweden, Norway and Aus-

tria, all of which the president of the Society and some traveling companions are to attend, by Jehovah's grace. Convention dates for each country will be announced later. After such announcement you may, if you are interested in attending assemblies in any of these countries, write to the Society's branch office in the country regarding accommodations. This will be a big year for assemblies of the Lord's servants in Europe. In other parts of the world there will be district assemblies, and it is hoped that all of Jehovah's witnesses will this year be able to arrange their affairs to attend at least the nearest assembly, to enjoy a "feast of fat things" that the Lord will surely pour out upon his people. Now is the time to make the plans, especially for the European gatherings.

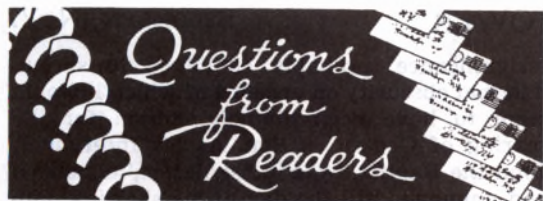


A Modern "Job" Maintaining Integrity

¶ About six years ago my wife and children started studying the Watchtower publications. At that time I had to go to the hospital for an operation, having cancer of the face. About three years ago I began to take an interest too. I know now that everything happens for good to them that love the Lord. While I was in the hospital this past year I tried to turn my remaining time to profit, as instructed at Luke 9:23. Some of the patients and nurses called me preacher and some called me Job. Job having been a preacher of righteousness, I felt honored in all my suffering to be put by them in his class. I have had 49 operations, losing my right eye, nose, roof of mouth, upper gums, teeth, lip, in fact, nearly all of my face is gone. On April 18, 1950, I was released from the Veteran's Hospital near Atlanta, Georgia, a well man. I have a new face—plastic. I feel like it will last until Jehovah sees fit to make me another one. All the praise goes to him. As for me and my house, we will praise Him yet more and more.—M. H., Alabama.

Surprise from a Clergyman

¶ This morning I was preaching the gospel from house to house in a blizzard. At the third door I was able to place a Bible study aid. Returning down the street, the lady who had taken the book came out and said that her vicar had just arrived and would I come in? Now for it, I thought! But to my surprise he gave me a real welcome and said that he had just looked through the book I had left with the lady and was greatly impressed by the title and the numerous Scripture citations. He said moreover, "I admire you people who come in all weathers in order to do this work, and the more I read about you, the more I feel the uselessness of material things and the need of God's kingdom." He concluded by asking, "What books have you got for me in your bag?" The result was that I was able to obtain subscriptions for both *The Watchtower* and the *Awake!* magazine with very little effort.—J. W., England.



● Why does the *New World Translation* say Christ's followers were called Christians "by divine providence"? I understand it is a name of reproach given by unbelievers. At Genesis 4:26 it tells of men hypocritically calling themselves by the name of Jehovah, and would not the antitype be those who call themselves by the name of Christ?—F. B., England.

Acts 11:26, NW, reads: "It was first in Antioch that the disciples were by divine providence called 'Christians'." The translation so reads because that is what the original Greek word seems to mean. The verb *chrematizo* in question occurs nine times and the noun *chrematismós* occurs once, and by referring to these occurrences and noting how the translation reads in each one, you will appreciate that these Greek words are always used in connection with what is from God and hence divine in that sense. See Matthew 2:12, 22; Luke 2:26; Acts 10:22; 11:26; Romans 7:3; Hebrews 8:5; 11:7; 12:25, and Romans 11:4. Hence, because of the controversial nature of Acts 11:26, the New World Bible Translation Committee acted wisely in rendering the word "were by divine providence called". Whether it was the enemies who called the believers Christians or it was God by Christ Jesus, the calling of them by this name was within the divine providence according to the Scriptural usage of the Greek verb used. The Greek word used at Genesis 4:26 in the Greek Septuagint is not the same word as used in the scriptures here under discussion, but is the word used at Acts 2:21 and Romans 10:13.

● Why does Isaiah 45:7 state that Jehovah God creates evil, when we know him to be good and righteous in all his ways?—C. S., Ontario, Canada.

Isaiah 45:7 states: "I form the light, and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things." (AS) Jehovah God sows light for righteously disposed ones, and through his Word the Bible enlightens their minds, but he brings mental darkness upon those who willfully continue in

a wrong course. (Ps. 82:5-7; 97:11; 2 Pet. 2:4; Jude 13) Peace of mind, even now, is the lot of those devoted to God and his service, and in the new world under the reign of his Prince of Peace all then living will rejoice in that blessed state forever. (Ps. 72:1, 4, 7, 8; Isa. 9:6, 7) As for the statement that God creates evil, it does not mean anything or any practice that is morally wrong. "Evil" as here used does not mean moral evil, of which God could never be guilty, but it refers to a calamity or disaster or destruction, such as he brings upon his unrepentant foes, and that particularly at the battle of Armageddon. From rebellious Adam's time onward punishment has come from God upon the willfully wicked, and this has been wholly just on God's part, but it has been as an evil to the ones meriting it. This matter is discussed at great length in the two-part article entitled "Peace and Evil", appearing in the May 1 and 15, 1930, issues of *The Watchtower*.

● A Rosicrucian publication claims that there was no such city as Nazareth until the third century A.D., that Jesus never lived at Nazareth, and that wherever he is referred to as "Jesus of Nazareth" it should read "Jesus the Nazarene", because he was born to and reared by the Nazarenes Nazarettes and Essenes (known as the "Great White Brotherhood"). How would you answer these claims?—A. S., Ontario, Canada.

Although Nazarene(s) occurs only twice in the *King James Version*, you will notice it regularly occurs in the *New World Translation*, about nineteen times, from Matthew 2:23; 26:71; Mark 1:24; on through to Acts 26:9. But that does not disprove the contention that Jesus was from Nazareth and for that reason called a Nazarene, no more so than it proves he was a member of the Nazarenes Nazarettes and Essenes. These are nowhere mentioned in the Christian Greek Scriptures.

Although thus called a Nazerene at the above passages, Jesus is definitely called "Jesus from Nazareth" at John 1:45 and Acts 10:38 (NW) instead of Jesus the Nazarene. It is true that Nazareth is not mentioned in any Jewish source of that period, not even Josephus, but that is not denying the existence of such a town in Galilee. It is definitely mentioned in the Christian Greek Scriptures, and that is sufficient for us who "let God be true", and God's Word definitely states that it was because of his locating at Nazareth that he

was called a Nazarene, even aforetime by the prophets, and not because he belonged to any forerunners of the Rosicrucian sect. (Matt. 2:23, NW) Nazareth is definitely mentioned twelve times by itself in the Christian Greek Scriptures.

Says McClintock & Strong's *Cyclopædia*, under "Nazareth": "Previous to that event [Matt. 2:23], the place is altogether unknown to history. In Old-Testament Scripture it is never once named, though a town could hardly fail to have existed on so eligible a spot from early times. Josephus, though personally familiar with the whole district in which it lies, is equally silent regarding it. The secluded nature of the spot where it stands, together with its own

insignificance, probably combined to shroud it in that obscurity on account of which it would seem to have been divinely chosen for the rearing of God's . . . Son. As his forerunner, John the Baptist, 'was in the desert,' unnoticed and unknown, 'till the day of his showing unto Israel,' so the great Messiah himself, till his public ministry began, was hidden from the world among the Galilæan hills. . . . Of the identification of the ancient site there can be no doubt. The name of the present village is *en-Nāzirah*, the same, therefore, as of old."

Nazareth is the Syriac form of the name. It was a good obscure place for Joseph and Mary to go to hide from the murderous Herods.

Dallas, Texas (White & Col.), May 18-20, Fair Park Automobile Bldg., State Fair Park.

Minneapolis, Minn., May 18-20, Minneapolis Armory, 6th Ave. S. and 6th St. S.

Toronto, Ont., May 18-20, Varsity Arena, 275 Bloor St. W. and Maple Leaf Gardens, Carlton and Church Sts.

Denver, Colo., May 25-27, City Auditorium, 14th and Curtis Sts.

Montreal, Que., May 25-27, The Auditorium, 4110 Lasalle Blvd., Verdun.

Winnipeg, Man., May 25-27, Amphitheatre Rink.

Atlantic City, N. J., June 1-3, City Convention Hall.

San Francisco, Calif., June 1-3, Cow Palace, Geneva Ave. and Rio Verde St.

Saint John, N. B., June 1-3, Curling Rink, Lansdowne Ave.

Vancouver, B.C., June 1-3, Forum Building, Pacific National Exhibition.

Atlanta, Ga., June 8-10, Atlanta Municipal Auditorium, Courtland and Gilmer Sts.

Atlanta, Ga. (Colored), June 8-10, Sunset Casino, 690 Magnolia St. N. W.

Edmonton, Alta., June 8-10, Edmonton Gardens, Exhibition Grounds.

The time and place for the 1951 district assemblies are listed above. Be sure to attend and partake of Jehovah's bountiful blessings.

"WATCHTOWER" STUDIES

Week of May 20: In Defense of Marriage; also "Let Marriage Be Honorable Among All", ¶ 1-3.

Week of May 27: "Let Marriage Be Honorable Among All," ¶ 4-26.

1951 DISTRICT ASSEMBLIES—U. S. AND CANADA

Chicago, Ill., May 18-20, International Amphitheatre, 43rd and South Halsted Sts.