The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1955

Semimonthly

SUPPORTING JEHOVAH'S ORGANIZATION

THE BIBLE'S ANSWER TO MODERN-DAY LIVING

IS THE FULL-TIME MINISTRY FOR YOU?

EXCLAIMING ABOUT THE PERIL OF OUR TIME

MODERN HISTORY OF JEHOVAH'S WITNESSES

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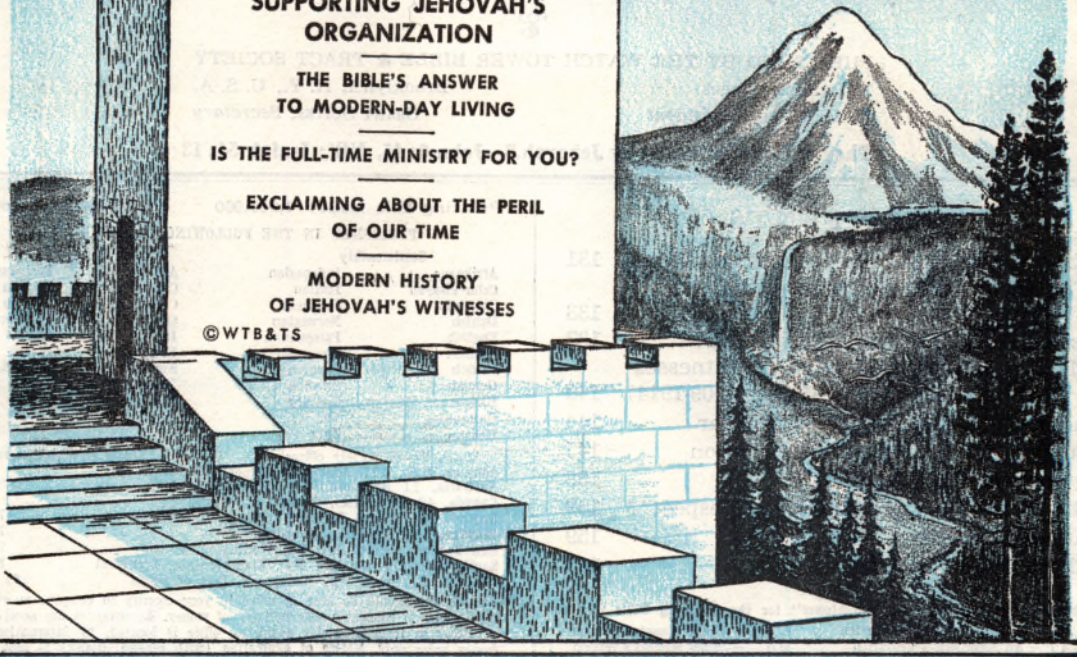

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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Abbreviations used in "The Watchtower" for the following Bible versions

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

Unless otherwise indicated, the Bible used is the King James Version

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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EXCLAIMING ABOUT THE PERIL OF OUR TIME

ALMOST daily some clergyman, scientist or politician exclaims that great peril faces mankind. And what peril is it about which they exclaim? The peril of an atomic war. Exclaimed United States Senator Stuart Symington: "We are now in that era some of us have predicted with dread for a long time—the period of total danger." The "total danger" expressed in the words of Dr. Edgar Douglas Adrian, one of Britain's leading scientists, is radioactivity contamination earth-wide: "We must face the possibility that repeated atom explosions will lead to a degree of general radioactivity which no one can tolerate or escape." So the fear of the atom peril is great. But in spite of the fact that the spotlight is on the atom, we ask, Is the radioactive monster the real peril that confronts mankind and that affects your destiny?

It may surprise some to know that amid all the blatant cries created by the nuclear-weapon threat the real peril has been obscured. This real peril is of supreme importance because it affects the everlasting destiny of all persons. How could such a peril ever be obscured? And just what is it? The real peril is the fate toward which Satan the Devil is leading all the nations of the earth. That fate is everlasting annihilation at the hands of Almighty God. This destiny of destruction will befall hundreds of millions, because the Devil is misleading the nations: "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:9, *NW*) There are no exceptions; every country on earth, the Bible declares, is being misled. For the sake of your very life you must now make certain that you are not being misled along with the nations.

But now more about the real peril. God's Word declares that the Devil, through his organization of demons and men, would deceive the nations, thus leading them to destruction at Armageddon: "I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together to the place that is called in Hebrew Har-Magedon."—Rev. 16:13, 14, 16, *NW*.

Is it strange that the public press and the clerical luminaries have not warned the people of God's war of Armageddon, the real peril? No, because so thorough has been the Devil's deception that the mass of mankind will be caught off guard, *just* as they were in Noah's time. Jesus brings

this to our attention. He tells us that the catastrophic flood was pictorial of the great peril facing men of this generation. Through Noah, not through the worldly organization of that time, God proclaimed the peril of the preflood world. But the people "took no note until the flood came and swept them all away." Then the Master explains: "So the presence of the Son of man will be." (Matt. 24:39, *NW*) Thus, the masses will "take no note" of the real peril until Armageddon comes and sweeps them all away into destruction.

How vital to determine the real peril of our time! So many critical perils have appeared that the people are bewildered. This was foretold by Christ's apostle: "But know this, that in the last days critical times hard to deal with will be here." Now the important thing is to keep these secondary perils from obscuring your vision of the real peril. For the perils themselves are only a *sign* of the last days. Because of the Devil's being hurled down from heaven, some of the perils foretold for the "last days" are famines, an unusual number of earthquakes and world wars. Jesus said that men would become so alarmed over these many perils that they would "become faint out of fear and expectation of the things coming upon the inhabited earth." Jesus did not mean that the masses would become alarmed about Armageddon and worry over it. But rather he meant that the war peril and others would cause men's hearts to quake with fear. Such perils should never eclipse the import of them: to indicate or signify the nearness of Armageddon.—2 Tim. 3:1; Luke 21:26, *NW*.

Today only one organization is exclaiming about this real peril. This is the New World society of Jehovah's witnesses. For many years now they have diligently sounded the warning. All others have remained silent. This very silence is the sign of a false religion. The Bible calls false religionists "dumb dogs" because they do not exclaim in warning: "They are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber."—Isa. 56:10, *AS*.

Do not be deceived. The atomic peril is not the vital issue. It is only a minor peril compared with Armageddon. Why? Because those who suffer death at Jehovah's hands will be everlastingly destroyed. They are described as the "slain of Jehovah" and they lie as "dung upon the face of the ground." With good reason we should fear Jehovah, not men! Explained Christ Jesus: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." Since only Jehovah can destroy "the soul," meaning, in this instance, one's future right to life, no peril of everlasting consequence can come from men or their weapons.—Jer. 25:33, *AS;* Matt. 10:28, *NW*.

The real peril is near. Make no mistake about it. We are advised by the Master: "Keep praying that your flight may not occur in wintertime nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." Absolutely unprecedented will be Armageddon! Nothing in all the ages to come can be compared with it. No wonder Jesus advises fleeing now, not "in wintertime nor on the sabbath day." The winter and sabbath here picture a difficult time for flight, and wise ones would not delay until then.—Matt. 24:20, 21, *NW*.

By all means, then, flee now to the New World theocratic system of things. Abandon the wicked world organization. A New World society is formed. Jehovah's witnesses, who come to your door, will be glad to tell you more about the New World society, the only organization exclaiming about the real peril of our times.

The BIBLE'S answer to Modern-Day Living

The way of this troubled old world is: from the cradle to the grave. But the Bible illuminates a better way: from the cradle to lasting happiness and life. Which will it be for you? Read this article. It proves that you can begin living the practical way, the better way, now.

IS THE Bible modern for today? To many persons its modern practicalness is limited to literary quality, political speeches, birthday presents and crossword puzzles. What are the Bible's answers to problems of living? Are they practical for today? How do we know?

Those who view the Bible as impractical, could it not be that to them it is an unknown Book? A casual browsing of a Bible translation that uses out-of-date language may cause one to conclude wrongly that the Book's principles are also out of date. It is only by acquiring knowledge of the Bible, whether a modern-language translation is used or not, that one can truly appraise its standards. The unvarnished fact is that those who clamor the loudest that the Bible is old-fashioned are the very ones who have not acquainted themselves with it nor have they applied its principles.

Let us look for a moment at what exists in the world as a result from viewing the Bible impractical. As we do so we can ask, How practical is it?—the love of money, robbery and murder, mounting juvenile delinquency, overcrowded jails, fornication and immoralities of the most sordid kind, black markets in babies, broken marriages, gambling mania, stupefying hero worship, increasing suicide, drug addiction, liquor addiction and skid rows, explosive nationalism, revolution and riots and colossal blood sacrifices to the god Mars.

But how do we know that the Bible is modern enough to answer such perplexing problems? Because the Bible was written by men inspired by Jehovah God. Said one writer: "The Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23:2, *AS*) Who can understand the operation of a machine better than its inventor? So it is that Jehovah knows what is best for the smooth operation of his masterpiece of living machinery, the human body.

THE BIBLE AND TRUE SCIENCE

Now we can understand why the Bible passes every test of modernity. Critics may harp that it is unscientific, but such ones display ignorance, not knowledge. The Bible has always harmonized with true science. The theory that the earth was a body in space and traveled around the sun was offered by Nicholaus Copernicus (1473-1543). Yet some 3,000 years before Copernicus' time, the Bible showed that the

earth was a body in space: "He stretcheth out the north over empty space, and hangeth the earth upon nothing." Magellan (1480-1521) proved the earth was round when he sailed around the world. But some 2,200 years before Magellan's time the Bible showed the earth was round by speaking of Jehovah as "he that sitteth above the circle of the earth."—Job 26:7; Isa. 40:22, *AS*.

The Bible and archaeology? Perfect agreement. The Bible says man was created perfect, that, because of Adam's sin, he degenerated, not evolved upward. Archaeology has found the Bible modern, the evolutionists old fogies. Said one authority: "The culture of Egypt starts on a magnificently high level and is later reduced to a tremendous degree by a consistent record of degeneration." Of the jewelry and metal work of Egypt's twelfth dynasty, a modern encyclopedia says: "European goldsmiths have rarely surpassed this work."

The Bible and chemistry? Agreement again. The Bible speaks of gold and glass. It tells of acid-base reactions: "As one that taketh off a garment in cold weather, and as vinegar upon soda, so is he that singeth songs to a heavy heart." It speaks of the source of iron and copper: "Iron is taken out of the earth, and copper is molten out of the stone."—Prov. 25:20; Job 28:2, *AS*.

The Bible and zoology? Accurate knowledge of animal habits is shown by the Bible. Why, even in the nineteenth century men often asserted that birds of prey hunted by smell. Audubon, with experiments, proved they hunted by sight. But Bible readers never needed Audubon's experiments to know the truth, for Job 39:29 (*Ro*) says of the bird of prey: "He searcheth out food, far away his eyes do pierce."

The Bible and health? Here the Bible is more modern than many moderns. For it does not advise early retirement, a life of ease, laziness or idleness. The Bible recommends hard work. Just in the past few years doctors are awaking to the need of work, the danger of easy living and rest. *Science Digest* for November, 1954, reported on the words of Dr. W. Melville Arnott, professor of medicine in the University of Birmingham, England: "Work, even hard work, is good for a person—while rest may be damaging. . . . None of the known effects of work, Dr. Arnott states, can harm healthy tissues. On the contrary, all the effects are good. . . . Rest, on the other hand, can produce profound and damaging changes." So the Bible's advice, both spiritually and physically, holds true: "Sloth brings the sleep that has no awaking."—Prov. 19:15, *Knox*.

The Bible and disease? Some 3,000 years before modern knowledge of causes of disease, the Bible contained a prohibition on eating pig, rabbit and fish, which, respectively, are subject to trichinosis, tularemia and tapeworm. Likewise the principle of quarantine for certain diseases is recognized by the Bible.

The Bible and medicine? Still modern! But how modern is the twentieth century's superstitious cures, its quack cures? Declared one doctor: "It is very surprising to me that the Bible is so accurate from the medical standpoint. . . . Where treatment is mentioned, as for boils, wounds, etc., it is correct even by modern standards. Also in the present day, $750,000,000 are *wasted* annually on worthless medicines and methods of treatment. Many superstitions are still believed by large numbers of people, such as, that a buckeye in the pocket will prevent rheumatism; that handling toads will cause warts; that wearing red flannel around the neck will cure a sore throat; that an asafetida bag will prevent diseases; that every time a child is sick it has worms; etc., but no such statements are

found in the Bible."—*The Physician Examines the Bible,* by C. Raimer Smith.

MORALS, MIND AND EDUCATION

Sad morals, sick minds and senseless education are all too often the products of this day and age. Bible principles produce nothing of that kind. True, there are critics who call Christ Jesus a megalomaniac, a person afflicted with delusions of grandeur, as when one thinks he is Napoleon. But to such critics we ask, Have you ever heard anything from an insane person that even remotely resembles the sermon on the mount? Abraham Lincoln said that the sermon on the mount "contained the essence of all law and justice." Not only that, but one of the leading psychiatrists, James Tucker Fisher, writing in his book *A Few Buttons Missing: the Case Book of a Psychiatrist,* said: "If you were to take the sum total of all the authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and none of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount."

Statesmen of the highest caliber esteem the Bible to be practical. History says that "few later statesmen equaled in mental and moral stature" John Quincy Adams; this American president said: "I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages, and in all conditions of human life." And said the noted American educator William Lyons Phelps: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

THE BIBLE PROVED PRACTICAL

A tidal wave of false religion has engulfed mankind. How to keep one's head above the sea of error is a problem. The Bible solves it because it is the criterion for judging any religion. The Bible alone is the Book that can expose false religion and help one recognize true religion. "All Scripture," wrote Christ's apostle, "is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." —2 Tim. 3:16, 17, *NW.*

Could any principle solve the bulk of today's problems, including that of world war, better than the Master's command: "All things, therefore, that you want men to do to you, you also must likewise do to them"? If professed Christians heeded that command, there would be no need for police forces, jails or electric chairs. True Christians live by that high standard. —Matt. 7:12, *NW.*

Adultery, fornication, stealing and drunkenness are condemned by the Bible. The Bible's answer to these problems is clear. Warned the apostle: "Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." (1 Cor. 6:9, 10, *NW*) Man's punishment for these evil deeds is often light; but God's is heavy. How foolish the way of this world! Its evil deeds lead to everlasting death. Life is practical, death is not.

How does the Bible answer the problem of juvenile delinquency? It shows that parental delinquency is the cause of it. It commands parents to "train up a child in the

way he should go," not shunt him off to a Sunday school and expect him to go the way he should. The Bible does not agree with some modern views of child raising. For example, it shows that allowing a child to grow up according to its own whims and caprice is wrong and leads to crime. "Foolishness is bound up in the heart of a child." The literal use of the rod in punishing a child may sometimes be necessary; the Bible recognizes this: "Withhold not correction from the child; for if thou beat him with the rod, he will not die."—Prov. 22:6; 22:15; 23:13, *AS*.

Emotional disturbances and psychosomatic ailments abound today. And no wonder! The hideous masks of hatred, anger, anxiety, fear and jealousy are worn on the faces of most of mankind. The Bible's answer to these serious problems is the two great commandments of life set down by Christ Jesus: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and 'your neighbor as yourself.' " This is practical advice. It works. This is because love casts out fear and heals: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury."—Luke 10:27; 1 Cor. 13:4, 5, *NW*.

Are the Bible's answers practicable, that is, can they be put into practice? Indeed they can! There is living proof of this: an organization of people that are applying the Bible's answers to all problems of life. This is the New World society of Jehovah's witnesses, Christians who day by day, every day, live and apply the Bible's principles. Regardless of race or nationality they love one another, are at unity with one another, are happy wherever they are. In the new world, the Bible declares, "righteousness is to dwell." Those of the New World society know that to gain life then one must begin to practice righteousness now.—2 Pet. 3:13, *NW*.

No one knows true happiness until he has come to know Jehovah God and his purposes. Such joy-producing knowledge can be obtained only from the Bible. This means, then, that only when one acquires knowledge from the great instruction Book on living and in turn applies its answers to everyday problems of life does one really begin to live. For going through the 'narrow gate' of obedience to God's instruction leads to happiness now and in the new world everlasting life.—Matt. 7:14, *NW*.

The whole motto of this system of things is summed up in this: from the cradle to the grave. Is that practical? But the Bible is modern and practical because it answers man's great problem: how to live forever. "From infancy you have known the holy writings which are able to make you wise for salvation." From the cradle to never-ending happiness and life—that is real living! Begin living now. Read the Bible. Do more. Study the Bible in company with the New World society. And you will learn that life is just beginning for those who ever live up to this counsel: "Fear God, and keep his commandments; for this is the whole duty of man."—2 Tim. 3:15, *NW*; Eccl. 12:13, *AS*.

Is the Full-Time Ministry for you?

CHRIST Jesus pioneered the full-time service of the Christian ministry. Entering it after his baptism and forty-day fast in the wilderness, he began it with the startling announcement: "The kingdom of the heavens has drawn near," and continued therein until his death, three and a half years later. And to expand that preaching campaign as widely and as quickly as possible he invited Peter, Andrew, the rich young ruler and many others literally to 'leave all things and follow him.'—Matt. 4:17, 19; 19:21-27, *NW*.

To expedite the preaching of the good news of the Kingdom in this our day the Watch Tower Society has made special provision for similar full-time ministry as "pioneers." It is open to all dedicated and baptized mature Christian believers who have served efficiently and zealously for at least one year. Those undertaking it agree to devote a minimum of 100 hours a month to preaching at homes. In addition thereto they must do personal study, and attend and participate in congregational meetings. It is also required of them that they meet their own expenses.

Obviously, such full-time Christian ministry is not for the lazy, for it means long hours and hard work; it is not for the greedy, for it is without opportunities for selfish gain; and it is not for the vainglorious, for there are no titles, honors or special garb connected with it.

Today in this full-time Christian ministry under the direction of the Watch Tower Society are to be found both young and old; some still in their teens and some in their eighties, upward of 17,000 throughout the world. Many are continuing therein year in year out; in the United States alone more than 1,250 have spent in excess of ten years in this service, twelve still serving after more than forty years. And not only that, but some are regularly meeting the full-time requirements even though deaf, blind or confined to wheel chairs.

One full-time minister in Honduras continues to meet the requirements though sixty years old, in poor health and having a family to support. He provides for his family by part-time carpenter work and among his preaching activities are the conducting of twenty-three weekly Bible studies. Another full-time Christian minister, living in Costa Rica, continues as such though a cripple with three children to

support. By working for the government just three days a week he is able to provide for his family, leaving him four days each week for the ministry. Said a missionary regarding him: "To see him and his three children as he preaches from door to door or on the street corners is touching, and it really is marvelous how many persons with whom he studies the Bible become active ministers themselves. He is always cheerful and cannot understand why there are not more full-time ministers."

IMPORTANCE OF THE CHRISTIAN MINISTRY

The Christian ministry works toward the vindication of Jehovah's name by making known to the people that he is a God perfect in love, wisdom and justice, and almighty; that he has at all times all things under perfect control and that he has permitted evil for good and sufficient reasons. It clears his name of the reproaches heaped upon it by false teachings. And further, faithful service in the ministry vindicates Jehovah as right when he took the position that Satan could not turn all men away from Him.—Job, chapters 1, 2; Prov. 27:11.

Additionally, the Christian ministry brings life to lovers of righteousness. "God saw good through the foolishness of what is preached to save those believing." This is so because taking in knowledge of Jehovah and Christ Jesus "means everlasting life." To gain that knowledge some one must bring it to them.—1 Cor. 1:21; John 17:3; Rom. 10:13-15, *NW*.

Then again, by means of the Christian ministry the wicked are given warning of "the day of vengeance of our God," Armageddon. Jehovah always serves notice on the wicked before he destroys them, making them fully accountable for their course. Besides, only because of having been warned would they know that their destruction is upon them so that "they shall know that I am Jehovah."—Isa. 61:2; Ezek. 35:15, *AS;* Rev. 16:16.

And finally, those engaging in the Christian ministry relieve themselves of bloodguilt as regards the wicked and assure themselves a place in God's new world, not to say anything about the many blessings they receive at present. "God is not unrighteous so as to forget your work and the love you showed for his name." Yes, we are counseled, "become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (Heb. 6:10; 1 Cor. 15:58, *NW;* Ezek. 3:16-19) Surely, in view of these four all-important purposes served by the Christian ministry, each minister should not content himself with the part-time ministry if he is at all able to engage in the full-time service.

THE OBLIGATION TO PREACH FULL TIME

Because only about four per cent of all Christian ministers of Jehovah are engaged in the full-time ministry some may be inclined to view the full-time ministry as the exception. But in this they err, for by virtue of his dedication vow every Christian is obligated to serve full time unless circumstances over which he has no control make that impossible. The command is, "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." Nothing is to be withheld.—Mark 12:30, *NW*.

We cannot escape our responsibility. "If one knows how to do what is right and yet does not do it, it is a sin for him." Each one is obligated according to "what a person has," and "everyone to whom much was given, much will be demanded of him, and the one whom people put in charge of much, they will demand more than usual from him." A knowledge of the truth is

due your neighbors and so you may "not withhold good from those to whom it is due, when it is in your power to do it." —Jas. 4:17; 2 Cor. 8:12; Luke 12:48, *NW;* Prov. 3:27, *RS.*

Think also of the many persons yet to be reached by the truth preached by Christian ministers. Why, there is much isolated territory not regularly receiving the witness right in the United States, not to say anything about foreign missionary fields! If we love our neighbor or fellow as ourselves we will see that he also hears of the Kingdom hope and the way to life.

Then, too, consider the shortness of the time. Regarding this present generation Jesus said that it "will by no means pass away until all these things occur." Bible prophecy also indicates that Satan himself knows that he has but a short period of time before Jehovah destroys him and all those on his side. When Jehovah brings his destructive plagues upon modern Babylon because of its sins it will be too late to urge men of good will: "Get out of her." —Matt. 24:34; Rev. 18:4; 12:12, *NW.*

PERSONAL ORGANIZATION NECESSARY

The Christian ministry, above all else, is an expression of love, and for love to be true, genuine, it must express itself in a practical way. To be practical about the ministry so as to be able to engage in it full time requires personal organization. It becomes imperative that we make the best possible use of our resources such as time, health and material assets such as money, clothing, etc.

The full-time ministry demands that we wisely budget our time and discipline ourselves to stick to it; yet not so strictly as not to allow for exceptions when the welfare of others is involved. It requires that we heed Paul's admonition: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked."—Eph. 5:15, 16, *NW.*

To measure up and continue to meet the requirements of the full-time ministry requires that we keep well in body, and so we must also use the spirit of a sound mind in the way we expend our energies. Like Paul, we must exercise self-control, 'browbeating our bodies and leading them as slaves.' We must see to it that we get sufficient sleep, and so must get to bed at a reasonable hour; we must exercise self-control at the table, especially if we are one of those "given to appetite."—1 Cor. 9:27, *NW;* Prov. 23:2.

Nor may one neglect self-discipline in the matter of spending money or the use of other material assets, clothes, furniture, auto, or whatever we may have, if we would continue to enjoy the blessings of the full-time ministry. Wisdom and love indicate avoiding both extremes, neither niggardly economizing to the extent of depriving ourselves the necessary food and clothing nor carelessly letting money slip through our fingers.

Consider the deep-seated satisfaction of knowing that one is fully measuring up to one's dedication vow to do God's will and to follow in the footsteps of Christ Jesus. And what about the joys that come from seeing the fruits of one's labors, one's "letters of recommendation," men of good will now serving Jehovah and who will enjoy the blessings of the new world throughout eternity, all because you were not content with the part-time ministry but reached out for the full-time service?

There is no more important work than that of the Christian ministry. We should endeavor to engage in it full time, unless we have Scriptural obligations that prevent it. It will require efficient personal organization, but the blessings are certainly worth it.

MODERN HISTORY of Jehovah's Witnesses

Part 5

THE WARNING WORK (1909-1914)

HISTORICALLY, the activity of the Watch Tower Bible and Tract Society from 1909 to 1914 must be viewed largely with respect to the warning work of proclaiming the fateful year 1914. For thirty-two years now since 1877 the Society's zealous volunteer workers, as witnesses of Jehovah, had publicly set forth the chronological proof and the physical facts indicating that the "Gentile times" were due to end in the fall of 1914.[a]

During the two decades prior to 1914 explosive forces had been generating among the Gentile nations that had become dynamos of nationalism. Under an enlightened liberalism there might have been a period of great advancement for the general welfare by man's harnessing and utilizing all the new inventions, by industrial build-ups, by scientific developments, and by acquired natural wealth usable for the common good. But, no, the Devil was at the helm of these ships of state. Instead, an armaments race had begun among the nations, each side striving to outdo the other for offsetting the balance of power. Old-world thinking, religious and political, was forced to adjust itself to this pattern of national rivalries. Truly the masses of mankind were being herded for a twentieth-century global debacle of nations. Amid such feverish Gentile madness these dedicated servants of Jehovah embarked upon their final, all-out warning work concerning 1914.

But to undertake an all-out campaign of world-wide proportions the Society's twenty-year-old four-story "Bible House" headquarters in Allegheny (Pittsburgh), Pennsylvania, had become inadequate, besides being not strategically located for world shipping and communication. So in 1908 representatives of the Society, including its legal counselor, J. F. Rutherford,[b] were sent to Brooklyn, New York, to negotiate the purchase of more desirable quarters. Those quarters Russell himself had found on an earlier trip to New York. They bought the old "Plymouth Bethel," a mission structure completed in 1868 for nearby Plymouth Congregational Church. This mission, at 13-17 Hicks Street, Brooklyn, had long been used in connection with Plymouth Church (built in 1849 on Orange Street, near Hicks) where about half a century earlier antislavery sermons were preached by the noted Brooklyn clergyman, Henry Ward Beecher.[c] They also purchased the old Beecher residence at 124 Columbia Heights, Brooklyn, where other notables, even Abraham Lincoln, are said to have conferred with Beecher in the 1860's. On January 31, 1909, some 350 attended the dedication of the Brooklyn Tabernacle, the new name for the now-renovated former "Plymouth Bethel." Its second-floor auditorium, seating 800, gleamed in soft color, olive green prevail-

[a] *Watch Tower*, October-November 1881, page 3.

[b] *W* 1919, p. 58.

[c] *Webster's Biographical Dictionary*, p. 125; *History of Kings County* (1884, Munsell & Co., New York), pp. 1021, 1022.

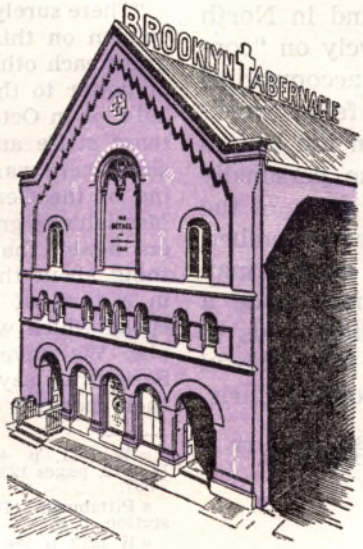
ing, with tastefully artistic Bible-text wall decorations. The street floor was altered to be the Society's headquarters operating office. The large basement floor had been turned into a small printery, stock and shipping departments. Soon, too, the home at 124 Columbia Heights had been readied for occupancy by more than thirty full-time members of the headquarters staff. "The new home we shall call 'Bethel,' and the new office and auditorium, 'The Brooklyn Tabernacle'; these names will supplant the term 'Bible House.' "[d] By 1911 a spacious new dormitory addition had been completed, adjoining the rear of Bethel and fronting on Furman Street, further enlarging the facilities.[e]

To hold this new property in New York state and to do business as a recognized religious body within this state it was necessary to form a New York corporation. Such corporation came into legal existence February 23, 1909, as decreed by New York Supreme Court Justice Isaac N. Miller. PEOPLES PULPIT ASSOCIATION was its name for thirty years. Then in 1939 that was legally changed to its present name, WATCHTOWER BIBLE AND TRACT SOCIETY, INC., similar to that of the Pennsylvania corporation, WATCH TOWER BIBLE AND TRACT SOCIETY. The New York corporation's purposes its charter sums up as follows:

"Its corporate purposes are, Charitable, benevolent, scientific, historical, literary and religious purposes; the moral and mental improvement of men and women, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and for religious missionary work."[f]

From 1909 onward a monthly tract —first called "Peoples Pulpit," then "Everybody's Paper," and still later, "The Bible Students Monthly"—was widely distributed annually in millions of copies, clearly explaining vital Bible truths and warning the Gentile nations of the fateful year 1914. And so during several years these earnest united workers became more and more widely known as Bible Students, or International Bible Students. In fact, in 1914 the identical work in the British field was legally established under law of Great Britain, being incorporated under the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION. All three of these corporations were organized for identical purposes and they harmoniously work together.[g]

The Watch Tower Society now in its Brooklyn headquarters had become equipped to keep abreast with the continually expanding gigantic publishing work then under way. The years from 1909 to 1914 saw an ever-increasing output of tracts, pamphlets and bound books running into many millions. The 1914 warning work was augmented by the organizing of an international newspaper syndicate service that sent Russell's sermon for each week to approximately three thousand newspapers in the United States, Canada and Europe. Ten million people were



[d] *W* 1909, pp. 67, 68.
[e] *W* 1917, p. 53.
[f] Charter, Watchtower Bible and Tract Society, Inc., pp. 1, 5, 6, 11.
[g] See "The History and Operations of Our Society," *W* 1917, pp. 327-330; *W* 1914, p. 371.

reached each week in this manner, it was estimated.[h]

The public platform also was geared to this expanding witness about the nearing year 1914. In 1911 alone, as officially reported, 12,113 public and semipublic lectures had been given all over the world. Fifty-eight special traveling ministers were regularly sent on assigned routes from the Society's Brooklyn headquarters to serve in this public-speaking campaign, in which also many hundreds of local resident speakers carried on the "Class Extension Work," endeavoring to organize new Bible classes.[i] Much growth resulted. Finally by 1914 there were 1,200 congregations or classes operating in union with the Watch Tower Society at home and abroad. For 1915 the partial number reported as attenders of the annual Memorial celebration of Christ's death was 15,430, and by this time there were 55,000 *Watch Tower* subscribers, thus indicating the approximate number associated in the warning and witness work.[j]

In this period of witness the demand for personal appearances of the Society's president, C. T. Russell, to address public gatherings in large centers, also was exceedingly insistent. To Europe he went every year for speaking engagements; and in North America he traveled extensively on "convention tour" special trains, accompanied by scores (once 240) of eager fellow workers, visiting all large cities in the United States and Canada.[k] Thus he personally addressed thousands in many parts of the English-speaking world.[l] From December, 1911, to March, 1912, Russell, as chairman of a committee of seven men, made a round-the-world tour, spreading seeds of truth that in time brought into fruitful action additional groups of anointed Christians in far-flung areas of the globe. For local lectures and for study of foreign missions the committee called at the following places: Honolulu, Hawaii; Yokohama, Tokyo, Kobe and Nagasaki, Japan; Shanghai and Hong Kong, China; Manila, Philippine Islands; Singapore and Penang, Straits Settlements; Colombo, Ceylon; Trivandrum, Kottarakara, Nagercoil, Puram, Madras, Vizagapatam, Calcutta, Benares, Lucknow and Bombay, India; Aden, Arabia; Cairo and Alexandria, Egypt; Piraeus, Athens, Corinth and Patras, Greece; Brindisi and Rome, Italy; Paris, France; and then London, England, and finally New York.[m] Truly an extensive journey to gird the earth with the warning message of the approaching end of "Gentile times" in 1914. Before Russell's death in 1916 (October 31) it is said that he traveled more than a million miles, preached more than 30,000 sermons, and wrote books totaling over 50,000 pages.[n] By this time the Society's publications were appearing in 15 languages.[o]

To offset any private wild speculations as to 1914 the *Watch Tower* of December 1, 1912, published the following:

"There surely is room for slight differences of opinion on this subject and it behooves us to grant each other the widest latitude. The lease of power to the Gentiles may end in October, 1914, or in October, 1915. And the period of intense strife and anarchy 'such as never was since there was a nation' may be the final ending of the Gentile Times or the beginning of Messiah's reign. But we remind all of our readers again, that we have not prophesied anything about the Times of the Gentiles closing in a time of trouble nor about the glorious epoch which will shortly follow that catastrophe. We have merely pointed out what the Scriptures say, giving our views respecting their meaning and asking our readers to judge,

h *Pastor Russell's Sermons*, by I. B. S. A., 1917, pp. 3, 4; *W* 1909, p. 269; *W* 1916, p. 388; *W* 1912, p. 26.
i *W* 1911, pp. 453, 454.
j *W* 1915, pp. 127, 372.
k *W* 1909, pp. 183, 196, 259, 298.
l *W* 1913, p. 218.
m *W* 1911, p. 434; complete report with pictures in *W* 1912, pages 123-138, and in *Souvenir Notes 1912*, pages 7-387.
n Pittsburgh (Pa.) *Press*, August 23, 1953, magazine section, p. 6.
o *W* 1912, p. 286.

each for himself, what they signify. These prophecies still read the same to us. . . . However some may make positive statements of what they know, and of what they do not know, we never indulge in this; but we merely state that we believe thus and so, for such and such reasons."[p]

To demonstrate further that these united students and workers did not believe the prophetic year of 1914 would end all their operations with respect to this earth, from 1912 to the beginning of 1914 the Watch Tower Society spent a fortune (over $300,000)[q] in preparing the Photo-Drama of Creation, to spread Bible knowledge to the masses of people during and after 1914. Although use of recorded talks and music synchronized with projected (moving and still) pictures was an art then in infancy, nevertheless the Society boldly proceeded to pioneer this field. In primitive studios in New York it produced a combined movie-film and picture-slide show of rare beauty, synchronized with which was a large variety of choicest musical recordings and 96 phonograph-record talks (each 4 minutes long) explaining the principal features of the Bible. Describing it, the *Watch Tower* of 1914 said:

"Naturally our readers are deeply interested in the Photo-Drama of Creation. All of you have heard more or less concerning its preparation during the past two years. The work has been much more tedious than we expected. All who have seen it concede that it is very beautiful. A minister, after seeing two parts, said, 'I have seen only one-half of the DRAMA, but already have learned from it more about the Bible than I learned in my three years' course in the theological seminary.' . . . It [the DRAMA] includes everything appertaining to the creation of earth—animals, man, the experiences of mankind for the past six thousand years and the work of the thousand years of Messiah's kingdom. It divides these into four parts—four Entertainments [of two hours each] with appropriate music, etc. Part I carries us from star nebula to the creation of the world and down to the Deluge—down to Abraham's time. Part II reaches from Israel's deliverance from Egypt, wilderness experiences, etc., down through the periods of the Kings to the time of Elisha, the Prophet. Part III continues the story from Daniel's time down to the time when the Logos was made flesh at the birth of Jesus, his boyhood, manhood, baptism, ministry, miracles, crucifixion, death, resurrection. Part IV begins at Pentecost and traces the experiences of the Church, during the past nineteen centuries to our day and beyond for a thousand years to the glorious consummation."[r]

Many complete and abridged sets of this colorful sound-drama were produced, trained traveling supervisors and operators taking it to millions of people in free showings at the largest auditoriums and picture places of North America, Europe and Australia. This new medium for Bible education was ready in time to be shipped to Germany and other foreign countries where showings during the first world war brought comfort to multitudes of bewildered peoples.[s] A truly great witness was given in this manner. Incidentally, the Supreme Court of Idaho granted the Society a victory over opposers who objected to Sunday showings of this Photo-Drama.[t]

(To be continued)

[p] *W* 1912, p. 377.
[q] *W* 1914, p. 375.
[r] *W* 1914, pp. 105, 106.
[s] *W* 1914, p. 142.
[t] *State* v. *Morris* (February 23, 1916), 28 Idaho 599; 155 P. 296.

And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength.—Prov. 24:4, 5.

Acting as a Right Kind of Minister

JEHOVAH God is the great Master. Ever since he began to create he has made use of various instrumentalities, both animate and inanimate, both visible and invisible, for the carrying out of his purposes. He delights to have intelligent creatures to serve him voluntarily as his ministers, and the first one of these was and is his only-begotten Son, known also as Michael and the Word, apart from whom "not even one thing came into existence."—John 1:1-3, *NW;* Dan. 12:1.*

From the time of Abel onward Jehovah has had faithful ministers on earth who have rendered him unwavering obedience. In his due time he sent his Son to earth, the greatest of all his ministers. After fully preparing himself by his forty-day study and fast in the wilderness, Jesus went forward in the ministry Jehovah had sent him to earth to accomplish, and that against great odds. Acting as a right kind of minister, Jesus bore witness to the truth, kept integrity in spite of persecution and finally laid down his life as a ransom and in vindication of his Father's name. During the three and a half years of his ministry he trained others, even as we read that when going "from city to city and from village to village, preaching and declaring the good news of the kingdom of God . . . the twelve were with him."—Luke 8:1, *NW.*

While at any time since Abel's day it has been a grand privilege to act as one of God's ministers, witnessing to his supremacy, it is particularly so now, because the Kingdom has been established and the new world is at the doors. The ministry of Jehovah today requires our taking the good news of the Kingdom to the homes of the people, searching out the sheep and then feeding them, as well as the public proclamation of it from the speaker's platform and on the streets. To all Christian ministers today the words of Paul to Timothy are fitting admonition: "Be a right kind of minister of Christ Jesus."—1 Tim. 4:6, *NW.*

As at all previous times, acting as a right kind of minister requires faith and obedience. It also requires study and preparation, even as Jesus and the apostle Paul, in particular, prepared for their ministries. We must make use of the helps God has provided, studying them both privately and in association with others, by which coming together at congregation meetings and the various assemblies we receive increased understanding and mutual encouragement.

Acting as a right kind of minister further means trying to remember what we have learned and putting it into practice. Yes, you must "become doers of the word, and not hearers only, deceiving yourselves with false reasoning." And as we make progress we have the obligation to extend a helping hand to others, training them to become ministers, and that requires both aptness to teach and a real unselfish desire to be of help.—Jas. 1:22, *NW.*

Even those aged and infirm can act as right kind of ministers by preaching to those who come to their homes and by means of letter writing. And they, together with all others, can show their interest in the ministry by praying Jehovah's blessing upon it.

So let all servants of Jehovah act as the right kind of ministers, ever bearing in mind the fourfold fruitage of their work, the vindication of Jehovah's name, the bringing of life to men of good will, the warning of the wicked, and for themselves the blessings of everlasting life in Jehovah's new world.

* For details see *The Watchtower,* July 1, 1954.

Supporting Jehovah's Organization

" 'Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this way,' says the LORD of hosts, 'and see if I will not open for you the windows of the heavens, and pour out for you a blessing until there is no more need.' "—Mal. 3: 10, AT.

THE spirit of giving originates with Jehovah. Out of himself he has given all created things and out of his boundless love he continually renews the surface of the earth. Often imperfect men take what Jehovah has abundantly provided as though it were their own. This selfish course is prompted by Satan, who has never given anything. Truly generous giving is prompted by love and, on the part of mankind, by a sincere appreciation with no thought of reward. It is done either spontaneously out of an overflowing heart and with no afterthought of regret or out of loving consideration for the one to whom the gift is made.

[2] Christians recognize the responsibility of giving, but to them it is not a duty to be painfully and studiously performed. It is to them a blessed privilege that they earnestly seek to cultivate in order that they may become more Godlike and more positive in their manifestations of love toward Jehovah and their brothers in Jehovah's great family organization of the New World society. Being voluntary members of the family, they recognize that support of the organization must be voluntary but given out of a full and appreciative heart for all God's goodness.

[3] Jehovah's organization is supported in a number of ways. According to his own testimony he himself is its main support. This is gratefully acknowledged by all who put their trust in him, "for Jehovah . . . is my strength and song; and he is become my salvation." They confidently rely upon his promise: "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."—Isa. 12:2; 41:10, 13, *AS*.

[4] Furthermore, the very purpose for the existence of the organization depends on the Most High. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary." "He will never suffer the righteous to be moved." This is accomplished by the spiritual provision that he provides for his entire organization. "The eyes of all wait for thee; and thou givest them their food in due season." (Isa. 50:4; Ps. 55:22; 145:15, *AS*) Not as with manna from heaven that sustained fleshly Israel with little effort on their part, Jehovah supports and develops his organization today through his active force upon the anointed society, his "faithful and discreet slave," and upon its governing body. "Who really is the faithful

1, 2. What prompts generous giving, and how is it viewed by the Christian?

3. From where does the main support of Jehovah's organization come?

4. What is shown to be the purpose for the existence of the organization? and by what means does Jehovah provide support?

and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Truly I say to you, He will appoint him over all his belongings." Previous to that, when Christ ascended on high, "he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work."—Matt. 24:45, 47; Eph. 4:8, 11, 12, *NW*.

SUPPORT THROUGH SPIRITUAL GIVING

[5] Through the support that he has given, Jehovah has used dedicated and consecrated men as "domestics" to aid in bringing the organization to the maturity of a "full-grown man, to the measure of growth that belongs to the fullness of the Christ." (Eph. 4:13, *NW*) These, and all uniting with them, now add their own personal support to the organization by their individual dedication vows and by their faithfulness in field service, maintaining the purpose of the organization. They fully support the principle stated by Jesus: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, *NW*) Their primary support of the organization, then, is with their words in preaching. It is a spiritual giving of charitable works.

[6] For this reason their primary attention is given to spiritual matters, as it was with Mary who "sat down at the feet of the Master and kept listening to his word." Unlike Martha, Mary's sister, they refuse to be distracted from the main purpose of their work by the many material problems with which they must deal or with the cares of keeping their "house" in order, but they remember Jesus' words: "Mary chose the good portion, and it will not be taken away from her." (Luke 10:39-42, *NW*) The advantages of spiritual giving were also demonstrated by Peter, who told the man lame from birth: "Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Nazarene, walk!" The man walked and leaped and praised God, joining in the ministry and freely giving his support to the apostles who had brought him into this new relationship to Jehovah and his organization.—Acts 3:6, *NW*.

[7] Another important means of support given the organization by Jehovah's faithful people is their regular attendance at the meetings of the congregation. Knowing that no organization can be any more than the individuals that compose it, they constantly seek personal advancement in accurate knowledge and maturity of understanding. This they do by making the very most of the meetings provided by the "faithful and discreet slave" as a part of their training for the ministerial work. To make the program a success and provide for the advancement of the local arrangement their own individual contribution is necessary. "Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up." (Eccl. 4:9, 10, *AS*) The early Christians were admonished to "keep on exhorting one another" and "keep comforting one another and building one another up, just as you are in fact doing." (Heb. 3:13; 1 Thess. 5:11, *NW*) Paul showed how best to accomplish this in his letter to the Hebrews: "And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing

5. What is the second means of support the organization has?
6. What advantages are demonstrated as to spiritual giving?
7. What third means of support is given the organization, and why is it important?

near." (Heb. 10:24, 25, *NW*) This united study and fellowship were an essential part of the beginning of the Christian congregation. "And they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers. And day after day they were in constant attendance at the temple with one accord."—Acts 2:42, 46, *NW*.

EARLY EXAMPLES SHOW A WAY

[8] The fourth means of support that the organization has is demonstrated in the continuation of the above account: "And they took their meals in private homes and partook of nourishment with great rejoicing and sincerity of heart." The unique circumstances with which the congregation was confronted called for concerted and unselfish action by all in the faith. Many of these thousands of new converts were in Jerusalem only temporarily, having come down as Jews for the feast of Pentecost. Now, having recognized the new and different work called for by the Messiah, they desired to remain for a time and receive proper training and instruction in the Christian ministry. But to do so would require funds which they did not have. The response made by the brothers to this need is an inspiration to all true Christians today. "All those who became believers were together in having all things in common, and they went to selling their possessions and properties and to distributing the proceeds to all just as anyone would have the need." (Acts 2:44, 45, *NW*) The voluntary contributions of material things thus made during this temporary emergency supported the whole family of the organization at that time, even to providing the daily necessities of life. Although that particular emergency on the congregation is long past, such charitable gifts are still an important part of the giving of the Christian and necessary to the support of the organization; yet they do not relieve the giver of the responsibility of supporting the organization with his spiritual gifts as well.

[9] In Ecclesiastes 7:12 (*AS*) it is written: "For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it." Unquestionably, the more desirable of the two possessions is the wisdom and understanding of Jehovah. Accurate knowledge and wisdom are in themselves a real treasure to God's organization, and these are being distributed freely by his ministers of the good news. In these perilous days of the end of Satan's selfish system of things the "faithful and discreet slave" have used the abundance of wisdom given by Jehovah as a defense. This is not only for their own safety but also for the benefit of all who eagerly separate themselves from the wisdom of the world, which is foolishness with God, and who seek after God's wisdom as for hidden treasures. (1 Cor. 3:19; Prov. 2:4) In this way they too avail themselves of the defense of wisdom and find the only sure way of escape and salvation.

[10] However, it should not be overlooked that the preacher (who had both kinds of treasure) admits that "money is a defence." Does this text apply to Christians today, whose strength is in Jehovah? Yes. Even as the early Christians used their material possessions to support the organization, so Jehovah's witnesses today make their money serve the interests of the theocracy. Just as legal corporations are used as servants by the Society to advance

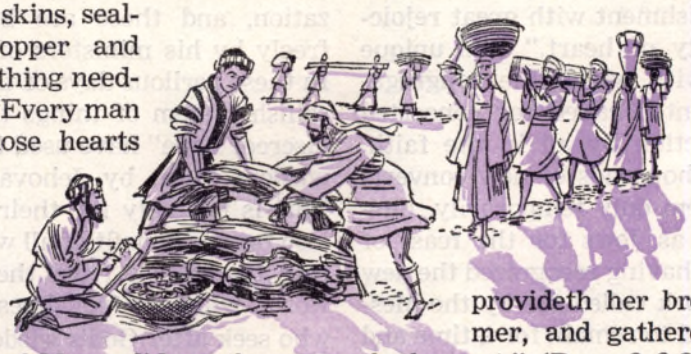
8. What unique circumstances of the early congregation show another valuable means of support?

9. How has wisdom been used as a defense by God's organization, and for whose benefit?

10, 11. How did the Israelites make money a defense, and how does it serve the Society today?

the preaching work and make possible the use of many instruments otherwise not available, so money helps to build a strong organization and adds to Jehovah's praise.

[11] The Israelites of old used wisely the gold and silver that was taken as a gift of redemption from the Egyptians. When Jehovah called for a contribution in order that the tabernacle or "tent of meeting" might be constructed, the response was overwhelming. "And they kept coming, the men along with the women, every willing-hearted one. They brought brooches and earrings and rings and female ornaments, all sorts of articles of gold." In addition there was blue thread and wool, linen, goat's hair, ram skins, seal-skins, silver, copper and acacia wood. Nothing needed was lacking. "Every man and woman whose hearts incited them to bring something for all the work that Jehovah had commanded to make by means of Moses did so; the sons of Israel brought a voluntary offering to Jehovah." (Ex. 35:20-29, *NW*) Jehovah's faithful servants today, as did the Israelites and the early Christians, use their possessions to advance pure worship. The wise use of money enables the Society to send missionaries into new fields, to open up new branches, to carry legal battles victoriously through costly court proceedings, to operate large conventions, and otherwise to spread the good news in every corner of the world according to Jehovah's commission for his organization.



[12] Furthermore, Jehovah's witnesses have always been and are now a forward-looking people. Just as great prosperity had been foretold for faithful fleshly Israel, so spiritual Israel can expect real blessings. "Jehovah will decree for you the blessing on your stores of supply and every undertaking of yours, and he will certainly bless you in the land that Jehovah your God is giving you. And all the peoples of the earth will have to see that Jehovah's name has been called upon you and they will indeed be afraid of you." (Deut. 28:8, 10, *NW*) Now that Jehovah has brought forth his people and conferred nationhood upon them they can rely with confidence on Jehovah's promise of prosperity in their organizational land. Wise provision for the future and continual forward vision will make them like the ant, "which having no chief, overseer, or ruler [that is, on earth], provideth her bread in the summer, and gathereth her food in the harvest." (Prov. 6:6-8, *AS*) Anticipating the needs of the harvest Jehovah's witnesses plan their work accordingly.—Gen. 41:41-49; 2 Chron. 8:4; 17:12.

12. What blessings promised to Israel can be expected by Jehovah's people today? and how do they view the future?

ISRAEL'S TITHE A SHADOW

[13] When the nation of Israel was organized, giving became a part of the Law and a "type" for Christian giving. Since Jehovah's worship was to have prominence in the nation it was necessary that some provision be made to finance that worship. Not all could share in the priesthood, but Jehovah wisely made provision for all to share in the support of the priestly service. This was done through the law of "tithe," which means "tenth." "And Jehovah went on to say to Aaron: 'In their land you will

13. What provision was made through the law of tithe?

not have an inheritance and no share will become yours in their midst. I am your share and your inheritance in the midst of the sons of Israel. And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting.'" In order to complete this tithing arrangement the Levites, receiving their contributions from the Israelites, were in turn to give a tenth to the priests as a "tenth part of the tenth part." The priests were the only ones permitted to offer sacrifices and must be, not only Levites, but also of the house of Aaron. The other Levites had various other temple duties. (Num. 18:20-29, *NW*) Actually, then, a tenth of the yearly income of every individual was to be given to Jehovah through his priestly organization.

[14] In addition, further voluntary offerings were permitted and encouraged. "And it must occur that the place that Jehovah your God will choose to have his name reside there is where you will bring all about which I am commanding you, your burnt offerings and your sacrifices, your tenth parts [your tithes, *margin*] and the contribution of your hand." (Deut. 12:11, *NW*) Today Jehovah has selected and built up his spiritual nation and established his worship in that organization as a central place for all people of the earth to assemble and offer him their praise.

[15] A second tithe of their yearly increase was also to be set aside by the Israelites. This was to pay their way to their regular festival assemblies of worship. "Then you must give the money for whatever your soul may crave in the way of cattle and sheep and goats and wine and intoxicating liquor and anything that your soul may ask of you, and you must eat there before Jehovah your God and rejoice, you and your household." Every third year (in a period of seven) the tithe was to be used for the poor, but this did not cancel the Levites' tithe. (Deut. 14:22-29, *NW*) Later, taxes were imposed to support the king. (1 Sam. 8:15) This was not a part of the Law and in actual practice the king's portion became so great during Israel's deflections that little or nothing was left for the priests. Of necessity, then, when there was a restoration of true worship there was a restoration of the tithe. —2 Chron. 31:2-10; Ezra 8:28; Neh. 10:37, 38.

14. Where were the tenth parts to be taken, and what is pictured thereby?
15. What second tithe was arranged for, and for what was it to be used?

REALITY OF CHRISTIAN CONTRIBUTION

[16] Today many religious organizations of Christendom require their members to pay tithes, or a tenth of their income. Is tithing required of Christians, according to the Scriptures? The answer is, No. True Christians will adhere to the Bible and follow its commandments. And what does the divine Record reveal? In the first place the tithe in Israel was a means to an end, not the end itself. It was not the material giving but the matters of worship resulting thereby that were to be emphasized. Jesus pointed this out to the false religious leaders of his day: "But woe to you Pharisees, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit." Matthew's account of this scathing denunciation by Jesus shows that the tithe was not even considered as one of the weightier matters of the Law. —Luke 11:42; Matt. 23:23, *NW*.

[17] Furthermore, since the tithe was designed to support the Levitical priesthood,

16. Is Christian tithing Scriptural? and what do Jesus' words to the Pharisees reveal?
17. How can it be shown that the tithe was removed with the rest of Moses' Law?

the removal of that priesthood would remove the obligation to tithe, and Paul clearly stated that the priesthood of Aaron must give way to the superior priesthood of Christ Jesus, which is after a new order, that of Melchizedek. Then he says: "For since the priesthood is being changed, there comes to be of necessity a change also of the law." (Heb. 7:12, *NW*) That means that, with the Law of Moses and of the Aaronic priesthood removed, the law of tithe goes out with it. Therefore, since Christians are not under the Law but under the undeserved kindness of God, no organization can Scripturally require its members to tithe.

[18] Some who insist on Christian tithing argue that the arrangement was in practice before the Law was given and that therefore it was not ended with the Law. Is there any basis for such a conclusion? The first mention of the tithe is in the fourteenth chapter of Genesis. "And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth, and blessed be the Most High God, who has delivered your oppressors into your hand!' At that Abram gave him a tenth [tithe, *margin*] of everything." (Gen. 14:18-20, *NW*) Some claim that this act on the part of Abraham is evidence that he practiced tithing. There is no record that Abraham was commanded to give anything, especially a specific amount, on this or any other occasion and no record that his act was ever repeated even to Melchizedek, who pictured Jesus Christ. It is quite clear from the account that this was a single voluntary gift in acknowledgment of Jehovah's victory in delivering righteous Lot.

18. Is Abraham's giving a tenth part to Melchizedek authority for Christian tithing? Explain.

[19] That this was not a binding arrangement even on Abraham's immediate descendants is shown by a vow made by his grandson Jacob. "And Jacob went on to vow a vow, saying: 'If God will continue with me and will certainly keep me on this trip on which I am going and will certainly give me bread to eat and clothing to wear . . . as for everything that you will give me I shall without fail give the tenth of it to you.' " (Gen. 28:20-22, *NW*) It is unreasonable to believe that Jacob would have made obedience to an arrangement of God conditional upon God's granting him personal prosperity. Therefore it is evident that his vow was a voluntary offering on his part and not the keeping or agreement to keep a previously stated tithing commandment. Neither could such a personal vow be construed as binding upon his sons. From a consideration of the record, then, it is clear that at all times Jehovah's servants have given freely and voluntarily, but it was only during the period of the Law of fleshly Israel with its types and shadows that Jehovah commanded giving of the tenth part as a tithe.

[20] What is pictured by the Israelites' giving a tenth part of their yearly increase? Ten denoting earthly completeness, it represents the Christian's giving everything that he has in the Kingdom service. It means primarily giving oneself unreservedly and without qualification in dedicated preaching service and support of Jehovah's organization. "Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.' " "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." But certainly it includes the freewill offering of one's material posses-

19. What does Jacob's vow to give a tenth of his income reveal as to a commandment on tithing?
20. What is the antitypical reality of the law of tithe? and how is this Scripturally shown?

sions as well, for Paul adds: "Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Heb. 10:7; 13:15, 16, *NW*) The words of the two great commandments of Jesus further emphasize the certainty: " 'And you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this: 'You must love your neighbor as yourself.' " (Mark 12:30, 31, *NW*) Jesus further admonished his disciples: "Sell the things belonging to you and give them as gifts of mercy." (Luke 12:33, *NW*) During the temporary emergency following the great Pentecost conversion, the early Christians had occasion to keep this commandment literally. "Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own, but they had all things in common." (Acts 4:32, *NW*) Their prayers might well have echoed that of their father David when he viewed the great wealth contributed for the building of Jehovah's temple: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." (1 Chron. 29:14, *AS*) Jehovah knows all our needs and prospers us as he sees fit. How could it be said that unreserved dedication does not involve also giving him materially of his own to his praise and in support of his organization? *Full* and complete giving is the real antitype of the law of tithe.

FAITHFULLY FINANCING GOD'S FAMILY

[21] Jesus never found it necessary to solicit funds for his ministry. He was Jehovah's minister and Jehovah prospered him. For this same reason the Watch Tower Society and Jehovah's witnesses have never passed a collection plate nor have dues ever been charged to persons who are associated with the New World society. This has never been necessary, is not now and, God helping, never will be necessary as long as Jehovah's people have the spirit God has put in them to be cheerful givers. This giving on the part of his people must certainly bring joy to the heart of Jehovah as it does to all the family of his great organization. Their interest in the advancement of his praise is not mere lip service, nor is it a matter solely of faith with them. James demonstrated faith by the illustration: "If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them, 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it?" (Jas. 2:15, 16, *NW*) The advancement of the work to the present time is evidence that when Jehovah's faithful servants see the need in God's great family, either at the local Kingdom Hall or the Watch Tower Society's branch, they do not simply pray for prosperity and say, 'Jehovah will provide!' and then go their several ways. Their response is the same as was that of the early congregation.

[22] The material needs of an international organization are not supplied by faith alone, any more than is the world-wide preaching. The material giving necessary for Christians has been demonstrated in modern times as well as in the beginning of the Christian congregation. Today, as then, people of all nations are coming into the truth and associating themselves with God's organization. Very few of them are rich in the material things of this life nor do they seek such, but they know that it

21. How does James' illustration of faith demonstrate the spirit of giving among Jehovah's people?

22. What response did the Macedonian congregations make to the need of the Jerusalem brothers, and why did it bring such joy to Paul?

was through his organization that the Lord brought them the truth and so they gladly support it. Due to great persecution of the early congregation in Jerusalem, the governing body and others of the faithful Christians there came to be in want. When the scattered congregations heard of their condition they willingly offered assistance even though they had no overabundance themselves. Paul was so overjoyed at the response of the Macedonian congregations that he wrote to the Corinthians: "Now I let you know, brothers, about the undeserved kindness of God which has been bestowed upon the congregations of Macedonia, that during a great test under affliction their abundance of joy and their deep poverty made the riches of their generosity abound. For according to their actual ability, yes, I testify, beyond their actual ability this was, while they of their own accord kept begging us with strong entreaty for the privilege of kindly giving and for a share in the ministry destined for the holy ones."—2 Cor. 8:1-4, *NW*.

[23] The Corinthians themselves had generously responded also, and Paul, in sending Titus to them to take up their contribution, wrote about it: "Nevertheless, just as you are abounding in everything, in faith and word and knowledge and all earnestness and in this love of ours to you, may you also abound in this kind giving." (2 Cor. 8:7, *NW*) Thus Paul associates giving of funds with faith and knowledge and love, and recommends it as a condition of spiritual health. He reminded them of the principle that to sow sparingly is to reap sparingly and then encouraged them: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." Although giving was entirely voluntary no one need feel he could not share, for Paul said: "God, moreover, is able to make all his undeserved kindness abound toward you, that, while you always have full self-sufficiency in everything, you may have plenty for every good work."—2 Cor. 9:6-9, *NW*.

[24] Their ministry in charitable gifts not only was a support of the organization in its material needs but was a great joy and a source of praise to Jehovah's name. "In everything you are being enriched for every kind of generosity, which produces through us an expression of thanks to God; because the ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God. Through the proof that this ministry gives, they glorify God because you are submissive to the good news about the Christ, as you publicly declare you are, and because you are generous in your contribution to them and to all." (2 Cor. 9:11-13, *NW*) In the same way the voluntary giving of Jehovah's witnesses today to support the vast world-wide organization of true worshipers is also a cause of joy and praise to Jehovah. Not under compulsion but freely —many of their own need—all share in the material advancement of the work as well as by their own word of testimony.

[25] Thousands, perhaps millions, are yet to come and join in swelling the chorus of praise to Jehovah. With forward-looking expectancy already provision is being made for them through the Society's branch organizations and the local Kingdom Halls. If these people are to gather with us and be trained for the ministerial work, we must provide places for them to meet and the rent for these places must be paid. For this purpose contribution boxes are placed in the Kingdom Halls and the voluntary

23. With what other attributes did Paul associate the giving of funds? and with what principle did he encourage the brothers?

24. What blessings are evidenced through the material support of Jehovah's organization?

25. What material provision is being made for new ones to assemble?

donations received from the brothers are used to defray the expenses of the congregation. From the surplus, as the congregation may decide, contributions to the "Your Contribution Prospects" fund of the branch are made for the congregation to the Society. This the brothers are glad to do.

PROSPERITY THAT COUNTS

[26] The false religious organizations collect immense sums of money by every means. This money is used to build large and costly buildings, usually far beyond the ability of the people who assemble in them to pay. Besides, an expensive clergy and often a paid choir are maintained. Those of the flock, contributing to these systems, gaze upon their magnificent edifices and count themselves prosperous. They consider as unfortunate those who must meet in less "impressive" and "awe-inspiring" buildings. But what can all this contribute to the glory of God? Can any of the most beautiful and costly churches of today begin to compare with the splendor of Solomon's temple? Yet the builder of that house of worship in his prayer of dedication said: "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!" (1 Ki. 8:27, *AS*) How Christendom has misappropriated and misused the great wealth collected in God's name! "Should man rob God? Yet you are robbing me! But you say, 'How have we robbed *thee*?' In the tithe and the contribution! With a curse are you accursed; for you are robbing me; this whole nation!" (Mal. 3:8, 9, *AT*) All the money extorted from her adherents by Christendom does not bring words of praise to Jehovah nor comfort of his purposes to the people. Instead, Christendom's wealth is used in idolatry. "As for you, O house of Israel, thus says the Lord GOD: Go serve every one of you his idols, now and hereafter, if you will not listen to me; but my holy name you shall no more profane with your gifts and your idols."—Ezek. 20:39, *RS*.

[27] On the other hand, Jehovah's witnesses display an ever-expanding organization of ministers thoroughly trained in the service and praise of their God. This is their prosperity and they rejoice in the part each one has had in the generous support of the program that makes it possible. They do not amass great sums to enrich themselves, nor do they allow the need of money, or the necessary expenditure of it, to deflect them from the real purpose of their organization. Neither do they contribute as 'pay' for the blessings they receive at the Kingdom Halls. Truth, more precious than gold and silver, cannot be bought. And truth brings love of God and love is manifested in generous giving.

[28] In the congregations of Jehovah's witnesses it is not just a few who carry the expenses of the organization. As a further example of their unity, the financing of the work is accomplished by the combined giving of all. For example, if there are fifty persons assembling in a Kingdom Hall and the rent is thirty dollars a month, that means an average of sixty cents for each person. Some will be able to give more and some less, but those who are not able to give that amount need not feel ashamed or that they cannot have some share. Jesus made this quite clear when he showed how much Jehovah appreciated the 'widow's mite.' "Then he saw a certain needy widow drop two small coins of very little value there, and he said: 'I tell you truthfully, This widow, although poor,

26. How has Christendom misappropriated and misused the wealth she has collected in God's name?

27. Wherein is the prosperity of Jehovah's witnesses found?

28. How is the unity of all in the congregation expressed in giving?

dropped in more than them all. For all these dropped in gifts out of their surplus, but this woman out of her want dropped in all the means of living she had.'" (Luke 21:2-4, *NW*) Those who have an abundance give as they can; it does not hurt them and it is pleasing to the Lord. But the one who gives of his little amount shows his sincerity to an even greater extent.

[29] Giving small amounts is not appreciated or encouraged by the false religions of Christendom, but that is not true in Jehovah's organization. Remember, Paul demonstrated that material giving is an important part of the Christian's outlook and is received with thanks to God. While charitable works of preaching are the minister's first concern, still some effort at support of the organization by charitable gifts, however small, is essential to the spiritual health and maturity of the Christian. How is this so? Consider the spiritual gifts for a moment. Take, for example, the gift of the minister who is able to spend only one hour a month in preaching the good news from house to house. Certainly this contribution to the advancement of the Kingdom, though small, is not rejected, is it? And if the brother is unable to do more than that in a month, no one views his effort as 'pulling down the average,' does he? All are glad that he has had a share in the Kingdom witness and recognize that some good has been done. No one thinks of comparing his one hour with the thousands that were used in preaching that month. Why, then, should the one who is able to contribute only fifteen or twenty cents as a charitable gift compare his offering with the total expenses of the congregation or with the vast amount spent each month by the branch? Those who are able to spend only a few hours in the service do not stay home because 'the pioneers are able to give much more time.' Neither should material support of the organization, and the blessings that go with such giving, be limited to those with more funds. If there had been no response to the call for spiritual giving in the restoration of true worship beginning in the Elijah period, and if no one had preached, there would have been no expansion of Jehovah's praise, and how could any of us have been brought the truth? Similarly, if none had contributed so generously as in times past—and as at the present—the work would have been curtailed and it might be that it would be impossible for us to be reading *The Watchtower* today! All thanks to Jehovah for the maturity of his organization and for his spirit of giving upon his people!

29. How can it be shown that the blessings that go with material support of the organization should not be limited to those with more funds?

SHARING IN PRODUCING

[30] Not only do those in the congregations respond to the need of the local organization, but they are mindful also of the extensive work being done by each of the Society's more than seventy branch organizations throughout the world. Just as contributions were dispatched to the governing body in the early congregation, so the brothers all over the world support the headquarters for Jehovah's organization in their country. Truly it is said that Jehovah is the main support of his organization. He is able to provide all things needed, both for the organization and for those who compose it. He is himself the great Giver and Fruit Bearer. "(Just as it is written: 'He has made a distribution, he has given to those of little means, his righteousness continues forever.' Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will in-

30, 31. How does the example of the farmer illustrate the need for every activity in the organization?

crease the products of your righteousness.)" (2 Cor. 9:9, 10, *NW*) Yet all things produced share in the production operation themselves. Jehovah provides a bountiful supply of material food; still, the farmer must work to produce the harvest. And if he follows the divinely established rules he will receive enough not only to sustain himself until time for the next planting, but he will have seed to plant. (Isa. 28:23-26) The same cycle is found in the theocratic expansion of Jehovah's organization.

[31] All who feast on Jehovah's spiritual provision and come to maturity share in the preaching work. The spiritual food is abundant, yet some must devote their time to producing it. (Acts 6:1-4) This the Lord has made possible through his generous gift in men to the organization. Writing and printing the literature that contains the beautiful message of the good news are indeed privileges. But distribution of the literature is also necessary for the harvest and carries with it its own special blessings. Before the fruits of his labors can be reaped the farmer must first plow and harrow the ground, sow, water and cultivate. Thus, every activity in the organization is necessary and all work together to complete the arrangement.

[32] Besides, those who are not able to have part in the producing of the literature can assist financially in this feature of the work. "For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. True, they have been pleased to do so, and yet they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister publicly to these with things for the physical body." This shows the interdependency of the organization, each part supplying its own share to provide for the lack of the others. "For I do not mean for it to be easy for others, but hard on you; but that by means of an equalizing your surplus just now might offset their deficiency, in order that their surplus might also come to offset your deficiency, that an equalizing might take place. Just as it is written: 'The person with much did not have too much, and the person with little did not have too little.' "—Rom. 15:26, 27; 2 Cor. 8:13-15, *NW*.

[33] In addition to the printing of literature that many branches do, there are many other expenses necessary to maintain the expansion program, and these can be and are being shared by the brothers also. Paul was engaging in the circuit work when he wrote: "Nevertheless, you acted well in becoming sharers with me in my tribulation. In fact, you Philippians, also know that at the start of declaring the good news, when I departed from Macedonia, not a congregation took a share with me in the matter of giving and receiving, except you alone, because, even in Thessalonica, you sent something to me both once and a second time for my need." (Phil. 4:14-16, *NW*) The Philippian brothers were acting wisely on their opportunities and certainly received a blessing from the Lord and favorable mention in his inspired Word. Many of the congregations today likewise recognize this opportunity and share in this necessary expense.

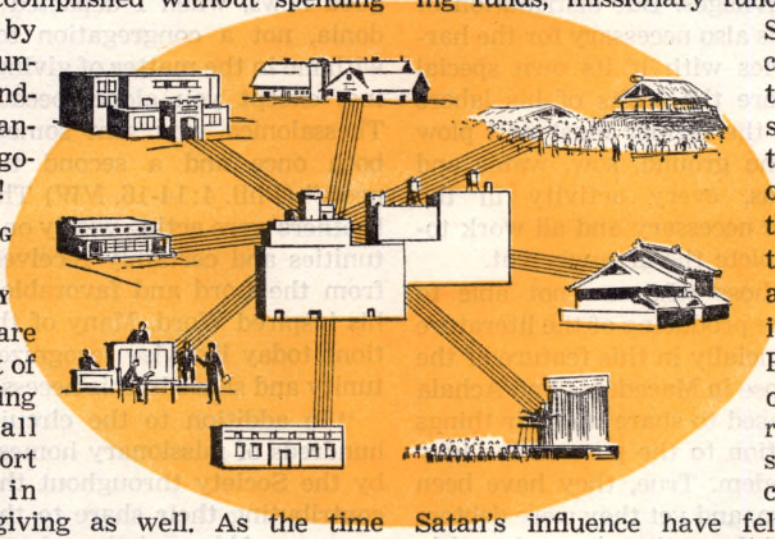
[34] In addition to the circuit work, the hundreds of missionary homes maintained by the Society throughout the world are contributing their share to the expansion program. Ably assisting also are the special pioneers. Besides the cost of these two features of the service, which all the branches have, there is the maintaining of

32. How is the interdependency of the organization shown in the producing of the literature?

33. For acting wisely on what opportunity were the Philippian brothers blessed?

34. What other expenses do the branches incur, yet why are they not regretted?

each Bethel home itself and those who contribute their labor of love to the brothers throughout the territory it serves. Then there is the expense of the regular assemblies that are held, not to mention the many costly court cases that have been necessary to 'defend and legally establish the good news.' These are all expenses of the organization that we do not regret, because the wealth of blessings these expenditures have brought cannot be measured in dollars and cents. They demonstrate to the whole world that while Jehovah's witnesses are not the wealthiest of people they are not afraid to spend what they have in the right cause and they know how to get the most out of what they spend. Above all, it demonstrates that Jehovah's spirit is upon his organization and there is nothing needed that can not and will not be done. The phenomenal growth of his organization today has not been accomplished without spending money, but by Jehovah's undeserved kindness the expansion is still going forward!



SUPPORTING FUTURE PROSPERITY

[35] As all share in some part of the preaching program all make an effort to share in charitable giving as well. As the time spent by each servant is voluntary, so is his giving of material funds a matter for his own decision. But as an effort is made toward regularity in the field, so the regular setting aside of money to be used in support of the organization is also advised by the apostle. "Now concerning the collection which is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves. Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then."—1 Cor. 16:1, 2, *NW*.

[36] Having come out of the present wicked system of things, all of Jehovah's people know what it means to spend money on those things that do not bring praise to Jehovah. Those who have been affiliated with false religion have regularly seen the collection plates; they have been dunned weekly with 'offering envelopes'; in some countries many have even been subjected to salary deductions for religious "donations"; they have "contributed" for christenings, weddings, funerals, special building funds, missionary funds and so on. Some, before coming into the truth, have spent much on the gratifying of the flesh through addiction to tobacco and other similar habits. Probably none of those separating *themselves* from the corruption of Satan's influence have felt greater relief on coming into the truth than those Jews at the beginning of Christianity. Loaded down as they had been by the heavy burdens apostate Judaism had im-

35. How is regularity in charitable giving encouraged by Paul?

36. What former experiences of many coming into the truth are compared with the position of the early Jewish Christians? and what view of the matter can be taken?

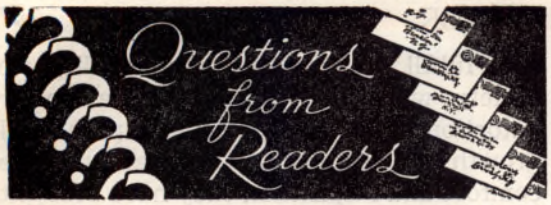
posed upon them and seeing their tithes, though divinely commanded, used actually to rob God of his praise, still these were among those of whom, after their conversion, it is recorded in Acts: "Not even one would say that any of the things he possessed was his own." Now that they could see their freewill contributions being used to Jehovah's praise they would not withhold any part of what they had! Time, formerly given to false religious practices or to selfish pleasures, is gladly redeemed by the new theocratic minister and devoted to Jehovah's service. Money also, often given in excess to satisfy self or to satisfy the greed of Satan's "sanctified" extortioners, is freely dedicated to support of Jehovah's organization. It is Jehovah's spirit that has come upon them that makes them cheerful givers!

[37] With Jehovah's spirit upon his organization its promised time of prosperity is being realized. Through many seemingly insurmountable periods he has supported and richly blessed it. Its expansion knows *no* bounds! Through peak after peak in numbers, the record of Jehovah's ministers is spiraling upward. Still in an insignificant minority and in its infancy of years, the New World society performs a work and enjoys a prosperity that amazes and puts in fear the nations of Satan's system of things. The selfish rulers of this world are astounded at what they see going on, unable to believe their own eyes. Which of them can operate a government by a system of voluntary taxation? Yet the New World society is being established forever world-wide on just that basis. Which of the "churches" of Satan's system can fulfill its chosen responsibility to society without constant solicitation or extortion? Yet the present unparalleled growth of Jehovah's witnesses and the comfort and inspiration they have brought to millions of people all over the world have been the result of a relatively small number's making a freewill contribution of their time and of their money in support of their divinely commissioned work. Jehovah has put his rich blessing upon his organization and granted such an increase that now 580,000 ministers are singing his praises to the ends of the earth. All these, trained by the "faithful and discreet slave," are eagerly lending their support to the training of still more who recognize that Jehovah is upholding the organization upon which he has put his name.

[38] Thousands of these new ones are flocking to the family of God and offering themselves for the ministerial work. In the years to come with all the brothers seeing their great privilege of contributing toward the work, even in a small way directly to the Society and directly to their Kingdom Halls, with the funds coming in, what far greater expansion work can be carried on than has already been done with the funds that have been so generously contributed up until now! What marvelous new prospects lie before us? " 'Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this way,' says the LORD of hosts, 'and see if I will not open for you the windows of the heavens, and pour out for you a blessing until there is no more need.' " "Thanks be to God for his indescribable free gift."—Mal. 3:10, *AT;* 2 Cor. 9:15, *NW.*

37. Who recognize that Jehovah has called his name upon his organization? and why are the nations afraid?

38. How can the continued prosperity of Jehovah's organization be supported now and in the future?



● What is the meaning of Matthew 24:28 (*NW*): "Wherever the carcass is, there the eagles will flock together"?—E. F., Canada.

Under "Eagle" *The Westminster Dictionary of the Bible* says: "As a carnivorous bird, feeding on reptiles and occasionally on carrion, it was unclean (Lev. 11:13). The Hebrews, like the Arabs, applied the name which they used for eagle to birds that eat carrion, probably, like the Greek and Roman naturalists Aristotle and Pliny, including certain larger varieties of the vulture among the eagles (Matt. 24:28; cf. Prov. 30:17). In alluding to the baldness of the eagle (Micah 1:16), the prophet, if he does not refer to molting, which is an inconspicuous process in the eagle, has some vulture in mind, whose head is bald and neck but scantily feathered." Doubtless because of this ancient usage of the term some modern translations, such as *Rotherham* and *Moffat* and *Goodspeed*, and the marginal reading of the *Revised Standard Version*, use the word "vultures" instead of "eagles" at both Matthew 24:28 and Luke 17:37.

To grasp the meaning of these words of Jesus we must know the setting of their utterance. In Matthew chapter 24 Jesus was discussing the composite sign that would indicate his second presence, and in Luke chapter 17 he was showing that this event would come suddenly and unexpectedly upon those not faithfully serving Jehovah, just as the flood of Noah's day and the rain of fire and sulphur of Lot's time caught unawares the opposers and scoffers and indifferent ones then living and they were abandoned to destruction. Jesus next stated: "I tell you, In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned." His disciples asked, "Where, Master?" In answer to this question of where those "taken along" would be taken, Jesus responded: "Where the body is, there also the eagles will be gathered together."—Luke 17:34-37, *NW*.

Some say this means that the Roman legions, who had the figures of eagles emblazoned on their standards, would come to Jerusalem and consume it as a dead carcass, and which subsequently took place A.D. 70. But this hardly fits. It was not the time of Jesus' second presence, nor were the Roman legions "taken along" with Jesus for salvation and to reign with him. Others have contended that this means saved ones feeding on the body or carcass of Jesus as their Ransomer. But the sacrificial, ransoming merit of Jesus' sacrifice has been made available down through the centuries of the so-called "Christian" era to those qualifying as body members, whereas the text under consideration has application at the time of his second presence, as shown by the setting. Other suggested explanations similarly fail to fit, for various reasons.

In Jesus' illustration the eagles represented the faithful remnant of the anointed class that were cleansed and approved and "taken along" with him, that were "caught away in clouds to meet the Lord in the air," at the time of his coming to the temple for judgment. Disapproved ones were left or abandoned to Satan's organization, which is doomed by Jehovah's judgment. Prophecies yet to be fulfilled show this world's destruction at Armageddon, and through the eyes of these prophecies Jehovah's servants farsightedly peer into the future and see it reduced to a carcass and expectantly anticipate that time, just as carrion-eating birds of prey can sense when an animal is near death and await the feast, and with their divinely provided telescopic vision these birds can spot from afar a carcass and swiftly fly to the feast. Jehovah's witnesses now see the Scriptural judgments proving the world of Satan is near destruction, and they gather together with Christ Jesus to feast on these judgment truths and also to make them available to other spiritually hungry ones.—1 Thess. 4:17, *NW;* Ps. 149:9; Matt. 5:3, 6.

Complete fulfillment occurs when Jehovah through Christ Jesus reduces Satan's visible system of things to a dead carcass at Armageddon, and when Satan and his demons are bound in a state of deathlike inactivity. The dead body of Satan's beastly organization will be a feast to Jehovah's faithful servants because it evidences Jehovah's victory over it. It means the complete establishment of Jehovah's new world with all opposition gone. It means the vindication of Jehovah's name and Word. So the reducing of Satan's organization to a carcass will provide a feast of victory, joy,

exultation and increased understanding. The accomplishment of Jehovah's will is food to all on his side.—John 4:32, 34, *NW*.

This is the same victory feast symbolically referred to at Revelation 19:11, 16-18, 21 (*NW*): "I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords. I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: 'Come here, be gathered together to the great evening meal of God, that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men and the fleshy parts of horses and of those mounted upon them, and the fleshy parts of all, of freemen as well as of slaves and of small ones and great.' " The feast is satisfying to those invited: "And all the birds were filled from the fleshy parts of them."

So from the foregoing it is clear that the eagles represent those approved by Christ and "taken along" with him, "gathered together" with him at the feast, to the carcass, and not left behind or abandoned to become a part of the carcass. The time is during his second presence when he is revealed executing Jehovah's judgments against the enemy, making a carcass of the enemy. The feasting is a spiritual feast of victory and vindication, a celebration feast provided by Jehovah for his faithful servants. —See the book *"This Means Everlasting Life"*, pages 232-235.

Giving the Reason "with Deep Respect"?

¶ The apostle Peter counsels Christian ministers: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:15, *NW*) Whether or not America's foremost evangelist heeds Peter's advice to give the witness "with deep respect" may be determined by the following quotation from a speech by Mr. Graham: "Daniel was the prime minister of one of the most powerful countries in the world and a buddy of his boss, the King of the Medes and the Persians. Some jealous guys were out to get him, so they trained their spy glasses on him while he was praying with his Venetian blinds up. They tattled to the King. The King went to his lawyers, said, 'Boys, find me a couple of loopholes so I can spring my pal Daniel.' They just couldn't find any, so the King had to send Daniel to the lions. First thing he does is kick a skinny lion away and say, 'Move-over, Leo, I want me a nice fat lion with a soft belly for a pillow so's I can get me a good night's sleep.' "—New York *Daily News*, June 13, 1954.

ANNOUNCEMENTS

ACTING AS A RIGHT KIND OF MINISTER
—1 Tim. 4:6, NW.

In these days a work long ago foretold is being done by Jehovah God through his dedicated ministers in all the earth. They have learned about God's purposes from studying the Bible, and delight to aid people of good will toward God. This they do by publishing the truth in every possible way. Not only do they give oral sermons from house to house, but Bible study literature is left with interested persons. The right kind of ministers this month will offer a year's subscription for the *Watchtower* magazine for $1. In these days of stress and uncertainty *The Watchtower* provides a year's course of instruction in vital Bible knowledge. With each new subscription three booklets containing fundamental Bible knowledge are given free. All who desire to be the right kind of ministers are invited to have a part in this work of publishing the truth far and wide. Write for more information, or contact the local congregation of Jehovah's witnesses.

A MAJOR SPECTACLE!

What a spectacle it will be when several thousand witnesses of Jehovah travel from North America to Europe next July to attend a four-week series of Christian assemblies in London, Paris, Rome, Nuremberg, Stockholm and The Hague! Why are so many people be-

coming transatlantic travelers? Not just for the jaunt, but for reasons that are practical. What better mission is there than (1) improving one's appreciation of Jehovah's goodness and of the unity of the Christian organization, (2) bearing testimony to one's brothers in other lands of the fact that all of Jehovah's witnesses are of the same purpose and of the same mind, and (3) participating on an international scale in obeying the Christian command to 'not forsake the gathering of ourselves together'? (Heb. 10:25, *NW*) Are these good reasons good enough for you? Then will you be there? Do not delay. Plans must be made now. Attend and benefit from this grand series of international assemblies that is now less than five months away.

AN EASY WAY TO KEEP INFORMED

Some people do not know very much about anything. Others know something about many things. They can follow practically any conversation with appreciation and enjoyment, because the subjects discussed are not completely strange to them. How do they get to be so well informed? Doing some reading every day, perhaps fifteen minutes or so, is a great aid. Subscribers for *Awake!* magazine get information on a wide variety of subjects. This 32-page magazine, which comes to its subscribers twice a month, not only keeps them informed on world happenings, but discusses things of interest in every field of human activity. Additionally, *Awake!* always contains a helpful Bible article of unusual merit. All this information to keep you informed is available at the surprisingly low cost of $1 a year. All who subscribe during February, March and April will be given three booklets dealing with interesting Bible matters. Wait no longer. Write today.

1955 MEMORIAL ANNOUNCEMENT

The annual celebration of the Lord's evening meal in commemoration of Christ's death, in which his anointed followers share, will occur this year on April 7, after 6 p.m., Standard Time. That date corresponds to the ancient Nisan 14, on which evening Christ Jesus and his apostles gathered for the institution of this memorable observance. Accordingly, Jehovah's witnesses (including all persons of good will toward God) will assemble together on this date. A capable speaker, dedicated and baptized, one of the remnant if available and capable, will give the discourse and supervise the distribution of the emblems, after Jehovah's blessing has been prayed for over each separately. All in attendance will be invited to share in the special week-end field service arrangements made by the congregation.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 3: Supporting Jehovah's Organization, ¶ 1-20. Page 145.

April 10: Supporting Jehovah's Organization, ¶ 21-38. Page 151.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower," do you remember—

- ✓ What real peril, greater than that of atomic weapons, now faces mankind? P. 131, ¶2.
- ✓ Why some people wrongly conclude the Bible is out of date? P. 133, ¶2.
- ✓ What recently discovered facts of science the Bible long ago stated? P. 133, ¶5.
- ✓ How the Bible answers the problem of juvenile delinquency? P. 135, ¶6.
- ✓ How many full-time "pioneer" ministers of Jehovah there now are? P. 137, ¶4.
- ✓ How far it is said the Watch Tower's first president traveled, how many sermons he preached, how many pages he wrote? P. 142, ¶2.
- ✓ What the Photo-Drama of Creation was, and what marvelous work it did? P. 143, ¶1.
- ✓ What we must do to be a true servant of God? P. 144, ¶4.
- ✓ For what reasons congregational attendance is so vital? P. 146, ¶7.
- ✓ Whether giving material wealth relieves us from our obligation regarding spiritual gifts? P. 147, ¶8.
- ✓ Whether tithing is a Christian requirement? P. 149, ¶16.
- ✓ How the apostle Paul encouraged regular giving by the Christian? P. 156, ¶35.
- ✓ How the work of Jehovah's witnesses has been financed? P. 157, ¶37.
- ✓ What the "carcass" is and who the "eagles" are, mentioned in Matthew 24:28? P. 158, ¶5.