



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1955

Semimonthly

**JEHOVAH'S CHANNEL
OF COMMUNICATION**

**CHRISTIAN CHANNEL
OF COMMUNICATION**

THE BIBLE IS NOT A CATHOLIC BOOK!

NEIGHBOR LOVE NOT ENOUGH

**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 2:1-8.

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".

PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, President
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, Secretary

"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

Printing this issue: 2,000,000

Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Cibemba
Cinyanja	Cishona
Danish	Greek
English	Ibo
Finnish	Kanarese
French	Korean
German	Malayalam
Hiligaynon-Visayan	Polish
Hollandish	Portuguese
Ilocano	Russian
	Sesotho
	Siamese
	Slozi
	Slovak
	Ukrainian
	Urdu
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.72

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXVI

May 15, 1955

Number 10

Neighbor Love Not Enough

TOWARD the latter part of January, 1955, two British women engaged in a debate over the radio network of the British Broadcasting Corporation. One woman was an atheistic psychologist who advocated humanism and who had been giving talks over the radio on the program entitled "Morals Without Religion." The other woman was the wife of a clergyman who had been a missionary to India.

The gist of the atheist's argument was that it is better to teach children neighbor love without bringing God into the picture. The clergyman's wife argued that neighbor love that leaves God out of the picture becomes very self-righteous. But is that the best argument that can be brought to bear to show that neighbor love by itself, or in itself, is not enough?

Not that neighbor love in itself is not a good thing. It is. In fact, more and more it is becoming a prominent feature in psychosomatic medicine as both physicians of the body and of the mind prescribe it for mental and physical and also moral ills. Said one psychologist: "I think that the best thing parents can do is to teach their children how to love." And as to what it means to love another, he said: "A mature, healthy personality, with a strong ability to love does not 'love' just his wife or a few special friends. He loves—period." And said one-time general director of the

World Health Organization of the United Nations: "Our global future depends upon the number of mature people we can produce, people capable of love, capable of approaching the problems of our changing times as 'love people,' not 'hate people.'"

While neighbor love that leaves God out of the picture may foster a spirit of self-righteousness, it cannot be denied that it does do some good, as far as it goes. But that is just it, it does not go far enough. To show neighbor love without taking God into the picture is to be "penny wise and pound foolish," is to "strain out the gnat but gulp down the camel!"—Matt. 23:24, NW.

In fact, neighbor love without proper knowledge may do more harm than good. Some like to show love to a sick neighbor by prescribing remedies for him, but unless they know all the facts their advice may do more harm than good. Such call to mind the Britons who by the thousands sent medicines and prescriptions to their king when he was very ill.

The existence of the universe as well as of man argues the existence of the Creator. Since there is an intelligent Creator he must have created the earth for some purpose. It follows, therefore, that it would be the height of folly for us to proceed to direct our affairs or seek to help a neighbor direct his without taking into consideration

just what is the purpose of his existence and ours. The Creator gave the lower animals an infallible guide in instincts and has also supplied all our material needs. Is it not reasonable to expect that he would also supply our spiritual needs, give us also an infallible guide, informing us as to what is right and what is wrong, why we are here, what our destiny is to be? The results of taking the Bible as the infallible guide provided by the Creator for man prove that that is indeed its purpose. It shows, among other things, the inadequacy of neighbor love by itself.

For example, Eve, in offering Adam of the forbidden fruit, doubtless felt that she was showing neighbor love, since she believed the serpent's lie that it would make her as wise as God and that she would not die. But leaving God out of the picture, her neighbor love brought about Adam's destruction. And as noted at Proverbs 1:10-14, the wicked may seek to entice another to join them in their schemes for speedy dishonest gain, but of what good is such a gesture of generosity when based on a lawless premise?

When Jesus told his disciples what lay ahead of him, "that he must go to Jerusalem and suffer many things from the older men of influence and chief priests and scribes and be killed . . . Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Master; you will not have this destiny at all.' But, turning his back, he said to Peter: 'Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men.'" —Matt. 16:21-23, NW.

Yes, no question about Peter's loving his Master and endeavoring to show neighbor love, but when he ignored Jehovah's will Peter became an instrument of the Devil, in spite of all his good intentions. Many psychologists today are likewise instruments of the Devil and for the same reason. Some even go so far as to say that all of mankind's troubles can be laid to the conscience, the moral sense, and that it is the duty of psychologists to wipe out man's bondage to the moral sense, that all that matters is mental and physical health, and they point to the lower animals for proof of their position. Certainly such expressions of neighbor love prove that it, by itself, is not enough.

And not only is neighbor love not enough when it ignores God's righteous principles, but it is also lacking if it ignores God's purposes and his time clock, for he has "a season, and a time for every matter under heaven." That time clock shows, according to such prophecies as found at Matthew 24, that we are living at the end of this old system of things, in days comparable to those in which Noah and Lot lived.—Eccl. 3:1, RS.

How shortsighted it would have been for Noah to ignore God's instructions and seek to help relieve oppression in his day by some scheme of his own! Or for Lot to have tried to reform Sodom and Gomorrah after the angels had told him to flee! So today, the only kind of neighbor love that counts is that which is based on God's thoughts and not man's thoughts. That kind of neighbor love will tell the people, "Seek ye Jehovah, . . . seek righteousness, seek meekness: it may be you will be hid in the day of Jehovah's anger."—Zeph. 2:3, AS.

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.

On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is.—Eph. 5:15-17, NW.

The Bible is not a Catholic Book!



The Bible. No book has had more loyal and ardent friends or more bitter enemies. Who deserves credit for it? And is it indispensable for salvation or expendable?

end of the fourth century? And about no mass distribution of the Bible being possible before Gutenberg invented printing? Let us calmly and soberly reason on this very controversial subject in the light

of the Bible and the facts of history.

"THE Bible Is a Catholic Book." "No . . . the Bible Is Not Our Sole Guide." "The Church Came First, the Bible Followed." The foregoing are typical headings of advertisements that appeared in the newspapers and magazines of the United States throughout 1954, placed in them by the Knights of Columbus Religious Information Bureau.

Among other things these advertisements state: "Catholics have a genuine love and respect for the Bible. It could not be otherwise, for the Catholic Church is the Mother of the Bible." "Between the time of the Crucifixion and the time the Scriptures were gathered into a single Book, millions had received and accepted the teachings of Jesus Christ . . . and had died without ever seeing the complete Bible." "It was 1400 years before printing was invented and the mass distribution of the Scriptures became possible. If Christ had intended the Bible to be the sole guide to His teaching, would he have allowed this delay—permitting millions of people to die in ignorance of the printed Word?"

Is the Catholic Church the "Mother of the Bible"? And what about Christians' not having seen a complete Bible before the

The Catholic Church claims to be the "Mother" of the Bible by reason of her Council of Carthage, 397, at which she set the canon of the Bible as far as she was concerned. In this canon she listed not only the sixty-six books generally accepted but also seven books of the pre-Christian Apocrypha, which "hidden" books had been rejected by the Great Sanhedrin at Jerusalem. As to the merit of these apocryphal writings Jerome, translator of the Latin *Vulgate* used by the Roman Catholic Church for many centuries, says: "All apocryphal books should be avoided; . . . they are not the works of authors by whose names they are distinguished, . . . they contain much that is faulty, . . . it is a task requiring great prudence to find gold in the midst of clay."

The claim is made that Jesus and his apostles used the *Septuagint* version of the Hebrew Scriptures and that it contained these apocryphal books. However, the *Septuagint* did not always contain these books, as they had not even been written at the time the *Septuagint* began to be translated, in 280 B.C. Therefore it is open to question as to whether the copies of the *Septuagint* that Jesus and his apostles used did con-

tain these books or not. One thing is certain, however, not a single reference to or quotation from the Apocrypha is to be found in the Christian Greek Scriptures. The Bible, therefore, that the Roman Catholic Church "mothered" certainly was not in its entirety the Word of God.

Nor is that all. According to modern Bible scholars such as Goodspeed, collecting of the letters of Paul began before the year A.D. 100, and in a few more decades the four Gospels were also being circulated as a group. Six of the ten ancient catalogues dating long before A.D. 397 list the same canon as we have today, and early in the third century, or some 175 years before A.D. 397, Origen gave the same canon in his *Hexapla* (six Bible versions in one). So, in view of the fact that there was general agreement on what constituted the Bible canon long before the year A.D. 397, and in view of the Catholic Church's adding seven apocryphal books thereto, it is clear that she cannot lay claim to being the "Mother" of the Bible.

THE COMPLETE BIBLE?

To say that millions died during the first four centuries who had accepted Christ Jesus without ever seeing a "complete" Bible is to make use of a jesuitism or dishonest argument. From the time of Moses onward the canon of the Bible kept growing until John wrote his gospel and letters about A.D. 98. Whatever had been produced under inspiration up to any certain time was all that was needed for God's approval and constituted God's complete Word up to that time. It therefore also follows that the Bible came before the church, because when Jesus, the head and first one of the true church, came to earth, the Bible, the Hebrew Scriptures, were in existence.

Although himself the Son of God, Jesus continually appealed to the authority of

the Bible, repeatedly saying, "It is written." He censured his opponents because they knew "neither the Scriptures nor the power of God." They had access to God's Word. And Paul commended the Bereans for checking with the Hebrew Scriptures on what he, an apostle, had told them.—Matt. 21:13; 22:29; Acts 17:11, NW.

Likewise Paul told Timothy—not regarding the "complete Bible" of the year 100—but regarding the Hebrew Scriptures: "From infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture 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." Note that God's Word was able to equip the Christian completely for every good work, long before it became "complete" in the Catholic use of the term.—2 Tim. 3:15-17, NW.

NO "PRINTED" BIBLE?

The Knights of Columbus advertisements speak of no "printed" Bibles for more than a thousand years, as though it made any difference whether they were manuscript copies or printed ones. The fact, however, is that early Christians were great publishers of the Bible even though they lived a thousand years before printing was invented. They published, they produced multiple copies for circulation. While pagan religions made much of mysteries and the oriental holy books are purposely kept from the common people, such was not true of Christianity, for within fifty years of its birth it became a publishing faith, not only exhausting or using to the full the scroll but pioneering in the use of the codex, a manuscript in book form with pages and a cover. We are told that the

early Christians were a book-buying and book-reading people as well as a book-translating and book-publishing people.

However, when apostate Christianity fused with pagan religion, worldly philosophy and religious traditions to form the Catholic Church, a change took place. Concerning this Goodspeed says: "In the Middle Ages publication as a business practically disappeared. The copying of manuscripts was still carried on to some extent in the Scriptoriums of some convents and palaces, but for the most part it was single copies that were made, and there seems to have been none of the old wholesale production; copies were not from dictation, as they had been in the ancient book factories."—*Christianity Goes to Press*.

Yes, the much advertised copying credited to the monks was not for the benefit of the common people but for the rich and the clergy. They made highly ornamented copies and took their time in copying, often taking two years to complete one copy they could have completed in a month had they worked at it steadily. Some produced only one copy in a lifetime. Incidentally, so little were the monks interested in Bible distribution that they viewed the invention of printing as a threat to their Bible-copying monopoly!

Most censurable, however, was the fact that all this was done in Latin, not in the language of the common people. Wycliffe and his associates produced a Bible in English toward the end of the fourteenth century and it was the only Bible in English the common people had access to for 150 years. His followers made as many as they

could, for the common man and in his tongue. So publishing of the Bible did not have to wait until printing was invented; common people were gaining access to manuscript copies.

And far from aiding in this work the self-proclaimed Bible's "Mother" did all she could to hinder it, destroying all the copies she could lay hold on and imprisoning and burning at the stake Bible translators, copyists and readers, her destruction of Bibles continuing even to this twentieth century.

The advertisements of the Knights of Columbus also claim credit for the Catholic Church for having preserved the Bible. Is mankind today indebted to her for the Bible? No, it is not. In the first place, two of the most valuable Bible manuscripts in existence were found in non-Catholic lands, the Sinaiticus and the Alexandrine. She cannot claim to have preserved these. And secondly, the Catholic Church can no more be credited with preserving the Bible than the faithless Jews of Jesus' day could have been credited with preserving the Hebrew Scriptures.

The great Author of the Bible has also been its great Preserver. Regardless of what its enemies have tried to do to destroy it, be such enemies deists, agnostics, atheists, pagans or professed Christians, Jehovah God saw to it that his promise would be fulfilled that stated: "The vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever." Yes, the Bible is NOT a Catholic book! It is God's Book.—1 Pet. 1:24, 25, NW.

He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

In everything you are being enriched for every kind of generosity, which produces through us an expression of thanks to God.

—2 Cor. 9:6, 7, 11. NW.

MODERN HISTORY of

Jehovah's Witnesses

Part 10

MODERN RESTORATION OF TRUE WORSHIP (1919-1932)



LIKE the ancient Pentecostal outpouring of holy spirit upon the Jewish remnant to revive the witness work that had been commenced by Jehovah's Chief Witness, Jesus—then to expand on a global scale—so now in the spring of 1919 there was an outpouring of Jehovah's holy spirit organizationally upon the Christian remnant. This revived them for a new, highly organized world-wide preaching of the good news of the established kingdom.^a (Acts 1:8; Matt. 24:14) Three and a half years after Pentecost, or A.D. 36, to enlarge the preaching personnel holy spirit came upon the Italian Cornelius and his non-Jewish associates to add Gentiles to the then-starting international preaching campaign. Thus, in parallel, in 1922 a further outpouring of spirit organizationally occurred, stirring thousands of new anointed witnesses (known then as the "Ruth" and "Esther" class) to join in the preaching campaign under advanced organized procedures.^b As the A.D. 33 Pentecost revival meant speaking in many tongues, so after 1919 the preaching work proceeds in more than a hundred languages.

Restoration of genuine worship of the living God in 1919 did not mean gathering together throngs of native or natural "orthodox" Jews in a so-called "Holy Land" (Palestine) under the slogan of "Zionism." (John 4:21-23) Indeed, such a long-expected and popularly heralded event the

earnest students of the Bible came to understand by 1932 as being not Jehovah's way but only the way of self-serving men subtly stirred into action for *creatures' purposes* and benefits. By the publication of Volume 2 of the book *Vindication* that year, Jehovah's witnesses came to see that such a "back to Palestine" movement was by the spirit of Jehovah's archfoe, Satan, who has deceived the entire inhabited earth. From the Scriptural viewpoint Jehovah's anointed praisers, his singing watchmen "out of *all nations* and tribes and peoples and tongues," were spiritual Jews, Israelites indeed, and were the ones restored to the holy place of Jehovah's favor. Energized and emboldened by *His* freshly outpoured spirit (Joel 2:28; Isa. 52:7, 8; 60:1-3), they had willingly, unselfishly and unitedly assembled round His King, the "Signal" invisibly and irremovably set by Jehovah himself on heavenly Zion's hill, to rule, irresistibly, among his enemies, earth-wide. (Isa. 11:10, AT; Ps. 2:1-12; 1 Cor. 15:24-28) Attainment of the correct understanding by such assembled genuine worshipers, in the face of the progress of the worldly Zionist movement, was due to God's real restoration of his spiritual Israel, which began in 1919.^c

The years 1919-1922 proved to be years of new organizational building for Jehovah's anointed remnant. The Watch Tower

^a Watch Tower 1920, p. 200; W 1946, p. 235.

^b "The Kingdom Is at Hand", p. 312.

^c With *Millennial Dawn*, Vol. 3 (1891), pp. 243-300, compare W 1910, pp. 329, 330 (picture); W 1921, pp. 9-15; *Vindication*, Book 2, pp. 266-271, 347, 348; W 1949, pp. 243-253.

Society decided for the first time to do all its own printing, even the printing of bound Bible study books. Factory space was engaged on Myrtle Avenue, Brooklyn, New York, and large printing equipment was installed for such independent operations. Additional volunteers were brought in to Bethel, making a total of 107 full-time workers to undertake the production of better and more and cheaper publications. *The Watch Tower* for February 1, 1920, was this journal's first issue to be printed on the Society's own press. In 1920 thirty-eight carloads of paper were used in producing four million copies of the new magazine, *The Golden Age*, not counting much other printing accomplished that year.^d The campaign with the new book *Millions Now Living Will Never Die!* was vigorously carried on at this time, necessitating the printing and distribution of large quantities of copies of it. On this same subject public lectures, together with much newspaper advertising, were conducted the world over.^e In fact the campaign was so impressive that the title itself is still a byword among many in America and Europe to this day.

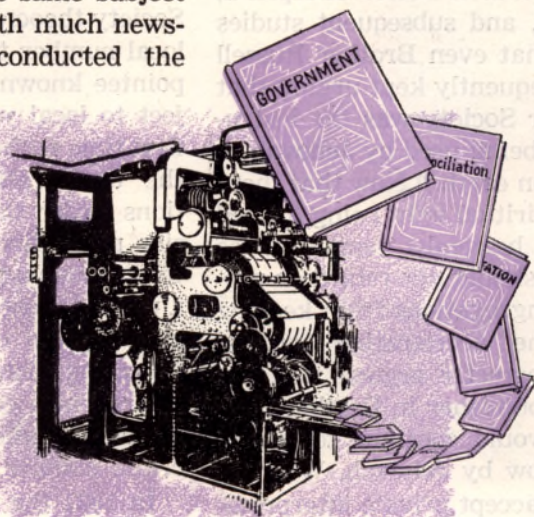
In November, 1921, the release of the first of a new series of bound books by Judge J. F. Rutherford was announced, entitled *The Harp of God*.^f This book, produced outside at first and later in the Society's Brooklyn factory, was well received by the public and, over the years, enjoyed a wide distribution into the millions. Other books in this series were *Deliverance*, appearing in 1926, *Creation in 1927*, and *Reconciliation and Government*

in 1928. The 1927 *Yearbook* was the first in the *Yearbook* series that has continued till now. These new printing operations, ever expanding, required larger and larger quarters, first in 1922 by moving the Watch Tower Society's factory into a six-story building at 18 Concord Street, Brooklyn, New York, and then in 1927 by the Society's moving the factory into its own new large modern eight-story structure at 117 Adams Street.^g The Bethel home also was rebuilt and enlarged at this time.^h

Press censorship upon Watch Tower literature was removed in Canada January 1, 1920. This enabled Bible Students in Canada to commence an energetic campaign of Kingdom announcing.ⁱ Soon thereafter, when the United States government finally withdrew its prosecution against Rutherford and his seven associates, thus exoner-

ating them on May 5, 1920, the Society's president was enabled to visit Europe to reorganize vigorously the witness in that part of Jehovah's vineyard.^j Large assemblies were held in London, Glasgow and other British centers.^k There

and at later American conventions Scriptural arguments were given to show that a preliminary work had been completed by



^d W 1920, p. 371; W 1921, p. 371.
^e W 1920, p. 127.

^f W 1921, p. 351.

^g W 1922, p. 98; 1928 *Yearbook*, p. 42; *Messenger*, August 12, 1946, p. 15.

^h 1928 *Yearbook*, pp. 25-28, 37-44.

ⁱ W 1920, p. 36.

^j W 1920, p. 162.

^k W 1920, pp. 242, 307-311.

1918. Now a new work was to be taken up by Jehovah's people in a campaign of still greater proportions. Inasmuch as the Gentile times had ended in 1914 and the heavenly Kingdom then had been set up, it was now more urgent than ever to preach "this gospel of the kingdom." There was shown to be "work for all" and "the work before us" was made clear.¹

In the advancing of the new witness work and the building of a more centralized organization necessary to weld the witnesses together into one solid working force, considerable resistance was encountered from unprogressive "elective elders" in the local congregations of Jehovah's people. Many of these insisted on living in the past—in the time of Pastor Russell, who by them was claimed to be the sole channel of Scriptural enlightenment and whom they called "that servant" of Matthew 24:45. *The Watch Tower* of April 1, 1920 (page 100), and subsequent studies showed clearly that even Brother Russell in 1884 and subsequently kept urging that the Watch Tower Society was the instrument or channel being used by Jehovah to teach his people on earth.^m Now that there was much new spiritual light being flashed from Jehovah's heavenly temple these "elective elders" should not retard or prevent the local congregations from keeping abreast with the accelerating witness work.ⁿ It was correctly argued that the Society was the publisher in Brother Russell's time and would continue to be the publisher used now by Jehovah. Warning was given not to accept private interpretations and blindly follow self-styled leaders into darkness. Rather, all should keep together with the Society originally used so phenomenally in the past. Men-pleasing must be avoided.^o However, at this time

the Society in its right position as Jehovah's instrumentality did not extend its full jurisdiction over the ruling affairs of the local congregations.^p

The germ of theocratic direction really began in the fall of 1919 with the launching of the work of "The Golden Age," which new magazine was released in October, 1919.

"The Golden Age work is a house-to-house canvass with the kingdom message, proclaiming the day of vengeance of our God and comforting them that mourn. In addition to the canvass, a copy of *The Golden Age* is to be left at each home, whether a subscription is taken or not. . . . Class workers will procure their samples from the Director."^q

Congregations desiring to participate in the new field service now opening up with the *Golden Age* campaign were asked to register as a service organization with the Society. Upon receiving such request the Society theocratically appointed one of the local number to serve as the Society's appointee known as the "director," not subject to local yearly election. Now for the first time authority began to be taken from the democratically controlled congregations under their "elective elders," to reside more directly under the Society's international supervision. Thus there began a partial theocratic supervision by the Society of the congregation's field service, operating alongside the body of "elective elders" who continued to control congregational studies and lectures in a democratic manner.

In 1921 the Society began to discourage the idea that some local "elective elders" were advancing to the effect that they comprised a local "board of directors" that could pursue independent democratic ways apart from the headquarters organization. An effort was made to define more clearly

¹ W 1920, pp. 195-200.

^m W 1909, p. 293; W 1923, p. 72.

ⁿ W 1920, pp. 99-103.

^o W 1920, p. 5.

^p W 1920, p. 104.

^q *To Whom the Work Is Entrusted* (1919, pamphlet of the Watch Tower Society), p. 1.

the relationship of the local elders to the congregation.^r Furthermore, a plea was made for world-wide unity and uniformity of Jehovah's people in performing the preaching work. The British associates were counseled to undertake the work in the same manner as the work was developing in America.^s A tightening up of preaching responsibility began in 1920 by requiring every one in the congregation who participated in the witness work to turn in a weekly report. Prior to 1918 only the pioneers were required to report their service activities. Definite territory assignments were now being made to the congregations for their field activity. Truly the congregations were being "yoked" for service. For the first year of such reporting, 1920, there were 8,052 "class workers" and 350 pioneers.^t Of the more than 1,200 affiliated congregations 980 were reported by 1922 as being fully reorganized to engage in the field service with 8,270 "class workers."^u Beginning in 1923 several Sundays were set aside for "world-wide witness," to encourage united efforts all over the world in holding simultaneous public meetings using the subject "Millions Now Living Will Never Die" and also for united participation in advertising the lectures.^v

Beginning May 1, 1923, the first Tuesday of each month was set aside as a "service day," on which all congregation publishers were to spend some few hours "selling books" under the direction of the "service director."^w From this time forward the congregational prayer meetings were to devote a half of the weekly Wednesday night meeting to testimonies relating to the service work. Incidentally, the designation "service director" was changed in

1936 to "company servant"^x and then in 1953 to "congregation servant."^y Thus the appearance in 1919 of centralized and partial theocratic direction of Jehovah's people began to bear fruit just in time to harness the growing numbers world-wide for strenuous declaration of Jehovah's written judgments. The service sheet of instructions entitled "Bulletin" appeared now monthly after October, 1922, encouraging all as "valiant warriors" to memorize Society-prepared testimonies, first called a "canvass," in offering the Bible literature. (In October, 1935, this monthly service instrument was named "Director," and finally in July, 1936, was given its present title "Informant.") These organizational instruments have done much to produce a uniform world campaign and to supply centralized theocratic direction.

Gradually over a twenty-year period from 1919 the witnesses were schooled and trained to accept a theocratic system of congregational organization. All along the way certain "elective elders" manifested themselves as opposers to the new divinely provided leadership. They failed to see that Jehovah's holy spirit or active force was working organizationally in bringing about a governmental transformation leading to a theocratic or God-directed New World society. In almost every year's report after 1922 the subject "organization" was mentioned, keeping the Kingdom publishers conscious of this matter.^z They were also made to see that Satan has a mighty opposing organization. Then in 1932 the August 15 and September 1 issues of *The Watchtower* published a series of two articles entitled "Jehovah's Organization," wherein it was proved that the offices of "elder" and "deacon" filled by congregational elective vote do not Scripturally

^r W 1921, pp. 265, 343.

^s W 1921, p. 343.

^t W 1920, p. 372.

^u W 1922, p. 389.

^v W 1923, pp. 24, 50.

^w W 1923, pp. 104, 105.

^x *Informant*, July, 1936.

^y *Informant*, May, 1953.

^z W 1922, p. 389; W 1923, p. 371.

exist. Rather all spiritually mature ones in God's sight are elders or older ones and may and should act as overseers (*episkopoi*) and ministerial servants (*diákonoi*). From all over the world the spiritually awake congregations sent to the Society's headquarters resolutions abolishing these "offices" from their midst. They immediately expressed confidence in the *service director* appointed by the Society, and they selected by vote a company chairman and

a service committee of not more than ten to replace the "elective elders" and to assist the local service director of the Society.^a Many of the former "elective elders" who had refused to participate in the expanding field service (instead confining their activities merely to local congregational preaching) left the ranks of the witnesses at this time.

(To be continued)

^a W 1932, p. 266; *Bulletin*, November, 1932.

It Could Happen Only in Japan

By Watch Tower missionaries in Japan

A GROUP of homeward-bound conventioners settled down for a quiet night's journey from Sendai to Tokyo. It had been a delightful assembly, and everyone was bubbling over with good spirits. So much so that fellow passengers inquired the why and wherefore, and one of these, at ten minutes to midnight on the last day of the *Watchtower* subscription campaign, subscribed for the Japanese *Watchtower*.

Then it happened! The sleepy carriage was awakened by the sudden entry of some twenty unkempt yokels, each having loaded on his or her back a bundle as large as a man. The loads were dumped along the passageway, untied, and divided into many smaller packages. Parcels in colorful disguises were planted along the luggage rack, among the seats, wherever there was a spare corner. Larger paper sacks were roughly shoved under the seats, between the seats, till there was scarcely a corner to put one's legs. The marketeers of "black" rice, uncouth creatures of Japan's underworld, had chosen our car, of all cars, for their overnight jaunt to Tokyo!

A shudder goes through our group. These strange men and women are taking out knives! As we look through the hazy stench of their tobacco smoke, we note that every one of them is holding a knife, wrapped in a handkerchief for disguise, but with the point clearly protruding. Will we all be knifed? We are nearing a station. The black marketeers, hands nervously twitching, jump quickly to their feet, and pull down all the blinds, screening the interior from the outside. As the train lurches to a standstill, louts at each end of the

carriage nail heavy boards across the doors. Their watchman shouts, "Police! Inspection!" and pandemonium breaks loose.

A burly constable appears at one of the doors. It takes him half a minute to smash the glass in, but then he is too fat to force his way through. A plain-clothes man finally forces his way in, and wrenches the door open. Precious seconds have been lost! But our attention focuses on the black marketeers. Knives are flying in all directions, and so is rice! Torrents of rice! Rice to left of us, rice to right of us, rice seething into our shoes. As we clamber up onto our seats, the carriage floor becomes blanketed inches deep with a sea of glistening white rice. By the time a furious police force can reach the scene, only one large packet remains intact to be confiscated. No use making arrests. They cannot prove who put the rice there. The police shovel what grain they can through a window onto the platform, but the great sea of rice remains when the train whistle blows, signaling the police exit through a haze of rice dust.

Then more feverish activity! The black marketeers swarm round and under the seats. New paper sacks, ropes and improvised shovels are produced, and within ten minutes the floor is as clean as a whistle again. The camouflaged parcels are recovered from the luggage racks, the great bundles of rice are made up again. As we reach suburban Tokyo, the army of black marketeers stagger out under their loads, wreathed with a smile of victory, and bowing "We made a frightful nuisance of ourselves" to fellow passengers. We reply, "Don't mention it!" An exciting night's entertainment, and all for free!

Jehovah's Channel of Communication



"Who has cleft a channel for the torrents of rain, and a way for the thunderbolt?"

—Job 38:25, RS.

OUT of the whirling windstorm the majestic Jehovah asked his servant Job a series of profound questions. They were questions that could not be answered by the naturally wise in Job's day, nor can they be answered by the scientists of our day, because the Book of Nature is silent as to the overriding purposes of the things asked about. The questions to Job were so framed that their answers all pointed to the great fact that there is but one Creative Source in the universe whose sovereign will cannot be ignored. To Job Jehovah made clear that man must go beyond the evidences in nature to understand God's full will. This requires maintaining communication with the Sovereign as to his will and word. In such communication it is unwise for frail humans to argue with the formidable Almighty One.—Job 38:1 to 40:2.

² One of the questions posed by Jehovah was: "Who has cleft a *channel* for the torrents of rain, and a *way* for the thunderbolt, to satisfy the waste and desolate land, and to make the ground put forth grass?" In other words, Who arranged for the vast reservoirs of water held marvelously in the

cloud system of the skies to be *channeled* to various parts of the earth to produce vegetation, and for what over-all purpose? Additionally, what is the great objective for the lightning to thunderbolt to the earth, electrically fertilizing the soil, which is now known to be the immediate beneficial service performed by lightning? Do all these things happen by mere chance, as claimed by fools who say there is no God, no Absolute Authority? Or do all these operations of the elements occur as part of a master pattern? The implied answer to Job is that all this comes about by absolute design, whereby fixed physical laws, decreed by an all-wise Creator, govern and control the functioning of the created elements. There is no chaos or lack of objectivity in Jehovah's universal realm. All these detailed events contribute to a far grander pattern of purpose.—Job 38:25, 27, RS; Ps. 14:1; Heb. 3:4.

³ Operations as to conveying physical waters from their heavenly vaults in the skies for distribution to needy sections of the land being by means of a set channel, similar principles are found to exist as to the conveyance of spiritual waters of truth

1. Why must man go beyond nature to understand God's full will? Where can man ascertain God's will?

2. What is the implied answer to Jehovah's question to Job about cleaving a channel for the torrents of rain, etc.?

3. Why is there interest in nature's operations in channeling waters in the earth?

to men. Furthermore, as in the example of literal lightning which follows a set pathway to thunder to the earth, we likewise note a conduit-like course for the lightning judgments of Jehovah to come earthward to shake the nations. This gives rise to a timely study as to Jehovah's channel of communication of his spiritual truths and vital judgments.

THE WORD "CHANNEL"

⁴In connection with literal water the word "channel" is used to refer to a waterway, a watercourse or an established stream of water. In a larger sense the word "channel" is used to describe a means of conduction, a course into which something may be directed, a route through which anything passes or progresses. In this latter, larger way the word "channel" is appropriately used with reference to Jehovah's age-old method of communication with his servants.

OPERATING IN HARMONY WITH THE LIVING CENTER

⁵Everything in the physical universe operates according to fixed rules of action, which men today know as physical laws, such as laws of motion, gravitation, genetics, etc. For laws to exist there always must be a prime lawmaker. In turn the very existence of a Lawmaker implies communication. No law of the governments today just happens to be on the statute book, but must be made by a parliament, a law-making body of rulers. From this circumstance alone powerful support is given to the Bible's teaching that there was direct creation of all animate and inanimate things. Nothing was left to chance, but all things originally were brought into existence by a Master Intelligence, a Great

First Cause, an Almighty Creator with whom communication can be established.

⁶Jehovah God's throne is the absolute center of the boundless universe as to its creative existence, operations and interests. This throne is not at the astral center of the great galaxy of numberless galaxies of stars or island universes that now exist within or beyond the range of man's visual powers. But it is at the creative center where God of necessity is the very foundation of all his works. All creation revolves around him as its source, which makes God the Living Center. The centripetal force of this vast system of animate and inanimate things is inward toward him. All is inseparably united to Him. We need only mention by way of illustration our planetary system wherein the individual planets revolve in established relationship around our sun as the center. Then the minutest illustration would be that of the structure of the atom where tiny electrons revolve in paths around their proton nucleus, or center. The nuclear design of operations around fixed centers is universal.—Ps. 93:2; 36:9.

⁷The Bible itself likens Jehovah God to a sun. (Ps. 84:11) As a sun radiates energy ever outwardly, so from God there has radiated eternally in all directions forms of various energies, spiritual and physical. This everlasting brilliant effusion can be described as the glory of God. These energies ever traveling into the outer reaches in very brief moments of "time" have filled what is called "space." For this reason it is understood that "time" and "space" are as eternal as God, for God himself has had no beginning. (Ps. 90:2) If God decrees the holding back of physical energy at any one point in space, mass or matter immediately forms. (Rev. 4:11) Professor Ein-

4. What meaning does the word "channel" convey?

5. What is argued from the fact that there are fixed physical laws in nature?

6. What is the position of God's throne in the universe, and how is this pictured even in nature?

7. How is God likened to a sun? Compare "time" and "space" with God.

stein ascertained this basic truth from the Book of Nature when he discovered the law that energy equals mass times the speed of light squared.^a Therefore, everything that exists has been created from energy that originally emanated from the Great Source of the universe, Jehovah. The Bible certainly is true when it records, "In the beginning God created the heavens and the earth."—Gen. 1:1, NW.

THE COMMUNICATIVE GOD

⁸ This God Source is not just abstract energy or force left to operate by mere chance. Rather it is Absolute Intelligence itself, the Great Personage, the Communicative One, the Greatest Personality with qualities of infinite love, wisdom, justice and power all peacefully held in complete balance, and ever existing in a perfect state of happiness. This Supreme God, Jehovah, is always at the zenith of power to bless and make happy. (Jas. 1:17) With him there are no cycles of build-up of power and then a lapsing into a period of decline. He is the Rock of Absolute Security. (Deut. 32:4) For his good pleasure he created intelligent spirit creatures in heaven to live happy, loving lives of purpose. For his equal delight God created perfect man on the earth in his affectionate image to live an endless life of happiness and purpose. So toward this One of infinite love there exists a natural line of venerating attachment on the part of all intelligent creatures. They have a basic need and desire to maintain communication with their very Source of life.—Isa. 42:5.

⁹ This Majestic Eminence, God, is characterized by order. He serves as the magnetic center of a vast society of heavenly living creatures who find a non-ending

delight in being in family relationship with him as their Father and Life-giver. To sustain this family relationship God maintains a constant flow of communication from himself. All these faithful heavenly residents are ministers, ministering spirit creatures, worshiping God out of genuine love and free will. (Heb. 1:14) The Bible describes them as forming a happy royal-court organization comprising millions of angelic ministers placed in ranks and divisions, all functioning with high purpose around the Central Personage, the royal Ancient of Days, Jehovah God.—Dan. 7:9, 10; 1 Cor. 14:33.

UNIVERSAL COMMUNICATION SYSTEM

¹⁰ Lovingly the earth is referred to as Jehovah God's footstool. So when God formed this richly endowed footstool earth to be inhabited with human creatures, he was extending his universal royal society of ministers to include perfect human sons and daughters. This also meant extending a line of communication to residents on earth. A divine communications system binds the whole obedient universe together. Our perfectly created first parents Adam and Eve were destined to live forever on a paradise earth as joyous courtiers of the Supreme Sovereign. This depended upon their continuing as wise, loving subjects within the safe family orbit, where they could bask in the everlasting, life-sustaining benefits emanating from the Great Source of the universe. Like the angels, they were created to be dependent ministers in recognized communication with God to perform his will and purpose.—Isa. 66:1; 45:18.

¹¹ To maintain this heavenly and earthly society of ministers in complete happiness and purpose, Jehovah has an endless store of life-giving information available for

^a *Atomic Energy*, by Henry D. Smyth, p. 2, gives the formula, $E = mc^2$.

8. Describe the Communicative God.

9. What sort of a society operates around the Ancient of Days in heaven?

10. For what reason was God's communication system extended to the earth, and how important is it?

11. Describe the great Fountain of spiritual waters, and how does it flow?

communication progressively. The Bible describes him as "the fountain of living waters." (Jer. 17:13) This makes God the great heavenly Fountain of spiritual waters of truth and life. Be it noted, however, that from this heavenly Fountain source there is only one channel of flow. In the book of Ezekiel the waters are pictured as issuing forth from under the threshold of the front door of the temple and flowing eastward in a single set channel. It first began flowing ankle deep and then finally became a flood so high that one had to swim in order to cross the channel. Similarly in the book of Revelation the "river of water of life" is described as "flowing out from the throne of God and of the Lamb down the middle of its broad way." Here again there are not many lines of flow to truth, but a single set channel of communication is emphasized.—Ezek. 47:1-5; Rev. 22:1, 2, NW.

FIRST STEP IN LINE OF COMMUNICATION

¹² Jehovah's official line of communication with his society of intelligent ministers in heaven and on earth is first through his duly appointed spokesman, his prime minister. That spokesman or chief minister is the highest officer in God's universal organization. The Bible reveals his official title as "the Word." Aside from Jehovah, who has had no beginning, the Word is the most ancient person in the universe. The Word was the first direct creation of God and the instrument used as a master workman to bring into existence all things animate and inanimate that exist. "Originally the Word was, and the Word was with God, and the Word was a god. This one was originally with God. All things came into existence through him, and apart from him not even one thing came into existence." (John 1:1-3, NW) He was the first one

to hear Jehovah God speak. Indeed, how wonderful it must have been and still is to hear the Great God communicate directly from his own mouth! Because of his primacy as first-born from this initial event of communication forward, the Word has had the most ready access to the presence of the Living God.—John 11:42, NW.

¹³ In time this high heavenly officer was sent by God to earth to testify to many things, one of which concerned the matter of communication of truth from the throne of heaven. "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness . . . the undeserved kindness and the truth came to be through Jesus Christ. No man has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him." Here John confirms that the first stage in the line of communicating divine truth is through Jesus as the Word. This logically makes Jesus the second-greatest authority in the universe. After Jesus returned to heaven following his resurrection, one of his titles continued to be "The Word of God."—John 1:14, 17, 18, NW; Rev. 19:13.

¹⁴ The Word (now Jesus) has had the longest experience of any in receiving the orders of Jehovah and putting them into effect. In his long ancient career of communication he has had a flawless reputation of faithfully transmitting every order of God, never varying it with his own view or originating his own orders contrary to God's wishes. Testified Jesus: "What I teach is not mine, but belongs to him that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my

12. Describe the first step in the line of communication from heaven.

13. How can it be said that Jesus when on earth was the second-greatest authority in the universe?

14. What sort of career in divine communications has Jesus had? How does he indicate this?

own originality. He that speaks of his own originality is seeking his own glory; but he that seeks the glory of him that sent him, this one is true and there is no unrighteousness in him. . . . The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works."—John 7:16-18; 14:10, NW.

¹⁵ The Bible clearly indicates that any particular divine message sent along the line of communication is itself officially referred to by God's servants as the "word of Jehovah." The expression "word of Jehovah" is used at least 252 times in the Scriptures and its corresponding phrase "word of God" appears 104 times. This legal term gives the stamp of authenticity to the many inspired revelations emanating from Jehovah as contained in the Bible. The expression fittingly identifies the origin of the line of communication. So hereafter when you read in the Bible the phrase "word of Jehovah," take immediate note that an important message of divine communication is being referred to.

EARTHLY END OF COMMUNICATION LINE

¹⁶ From the many recorded experiences we next observe that the official "Word" transmits the message either by means of an angelic messenger who appears face to face or by the use of God's holy spirit to inspire the next agent in the line of communication. On special occasions even the Word himself might appear in a face-to-face interview with the next agent. Who,

15. What is meant by the phrase "word of Jehovah"? Illustrate.

16. How do heavenly communications reach the earth? Describe the earthly agent used in the communication line.



generally, is that next agent? For supernatural communications that reach the earth the agent (generally a human, although once the ass of Balaam was used) is referred to Biblically as a *prophet* if he is a male servant of God or a *prophetess* if a woman. The prophet, in turn, speaks out the communication as God's spokesman on earth. He publishes it to the many whom God intends to hear it if other than a single person is being specifically addressed. The prophet then becomes the immediate earthly channel through which the waters of life-giving truth are conveyed to earth's thirsting residents. Thus Jehovah's earthly channel of communication is identified. The earthly channel is either a prophet or a collective prophet-like organization.

¹⁷ Our forefather Adam, a brilliant perfect man who displayed the art of speaking with a wide range of vocabulary, became adequately equipped to serve as God's first earthly prophet or spokesman. He also learned to record speech in written form. He was to serve as God's earthly spokesman to all his offspring. By divine revelation through God's line of communication Adam was given an outline story of the creation of the heavens and the earth. In this manner Adam with Eve received the procreation mandate to populate the earth. He faithfully published this series of inspired communications in the first Bible document, Genesis 1:1 to 2:4 (NW), apparently written by him. In this document's colophon or conclusion the title is given as: "This is a history of the heavens and the

17. How was Adam equipped to serve as a prophet?

earth in the time of their being created, in the day that Jehovah God made earth and heaven."

¹⁸ Adam was also the writer of the second Bible document, Genesis 2:5 to 5:2 (NW), wherein evidence is recorded of additional divine communications' having been received by him in the garden of Eden for publication. (Gen. 2:5-24) He was told not to eat of the tree of the knowledge of good and bad although he could eat to satisfaction from every other tree. He was divinely commissioned to name the animals. On the occasion of the creation of his wife Eve, which was his wedding day, he composed the first poetry and uttered a divine pronouncement concerning marriage: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." That Adam as prophet published these communications is evidenced later in the temptation scene where Eve admitted that Adam had instructed her concerning the tree of the knowledge of good and bad and concerning the death sentence in connection therewith.—Gen. 2:23, 24; 3:3, NW.

SATAN'S MIMIC LINE OF COMMUNICATION

¹⁹ Incidentally, at this point it is interesting to observe how Satan, the tempter, developed his rebellion. To negotiate his deception successfully Satan had to arrange his own independent mimic line of communication from the invisible realm. He knew that prophet Adam was too strongly entrenched in God's law to be spiritually induced to become a false prophet under Satan's control. So the Devil used an earthly creature, a serpent, whose faculties he could influence to put across his lying

propaganda of wrong thinking, in starting his false, apostate religion. In effect this earthly agent, the serpent, amounted to a false prophet in Satan's imitation line of communication between himself, an invisible assumed sovereign, and Eve, whom he sought to control as a newly converted subject.—Gen. 3:1-7.

²⁰ Eve was gullible, was deceived and committed an unforgivable sin of high treason against her true Sovereign, Jehovah God. Crafty Satan then used Eve to put pressure on Jehovah's prophet Adam, who because of his fleshly desire for Eve was overcome. Adam was not deceived. He entered the rebellion with full realization as to its evil consequences. Ever since that time Satan has been communicating wrong thinking through false prophets and spirit mediums, who channel falsehood to adulterate and defile Jehovah's true worshipers in the earth by lies and lust.—1 Tim. 2:14; Jas. 1:13-15.

²¹ Summarily Adam and Eve were dismissed from God's organization of faithful ministers by being expelled from the garden of Eden, and furthermore Adam lost his privilege as a prophet of God. (Gen. 3:16-24) For after the fatal rebellion in Eden God's line of communication never again ran through Adam in all the remaining nine hundred years before he entered death of total nonexistence forever. But from Adam's offspring God found some righteous ones with whom he established spiritual communication to revive and build up true religion in the earth. Abel was the first of such after Adam. Being a fallen sinner as descended from sinner Adam, Abel was led by faith to make a proper sacrifice which would bring Jehovah's favor by appeasement. Around God's Edenic covenant Abel built hope of regaining Edenic perfection and everlasting life

18. Show how Adam had served as a channel of divine communication.

19, 20. (a) Describe Satan's mimic line of communication. (b) What did he accomplish with it in Adam's time? What today?

21, 22. (a) How did Abel serve? (b) How did Enoch serve?

on earth. (Gen. 3:15) He became a spokesman of the true religion as revealed to him by Jehovah's line of communication. He served as Jehovah's first witness. To stamp out the reappearing true religion, Satan induced Cain to murder faithful Abel violently.—Gen. 4:2-12.

²² Years later God found another righteous man, Enoch, with whom he communicated an outstanding prophecy concerning the final destruction of Satan's false religious world. After completing his long preaching work the prophet Enoch was shielded from a violent death at the hands of his religious adversaries by God's taking him away in a peaceful sleep of death, possibly amidst a glorious vision of future life in a restored paradise.—Gen. 5:21-24; Jude 14, 15.

THE PROPHET NOAH A CHANNEL

²³ The next one recorded to have been in communication with the courts of heaven is the prophet Noah. For about fifty years he served as Jehovah's sole channel of communication on the earth, dispensing God's word of truth, and then after the flood he served as Jehovah's patriarchal spokesman for about 350 years. Noah became a vigorous preacher of righteousness in accordance with his ministerial commission. The lightning judgments against the preflood generation of his day were also pronounced through him. Noah was a bold advocate of the one true religion. He served as an undaunted witness of Jehovah, which brought survival to his family and himself in that world crisis. Doubtless Satan was busy sending mimic prophets to communicate lying propaganda of peace and delusions to bolster his false religious deception of that day. These religious enemies no doubt taunted Noah for his claim to have the only true religion. They may have

even sneeringly charged him with "channelism."

²⁴ But as for Noah he knew for a certainty that Jehovah was communicating inspired instructions only through him. His own wife, his three sons and their wives believed Noah and accepted him as God's sole channel of leadership. They too joined Noah as preachers of righteousness and helped him build the great boat. Noah therefore headed this little preaching organization as the chief agent and official prophetic channel on earth who had dealings directly with God in heaven. Some of God's divine pronouncements conveyed through the prophet Noah are preserved for us to this day in the Bible as part of religious truth.—Gen. 6:1-22.

THE PROPHET ABRAHAM A CHANNEL

²⁵ "But now return the man's wife, for he is a prophet, and he will make supplication for you." (Gen. 20:7, NW) These are God's own words to King Abimelech in an inspired dream identifying Abraham as a prophet of Jehovah. Truly Abraham, God's friend, a man of great faith, a staunch proclaimer of the true religion progressively revealed up to his day, served as Jehovah's unquestioned channel of communication on earth for many, many years. He too was a famous preacher up and down his assigned territory, that of the Promised Land. Of his preaching as a witness of Jehovah it is written: "Then he built an altar there [near Bethel] to Jehovah and began to declare (preach) the name of Jehovah." —Gen. 12:8, NW, footnote b.

²⁶ As to Abraham's contact with Jehovah's line of heavenly communication, note this incident: "After these things the word of Jehovah came to Abram in a vision, saying: 'Do not fear, Abram. I am a shield for you. Your reward will be very great.'"

23, 24. (a) How did the prophet Noah serve as a channel? (b) Describe the arrangement that assisted Noah.

25, 26. (a) How did Abraham serve as a prophet? (b) Why are the revelations communicated to him of particular importance to us today?

(Gen. 15:1, NW) To Abraham was given the great promise supported by an oath of God that through Abraham's seed (Christ Jesus and his 144,000 Kingdom joint heirs) all the families of the earth would be blessed in a new world of righteousness.

(Gen. 22:17, 18) The several revelations divinely communicated to Abraham have become part of religious truth today. In the succeeding article there will be a presentation of further manifestations of Jehovah's earthly channel of divine communication.

Christian Channel of Communication

"This was to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God."

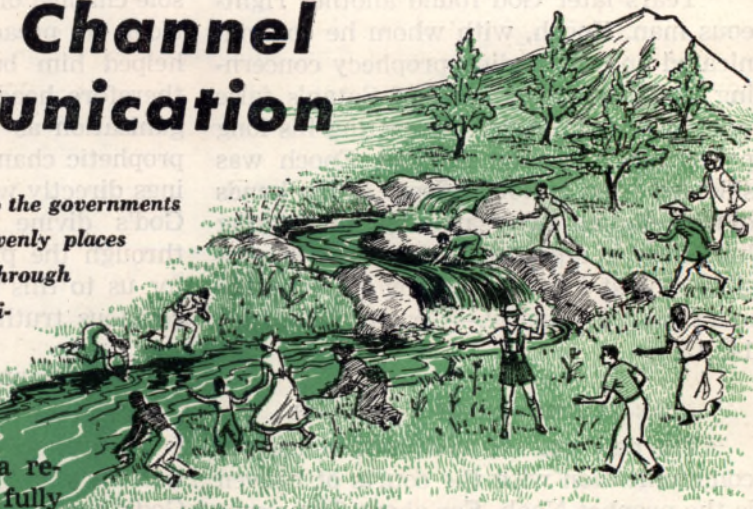
—Eph. 3:10, NW.

TRUE Christianity as a revealed religion relies fully upon all the progressive revelations of Jehovah's sacred pronouncements communicated to the earth from the time of Adam to that of the apostle John. Additionally we see how God has provided his Christian servants from Pentecost, A.D. 33, forward with a reliable channel of guidance for the understanding of these amazing revelations of his will and purposes. From the prophetic shadows to the actual realities we observe that this God-provided channel for Christians is the collective congregation of anointed ones who serve as a prophetlike organization under the leadership of its communicating head, Christ Jesus.—Eph. 5:23.

² After Abraham's time Jehovah's line of communication was in contact with Isaac, Jacob and Joseph as God's earthly channels. Then the most prolific period of

divine communication ever experienced up to that time was evident in the ministry of the great prophet Moses. For forty years an almost constant flow of communication was open between Jehovah and Moses that enabled him to be inspired to organize the congregation of Israel theocratically into a nation of Jehovah and lead it to the Promised Land for domicile. The God-designed government inaugurated at Mount Sinai was a righteous government of law. It was not a government of personal human rulers. An earthly sanctuary was built that provided a limited channel of judicial communication with God. The God-appointed high priest was the chief judicial minister of state. He was given the Urim and Thummim in connection with his high office to obtain a "yes" or "no" answer to grave national legal problems that required decision from the government's highest judicial authority, its sovereign King, Je-

1. Upon what does true Christianity rely?
2. (a) How did Moses serve as a prophet? (b) What judicial line of communication was established?



hovah.—Gen. 26:24; 28:13, 14; 41:39; Ex. 3:2-22; 28:30; Gal. 3:19.

³ While the law-covenant machinery kept the government functioning along with the limited judicial communication above described, yet from time to time it became necessary for Jehovah to convey special communication to the nation's theocratically appointed rulers and also to render spiritual counsel to the people. This additional line of communication was maintained by Jehovah through specially chosen men and women beginning with Moses and then later including others located in various parts of the Promised Land. They were raised up for such communication service as the necessity arose. Whenever the people as a whole lost faith in Jehovah, becoming infected with paganized religious thinking and in consequence being subjugated by their nontheocratic neighbors, God raised up special servants of faith known as "judges." He sent divine messages to these "judges" by means of angels and his holy spirit that fired them to action that they might stir the nation to return into paths of righteousness. Some of them became warriors to lead Israel's forces in victoriously driving out pagan invaders. Joshua, Moses' successor, was one of these and so were others such as Gideon, Deborah, Barak, Samson and Jephthah, to name a few.—Heb. 11:32.

⁴ From King Saul's time forward, when the nation desired to have human kings at the head of their governmental administration, Jehovah raised up devoted men known as "prophets" who served as his earthly channels of communication. Samuel was the last of the line of Israel's "judges" and the first in the long line of "prophets" used by Jehovah for over a thousand years un-

til John the Baptist to render guidance, reproof and calls to reform. The prophets became powerful preachers in channeling to the people the divine messages they received from Jehovah. Uncompromisingly they stood as Jehovah's witnesses on God's side of whatever issues were current in their day. They were ready to withstand the stream of public opinion and persecution rather than compromise in their devotion as prophets of Jehovah.—Heb. 11:33-38.

⁵ Most of the large number of divine communications received by the prophets have been recorded for us in various books of the Bible, several of which books actually bear the names of the prophets who wrote them. All these divine pronouncements of God's originality are a rich recorded heritage. Their revelations become part of the true Christian religion to this day. Outstanding prophets such as Elijah and Elisha had disciples associated with them who became known as "sons of the prophets." These associates like Noah's three sons became fellow preachers along with the prophet channel himself to form a band of prophets or a prophet organization. These helpers to the prophet made it possible for him to channel throughout the nation in a short time the messages he received from God. It is interestingly noted that Jehovah's holy spirit also operated upon these "sons of the prophets."—1 Ki. 20:35; 2 Ki. 2:3, 15.

⁶ Finally the apostasy, the unfaithfulness of Israel, grew to the point where they totally rejected Jehovah's repeated merciful counsel and divine warning, so that Jehovah permitted the pagan King Nebuchadnezzar of Babylon to put an end to the dynasty of Davidic kings and to destroy Jerusalem. "And Jehovah, the God of their fathers, sent to them by his mes-

3. (a) Why was another line of communication necessary for the nation of Israel? (b) How did this operate in connection with the "judges"?

4. What was the 'line of prophets,' and how did they serve as channels?

5, 6. (a) What happened to the divine message received by the prophets of old? (b) Who were the "sons of the prophets"? (c) How did Israel receive the prophets?

sengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place [temple at Jerusalem]: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy." What a long record the apostate congregation of Israel has had of utterly closing her ears to Jehovah's channel of heavenly communications!—2 Chron. 36: 15, 16, AS.

THE GREAT PROPHET

⁷ In God's due time earth's inhabitants became favored with the most possible direct contact in the line of communication with the Living God and still survived. Humans can never expect personally to see the Communicative God, who is a consuming fire, and live. But just think, for three and one-half years men were able publicly to see and hear the second-greatest authority in the universe, "the Word," God's highest officer or spokesman! This meant that the Word, who had personal access to the Living God's presence and who had heard Jehovah individually communicate living waters of truth out of his own mouth, was sent to earth to become the lowly man Jesus. The Word then became flesh to dwell among men as Jehovah's greatest prophet or channel of communication to convey priceless words of wisdom directly to honest men.—Ex. 33:20; Deut. 4:24; John 1:14.

⁸ Fifteen hundred years before, at Mount Horeb (Sinai), the Israelites, after hearing God's majestic words spoken to them amidst a fearsome spectacle of fire, requested a change of divine communication. God said at that time that they had spoken well and accordingly promised he would send instead the great prophet, now

Jesus: "In response to all that you asked of Jehovah your God in Horeb on the day of the congregation, saying, 'Do not let me hear again the voice of Jehovah my God and this great fire do not let me see any more, that I may not die.' At that Jehovah said to me [Moses], 'They have done well in speaking what they did. A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth and he will certainly speak to them all that I shall command him. And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him.'" Peter reminded the Jews of his day of this grave fact.—Deut. 18:16-19; Acts 3:23, NW.

⁹ As to the superiority of communication that has come to the Christian witnesses of Jehovah over that to their faithful forerunners, the Hebrew witnesses of the true religion, Paul speaks out: "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. He is the reflection of his glory and the exact representation of his very being, and he sustains all things by the word of his power, and after he had made a purification for our sins he sat down on the right hand of the majesty in lofty places. So he has become better than the angels to the extent that he has inherited a name more excellent than theirs."—Heb. 1:1-4, NW.

¹⁰ Jesus, in his prehuman existence having been the great personal companion of Jehovah, was able to reflect the amazing personality of the Living God, reproduce words and phrases of words just as origi-

7. When was the most possible direct communication for man with God? Why?

8. Why was it necessary for God to send his great prophet to communicate with Israel? Who became that great prophet?

9. What superiority of communication did the early Christians have over their Hebrew forerunners?

10. How was Jehovah reflected in Jesus?

nally emanating from the mouth of God and in fact display in conversation here on earth the exalted type of thinking produced by the very mind of the Creator. Our experience today is the same where, in being intimate with an outstanding friend for many years, we get to know his personality very well, are able to repeat words and phrases in his same manner and can convey to others the type of thinking of this striking individual. Jesus confirms this view in his answer to Philip's request: "Master, show us the Father." Jesus said to him: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father also. How is it you say, 'Show us the Father'? Do you not believe that I am in union with the Father and the Father is in union with me?"—John 14:8-10; 1 Cor. 2:16, NW.

PREPARATION OF PROPHETICAL ORGANIZATION

¹¹ Like the prophets Noah, Elijah, Elisha and John the Baptist, Jesus, the Prophet, gathered disciples around him and trained them to become preachers. However, unlike these others he was preparing these disciples to become a nucleus around which a continuous prophetic organization, a channel of communication, would be established. At the conclusion of Jesus' training speech he mentioned that his disciples would be recognized as prophets, bringing a prophet's reward to those who are desirous of learning about Christ Jesus, the King of the new world. This following scripture also reveals the line of communication running back through the individuals making up the prophet group, then through Jesus and finally to Jehovah God himself. "He that receives you receives me also, and he that receives me receives him also

that sent me forth. He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward." Jesus also said: "A prophet is not unhonored except in his native territory and in his own house." This, too, Jesus' followers have experienced as members of his Christian prophet-like organization.—Matt. 10:40-42; 13:57, NW.

¹² Just as no individual since Jesus' day has been singled out in the fulfillment of Bible prophecies, so no single individual has comprised God's special prophet since Jesus, the Great Prophet. For this reason Jesus made plans for an anointed congregation of disciples to become the collective channel in the earth making known God's communications. Looking ahead to the operation of this channel Jesus said: "Truly I say to you men, Whatever things you may bind on earth will have been bound in heaven and whatever things you may loose on earth will have been loosed in heaven." Note that the things to be restrained or freed here on earth must first be bound or loosed in heaven with instructions communicated to the organized group on earth. This power is organizational in scope and applies to no one man, as claimed by the Catholic Church in saying that this authority is vested in the one man, the pope.—Matt. 18:18, NW.

PROPHETICAL ORGANIZATION ESTABLISHED

¹³ On Pentecost day A.D. 33 the first 120 members of Christ's congregation became

11. How did Jesus show his followers would serve as a group of prophets, and what line of communication was thereby indicated?

12. What scripture shows that Jesus' followers would serve as a collective channel?

13. When was the Christian congregation established as a channel of communication, and how was this manifested?

anointed with the holy spirit amidst a spectacular noise from heaven just like that of a rushing stiff breeze, and tongues of fire became visible upon the entire number assembled. That same day Peter in a public speech identified this event as fulfillment of Joel's prophecy distinctly marking this group as an organization empowered to prophesy. "These people are, in fact, not drunk, as you suppose, for it is the third hour of the day. On the contrary, this is what was said through the prophet Joel, 'And in the last days,' God says, 'I shall pour some of my spirit out upon every kind of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and *they will prophesy.*'" What a spirit-vitalized channel was started A.D. 33 to represent Jehovah on earth!—Acts 2:15-18, NW; Joel 2:28, 29.

¹⁴ After the preaching by the 120 on this first day where they explained many of the visions and dreams in Bible prophecy and with Peter's final talk, three thousand became associated with this newly organized Christian congregation. All became preachers. They filled Jerusalem with their teachings from the prophecies. This channel-like organization soon grew to five thousand fellow preachers, all baptized with holy spirit. The apostles and other older ones at Jerusalem became a governing body through which progressive understanding was released as to Bible prophecies then being fulfilled. Even though many of them had been preachers along with Christ Jesus years before, yet they did not have full understanding of all things. For instance, the apostles thought that Jesus had come to restore the literal kingdom of

Israel. But after Pentecost they learned progressive details of the many secrets concerning the kingdom as being heavenly.—Acts 1:6; 2:41; 4:4, 31.

¹⁵ As further examples of progressive understanding, it was Peter of the governing body who explained the fulfillment of Joel 2:28, 29, as already mentioned. Peter, too, revealed that Jesus was the Chief Agent of life and that salvation is possible only through his name. (Acts 3:15-4:12) A few days later Peter and John together revealed that Christians ought to obey God rather than men. (Acts 4:19) About a year later Stephen revealed by inspiration that he saw Jesus as "the Son of man standing at God's right hand," giving concrete evidence of Jesus' having returned to his heavenly position of service. (Acts 7:56, NW) Still later, Philip, one of the older ones, baptized the Ethiopian eunuch after he had explained to him the meaning of the prophecy at Isaiah 53:7, 8. (Acts 8:29-33) In the year 36 Peter received another revelation from heaven concerning the Gentiles, that the time had come to open the door for them to come in and become equal anointed members of Christ's body or congregation.—Acts 10 and 11.

¹⁶ For some years many Christian ministers had been preaching that it was necessary for Gentile Christians to be circumcised. But finally, A.D. 49, at a convention of Jehovah's witnesses in Jerusalem, several older ones of the governing body showed from Biblical argument and by divine revelation that Gentiles need not be circumcised. James, the fleshly half brother of Jesus and the congregation servant of the Jerusalem congregation, concurred in this decision by explaining the fulfillment of the prophecy at Amos 9: 11, 12 (LXX). (Acts 15:6-22, NW) Again many were preaching that Gentiles on becoming

14. Describe the activity and growth of this early Christian prophetlike channel.

15, 16. Give illustrations to show that this was a progressive channel bringing forth understandings of new truths.

Christians should further subject themselves to the law of Moses. By the year 56 the apostle Paul, also of the governing body, was used to clear up from the Hebrew Scriptures that the coming in of the Gentiles was according to Bible prophecies and that such Gentiles were not under the law of Moses but under God's undeserved kindness. He argued correctly that God had nailed the law covenant to the torture stake of Jesus. (Rom. 6:14; 15:7-13; Col. 2:13, 14) In the year 96 the apostle John was used to reveal, among many other things, that the exact number of the anointed ones to live and reign with Christ Jesus in heaven would be 144,000.—Rev. 7:4; 14:1.

EARLY UNCLEAR VIEWS NO DETRACTION

¹⁷ Does all this, then, demonstrate that God's channel on earth since Jesus' day was weakened and adulterated with error? No! To the contrary, it demonstrates there was no flood of water of choking volume at any one moment of time but rather a calm, steady flow of new waters of truth through a set channel. The many men and women brought into this prophetic organization of the anointed congregation had preconceived unclear views as to Jehovah's purposes. It would take time gradually to change over their thinking. God knew that as mere men they could not mentally grasp, understand or retain a flood of new truths at one time, which figuratively might throw them off balance and drown them.

¹⁸ Jehovah in his mercy and loving consideration for his weaker servants arranged for a gradual flow of the waters of new truth to them in an orderly channeled way. Gradually their minds would be adjusted and become filled with a progression

of new things. This, in turn, would enable them to preach these new things to other righteously disposed ones in a gradual, orderly, channel-like flow. For instance, the expression of unclear views as to whether sabbath laws of Moses and circumcision still were applicable to Christians in no wise detracted from the early flow of new points of truth or from the preaching of Jesus Christ by the early congregation. But in God's due time, A.D. 49, the development of true religion reached the point where Jehovah's legal position on circumcision and the Mosaic law could be wisely announced. From then on this new position, made emphatically clear, was preached uniformly as right doctrine by true Christian ministers.

¹⁹ In fact, the progression of revealed Bible truths channeled in the line of communication through the anointed Christians brought startling information even to angels. "This was to the end that now to the governments and the authorities in the heavenly places there might *be made known through the congregation* the greatly diversified wisdom of God." The state of progressiveness for the earthly channel was indicated by Jesus when he said: "Most truly I say to you, He that exercises faith in me, that one also will do the works that I do, and he will do works greater than these, because I am going my way to the Father." In the year 55, after a rich flow of many new progressive divine communications as to Jehovah's purposes, Paul still indicates a future greater unfolding of new things. "For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known."—Eph. 3:10; John 14:12; 1 Cor. 13:12; 1 Pet. 1:12, NW.

17, 18. (a) Why does this not demonstrate that God's channel was weakened with error? (b) Were these earlier unclear views any detraction to preaching according to the channeled flow of new truth?

19. How was the progressiveness of God's channel foretold?

TWELVE REQUIREMENTS FOR CHRISTIAN CHANNEL TODAY

²⁰ What of Jehovah's Christian channel of communication today? Which of the hundreds of sects and denominations of those who claim to be Christian is Jehovah's spokesman today in the earth as his divinely appointed and organized channel of communication? The Bible indicates many specifications, all of which have to exist together to mark, beyond a shadow of doubt, the one divinely authorized channel. Following is a list of requirements to be met by such a true congregation of Christ to fit her as God's channel today.

²¹ First, the congregation of Christ of the twentieth century must know what the name of its God is as revealed by Jesus to his early disciples and must become witnesses of this majestic name even as were the prophets of old, Jesus and the first-century Christians. Only the remnant of Jehovah's anointed witnesses and their companions today have a rich understanding of the divine name JEHOVAH and accordingly are endeavoring to live up to this name as His witnesses.—Isa. 43:12; John 17:6, 11, 26; Acts 15:14.

²² Second, the congregation of Christ started by Jesus as the channel is made up of all anointed ones who are spirit-begotten with a hope of ruling with Christ in heaven and whose number is set at 144,000. Which group of Christians in the earth today gives evidence of being the remnant of this nineteen-hundred-years-old richly matured congregation of Christ in its works and beliefs? Only the remnant of Jehovah's anointed witnesses.—1 John 2:27; Rev. 14:1.

²³ Third, the congregation of Christ must be marked distinctly by being persecuted among the nations for her integrity to Biblical principles and for her uncompro-

mising virgin purity to Christ Jesus as the King of the new world. Only the remnant of Jehovah's anointed witnesses and their companions have such a distinguishing mark by being persecuted the world over.—Matt. 24:9.

²⁴ Fourth, the congregation of Christ must accept all the progressive revelations of the one true religion as contained in the Hebrew Scriptures channeled through all the prophets of old down to John the Baptist and in the Greek Scriptures channeled through Christ Jesus and his disciples. Only the remnant of Jehovah's anointed witnesses and their companions, the "other sheep," do.—2 Pet. 3:15, 16; Rev. 22:18, 19; John 10:16.

²⁵ Fifth, the congregation of Christ must realize it went through a scattering period leading to a "Babylonish" spiritual captivity, from which there must have been a regathering of "his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." Only the remnant of Jehovah's anointed witnesses who have been regathered since 1919 from all nations, languages and former religious associations realize this.—Matt. 24:31, NW; Rev. 18:4.

²⁶ Sixth, the congregation of Christ must keep spiritually awake for the return of her Lord Jesus Christ and, when he comes invisibly with attention to this earth's affairs, she must accept him and receive the joy and delight of the King's presence as Ruler. Only the remnant of Jehovah's anointed witnesses have been spiritually awake to realize this great event of Christ's enthronement in heaven in 1914.—Matt. 24:3, 42-44; 25:1-23.

²⁷ Seventh, the congregation of Christ after the return of her Lord must, as the "house of God," receive her judgment when Jehovah's messenger comes to the temple for judgment, and this prior to the rest of

20-32. Discuss each of the twelve specifications for the Christian channel today, and which group gives the evidence of meeting such requirements?

the world. Only the remnant of Jehovah's anointed witnesses experienced this judgment cleansing when the "messenger" came to his temple in 1918.—1 Pet. 4:17; Mal. 3:1-3.

²⁸ Eighth, the congregation of Christ, when cleansed, must have received the commendation of her Lord by being designated the "faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time." Only the remnant of Jehovah's anointed witnesses have realized this office since 1919, since when they have made a supreme effort to channel forth clean spiritual food to all those in association with them as Christ's "domestics."—Matt. 24:45-47, NW.

²⁹ Ninth, the congregation of Christ must receive in the last days the special commission that "this good news of the kingdom" must be "preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." Only the remnant of Jehovah's anointed witnesses together with their companions have published information concerning the establishment of Christ's kingdom in 1914, which publication has now reached into 160 lands of earth.—Matt. 24:14, NW.

³⁰ Tenth, the congregation of Christ must today follow its first-century pattern by receiving progressive understandings of Bible prophecies which unfold further majestic purposes of the Living God and which new light of truth must be published impartially the world over by God's prophetlike organization. Only the remnant of Jehovah's anointed witnesses and their companions "do not treat prophesings with contempt" but publish their fulfillments as they become clear, in their Bible publications.—1 Thess. 5:20; Rev. 11:3, 4, NW.

³¹ Eleventh, the congregation of Christ must realize a change in her work from that of gathering the "little flock" for heavenly privileges to that of gathering out the "other sheep" to become prospective Kingdom subjects to live happily forever on a paradise earth that is destined to continue unendingly in fulfillment of the great Abrahamic promise. Only the anointed remnant have experienced this since the years 1932 and 1935.—Gen. 22:18; Luke 12:32; John 10:16; Matt. 25:31-33.

³² Twelfth, the congregation of Christ must realize the certain time when Jehovah 'plants the new heavens and lays the foundation of the new earth' as part of his permanent New World system of things. Only Jehovah's witnesses realize this and have come to know that since 1919 a New World society is developing to expand to fill the whole earth in righteousness.—Isa. 51:16; 65:17; 2 Pet. 3:13; Rev. 21:1.

KEEP IN CLOSE TOUCH WITH CHANNEL

³³ The evidences, therefore, are overwhelming that the anointed Christian remnant among Jehovah's witnesses today comprise the collective channel of communication. An abundance of additional detailed facts is being published in the series of articles in *The Watchtower* on the history of Jehovah's witnesses. There are about 17,000 of these anointed ones still left in the earth, with a governing body of them residing at Bethel in Brooklyn, New York. Along with them there are over 560,000 "other sheep" companion associates. This small "faithful and discreet slave" class of anointed ones, as they are designated, have a legal servant known as

33, 34. (a) What is the legal servant used by the anointed remnant today? (b) What is an official mouthpiece of the "faithful and discreet slave" class? (c) Who should keep in close touch with God's channel today, and why?

the Watch Tower Bible and Tract Society, organized in 1884, which they use to represent them.

³⁴ An official mouthpiece for this "slave" class is the *Watchtower* magazine, now in its seventy-sixth year of publication. This magazine makes no claim of inspiration but is guided by the inspired principles and prophecies recorded in the sacred Bible due for progressive fulfillment today. By means of this singular channel of reliable spiritual

guidance all sincere, honest persons who love righteousness are being directed toward the "perfect day" in the post-Armageddon new world. You are invited to advance along with the anointed remnant from one God-directed progressive spiritual position to another in fulfillment of the promise: "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day."—Prov. 4:18, AS.

See that you do not implore him not to speak. For if they did not escape who implored him not to give divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. At that time his voice shook the earth, but now he has promised, saying: "Yet once more I will set not only the earth but also the heaven in commotion."

—Heb. 12:25, 26, NW.

Did Jesus and Paul Harp on Money Matters?

MISREPRESENTATION seems to be the stock in trade of some clergymen. Thus Malcom Watson of the Lake Park Presbyterian Church of Orlando, Florida, when asked by the budget committee of his congregation to speak on money matters accused both Jesus and Paul of harping on money matters. Naming the collection plate "the proper result of religion," he went on to say:

☛ "'After building on the resurrection of Christ, the resurrection of the believer and the glorified life in heaven,' Paul went straight on to the next point with: 'Now, concerning the collection.' 'Don't ever divide them. They belong together. . . . Jesus must have bored His listeners stiff much of the time. Listen, you can still hear their echo . . . "He ought to be talking about religion and here He is mentioning money again."'" —Orlando *Evening Star*, November 15, 1954.

☛ However, in spite of what Watson may claim there is not a shred of evidence that Jesus ever uttered a single word about taking up collections, about needing money to support his ministry. As for Paul's reference to collections, first of all note that Paul concluded his argument on the resurrection, not with

an appeal for money, but for unselfish service: "Consequently, my beloved brothers, 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."—1 Cor. 15:58, NW.

☛ Then, clearly beginning a new subject, he wrote, "Now concerning the collection." So, in the first place, Paul did not tie in the subject of taking collections with the resurrection. And secondly, this was not a collection taken in the congregation but each one was to lay aside something on the first day of the week in his own home. And thirdly, it was not for Paul's salary or for the salary of others or for upkeep of the congregation but for the needy congregations at Jerusalem and in Judea, which were in dire straits because of persecution.—1 Cor. 16:1-3, NW.

☛ Obviously the pastor of the Lake Park Presbyterian Church has misrepresented both Jesus and Paul, it being a case of greed and dishonesty going hand in hand. It might also be observed that it does not speak favorably for the religious literacy of his congregation when he can dare to foist such glaring misrepresentations upon them.

Pursuing my Purpose in Life

ONE of the earliest and most vivid recollections I have of the days when first coming to a knowledge of Bible truth is the almost stunning impression made upon my mind when I discerned that a Christian must be prepared to give up some things that are perfectly all right and proper; that dedication to Jehovah means not only giving up things that are evil and immoral, but that it may include the giving up of things that are quite legitimate in order to devote one's time and energies more to Kingdom interests. This truth made such a vivid impression upon my mind that it stands out abruptly as the first great test that I had to face and decide upon.

I first came to some understanding of the truth at the close of World War I. I had been in the British army for four years and was just beginning civilian life over again. I was contemplating marriage, but with a person not interested in the truth, so that affair was soon terminated. But I was quite keenly interested in some hobbies such as photography and the then new hobby of radio transmission. Also, I had good business prospects. I used to lay abed at nights pondering over my dedication vows. I had friends who were very zealous for Kingdom service (such as it then was in 1920) and they had spoken to me about the "colporteur" (pioneer) work. I struggled with myself as I pondered over

Jesus' words to the rich young ruler (Matt. 19:21), but once I saw the import of Jesus' words there was no question in my mind. By Jehovah's spirit I never hesitated. I handed in my resignation to the firm where I was employed, wrote to the London office for instructions what to do, and within three months I was out in the full-time service.

The first few years of pioneer service were not at all difficult for me. I think I was about average for placement of literature and, having some money behind me, I was never worried about the financial side of the work. I was gradually becoming more mature in knowledge and understanding of the Word of God and the ability to use it in the ministry. I was given some opportunities for public speaking in rural assignments, which I thoroughly enjoyed, and I found myself with many more friends than I had ever had in all my life before. I was forming quite a close friendship with a particular sister. Then another test came.

I had been to a convention in London where Brother Rutherford and some of the American brothers had served and had returned to my rural assignment when I received a telegram from the London office saying Brother Rutherford wanted to see me. I somehow sensed that it was going to be an invitation to go abroad. I had no idea where. I went to London the following day pondering what this telegram really meant, but fully made up in my mind that if it was a call to serve in a foreign land I would unhesitatingly say, Yes, no matter where it was. Sure enough, the first question Brother Rutherford asked me was, "Do you mind where in the world you work?" I said, "No." "How would you like to go to India?" was the next question. My answer was, "When do you want me to go?" And in three weeks' time another brother and I were on the boat for India. It was a case of sailing for a great "un-

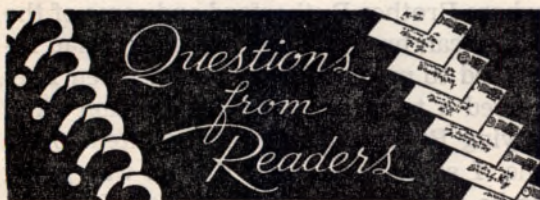
known" and I thought of Abraham's being told to go to a land that he knew not of. I thought to myself that if Abraham could do that, then so could I, because it was the same God who gave the call. Abraham went "not knowing where he was going." (Heb. 11:8, NW) We could do the same.

All that was over twenty-eight years ago. I am still in India, and not dead yet! There have naturally been many and varied experiences through the years. When we first landed in India and experiences were not very encouraging we used to console each other by saying that the first twenty years were always the worst. In those days there were no "leave of absence" rules for missionaries, and we had been given only a one-way ticket. After five years I was able to attend another convention in London and got home for two weeks. After that brief holiday I had another spell of fifteen years in India with-

out going home, but by this time there were friends and homes in India where I was welcome and the truth of Jesus' words at Matthew 19:29 was manifest. In fact, I am now thoroughly "at home" in India and imagine I would feel like being in a foreign country now if I were to return to England permanently.

Experience shows that it does not really matter where one serves. The whole world is now only a relatively small place. There are people of the New World society in every land and they are as lovable in one country as in another. One soon gets accustomed to the conditions in foreign lands. It is just a matter of making up one's mind to do it, and then seeking Jehovah's spirit to enable him to overcome the obstacles. My advice is, Always accept an assignment from Jehovah's organization and joyfully make up the mind to make a go of it.

—F. E. SKINNER



● The law of Moses forbade the Israelites to charge interest on loans among themselves, and Jesus said to lend without interest and to hope for nothing back. Does this mean that Christian brothers today must not pay or receive interest from one another? Did Jesus mean not only to pay no interest but also not to repay even the principal?—J. G., United States.

The Mosaic law spoke of loans made to the poor, those who had become financially weak and in need of help. It made it an obligation to loan to such ones to relieve their destitute state, but forbade the charging of interest on these loans to the poor. The ones making the loans did get back the principal, pledges sometimes being taken to indicate the indebtedness. At that time loans in Israel among Israelites, or involving non-Israelites residing in the land

and a part of the Jewish community, were to relieve poverty or misfortune and it was thought wrong to profit from a neighbor's reverses. The loans were not for commercial purposes. But the case was different with foreigners passing through with caravans or stationed there for the purpose of trading. They might borrow to enlarge their operating capital and increase their earning power, and it is only proper that reasonable payment should be made for the use of such money. The Israelites could lawfully charge interest in such cases.—Ex. 22: 25, 26; Lev. 25:35-37; Deut. 15:8; 23:19, 20; 24:6, NW.

At Luke 6:34, 35 (NW) Jesus said: "Also if you lend without interest to those from whom you hope to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much. To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked." Here Jesus is going farther than the Mosaic law, as he did on other points when dis-

cussing the law. He said not just to avoid adultery as the law commanded, but not even to entertain it in your heart. He said not just to avoid murder as the law required, but not even to call your brother a contemptible name. So here he was saying to loan, not just without interest, but without even expecting the return of the principal. Sinners sometimes loaned without interest. Christians were to surpass that, not even expecting repayment of the principal.—Matt. 5:21, 22, 27, 28, NW.

Then their reward would be great and they would be true sons of God, because, like him, they would be helping the good and the wicked without return. If you do this your reward will be great, because Jehovah will reward you. Why would he specially reward you if you were paid back? That would be your return. But if you did not expect to be paid back, if you gave the money to help the poor, Jehovah would reward you in the resurrection of the righteous ones, as shown when Jesus told men not to make a feast for those able to make one in return, in reciprocal payment, but to do it for those too poor to make a return feast, and thereby "you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14, NW.

Jehovah will repay, for the poor belong to him, and to help them is the same as loaning to Jehovah and he will pay you back, not the poor ones you help. If you require that the loan be repaid, you have your payment and so will get none from God. But if you help the poor and expect nothing in return, Proverbs 19:17 (AS) applies: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he [Jehovah] pay him again." Why is helping the poor like loaning to Jehovah? Because "he who oppresses the poor insults his Maker; but he who is kind to the needy honors him." (Prov. 14:31, AT) What we do to the poor is counted done to Jehovah, just as what is done to Christ's brothers is counted done to Christ. All this applies to assistance given the poor and destitute.

But it is different when it comes to loans for business purposes. Suppose a brother wants a loan to improve his business. He can get it from the bank and pay the bank interest, but what if he prefers to borrow from another brother and give the interest to the brother, seeing him profit rather than the bank? He can do that without violating any command, and the one making the loan will be violating no

command because he takes interest on the money loaned. There is a vast difference between loaning to one who is destitute and loaning to one who is not. If the receiver is destitute the Christian, in keeping with Jesus' words, should help for nothing, should give freely, not even expecting any return of the principal. Then Jehovah will see and give reward to the generous one, noting his fine display of brotherly love and consideration and willingness to share, and God will judge him worthy of life in the new world, thus rewarding him.

The one borrowing for business purposes is not destitute. He merely wants to borrow capital to improve his business, to increase his income. It would not be right for one brother to make an outright gift of money to make it possible for another brother, already having money, to make still more money. Yet if we apply Jesus' words to business loans or all loans that is what would result. So Jesus' words and the Mosaic law prohibitions on interest apply to loans to needy persons only. Hence if one brother loans to another for business purposes the one loaning may expect a return of the principal and also may charge interest. That interest is proper under certain circumstances is shown in Jesus' illustration that involved business activities with money: "You ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest." (Matt. 25:27, NW) This slave was disapproved because he did not use the money in his care in a businesslike way to increase it. It is only right that a brother loaning to another for business reasons receives interest, because the one borrowing is using the money to work for him and make more, and the one making this possible by the loan should rightfully share in the productiveness of that money. He so shares by charging interest.

So the point to determine is, Is the brother destitute that wants a loan? Then share freely, expecting no return. If he is not in dire need, but only wants temporary assistance to get back on his feet after some financial reverse, another brother might make him a loan but charge no interest, yet expect a repayment of the principal when the one needing a measure of help has recovered himself financially. But if the loan is for business reasons to increase income the one making the loan can certainly share in the increase his money makes possible by charging interest.

ANNOUNCEMENTS

"TRIUMPHANT KINGDOM" ASSEMBLIES APPROACH

The "Triumphant Kingdom" assemblies of Jehovah's witnesses are near at hand. On June 22 Jehovah's witnesses will gather in Chicago, then on succeeding week ends in Vancouver, Los Angeles, Dallas, New York, and by July 25 thousands of conventioners will be crossing the Atlantic for the gatherings in London, Paris, Rome, Nuremberg, Stockholm and The Hague. The public talk to climax the assemblies is "World Conquest Soon—by God's Kingdom." Are your arrangements made, and are they definite? Have you sent in your Room Request forms and your European rail transportation order? Do you have your passport and vaccination certificate? These things should have been taken care of by now. Room Request forms and rail transportation order blanks are available from EUROPEAN CONVENTIONS, 124 Columbia Heights, Brooklyn 1, New York. May we see you at the assemblies?

CHRISTENDOM OR CHRISTIANITY —WHICH ONE IS

"THE LIGHT OF THE WORLD"?

Have you received a copy of this new 32-page booklet? It is the most-talked-about booklet in the world! Millions of copies of it in 19 languages have been distributed to people desiring to know the answer to the vital question: "Christendom or Christianity—which one is

'the light of the world'?" Get your copy of the booklet now for 5c, or better yet get 7 copies for 25c or 30 copies for \$1. After reading this most absorbing booklet you will desire to pass copies on to your friends and neighbors.

THE IMPORTANCE OF "GATHERING OURSELVES TOGETHER"

Is it very important to regularly attend congregation meetings made possible by Jehovah God? You may read the answer for yourself at Hebrews 10:25, NW, where we are told to be "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 near." Applying information learned at meetings, during June Jehovah's witnesses will offer on a \$1 contribution the two latest Bible study aid books and two 32-page booklets. They will endeavor to leave at least the special new booklet *Christendom or Christianity—Which One Is "the Light of the World"?* at every home.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 19: Jehovah's Channel of Communication, ¶1-18. Page 301.

June 26: Jehovah's Channel of Communication, ¶19-26, and Christian Channel of Communication, ¶1-10. Page 306.

July 3: Christian Channel of Communication, ¶11-34. Page 311.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is wrong with neighbor love without love of God? P. 294, ¶4.
- ✓ Whether Jesus really recognized the Bible as the authority for our faith? P. 294, ¶3.
- ✓ Whether the Catholic Church is the Bible's preserver? P. 295, ¶5.
- ✓ Whether the "back to Palestine" movement is necessary for pure worship? P. 296, ¶2.
- ✓ How God's throne is the absolute center of the universe? P. 302, ¶6.
- ✓ What is the first step in Jehovah's line of communication with his people? P. 304, ¶12.

- ✓ What happened to the divine communications received by the prophets of old? P. 309, ¶5.
- ✓ How, especially, Jesus was able to reflect Jehovah's amazing personality? P. 310, ¶10.
- ✓ What shows God works, not through single individuals, but through a collective channel? P. 311, ¶12.
- ✓ How Jehovah's true channel of communication can be positively identified? P. 314, ¶20.
- ✓ When it is all right to receive interest on a loan, and when the Christian should not do so? P. 319, ¶3.