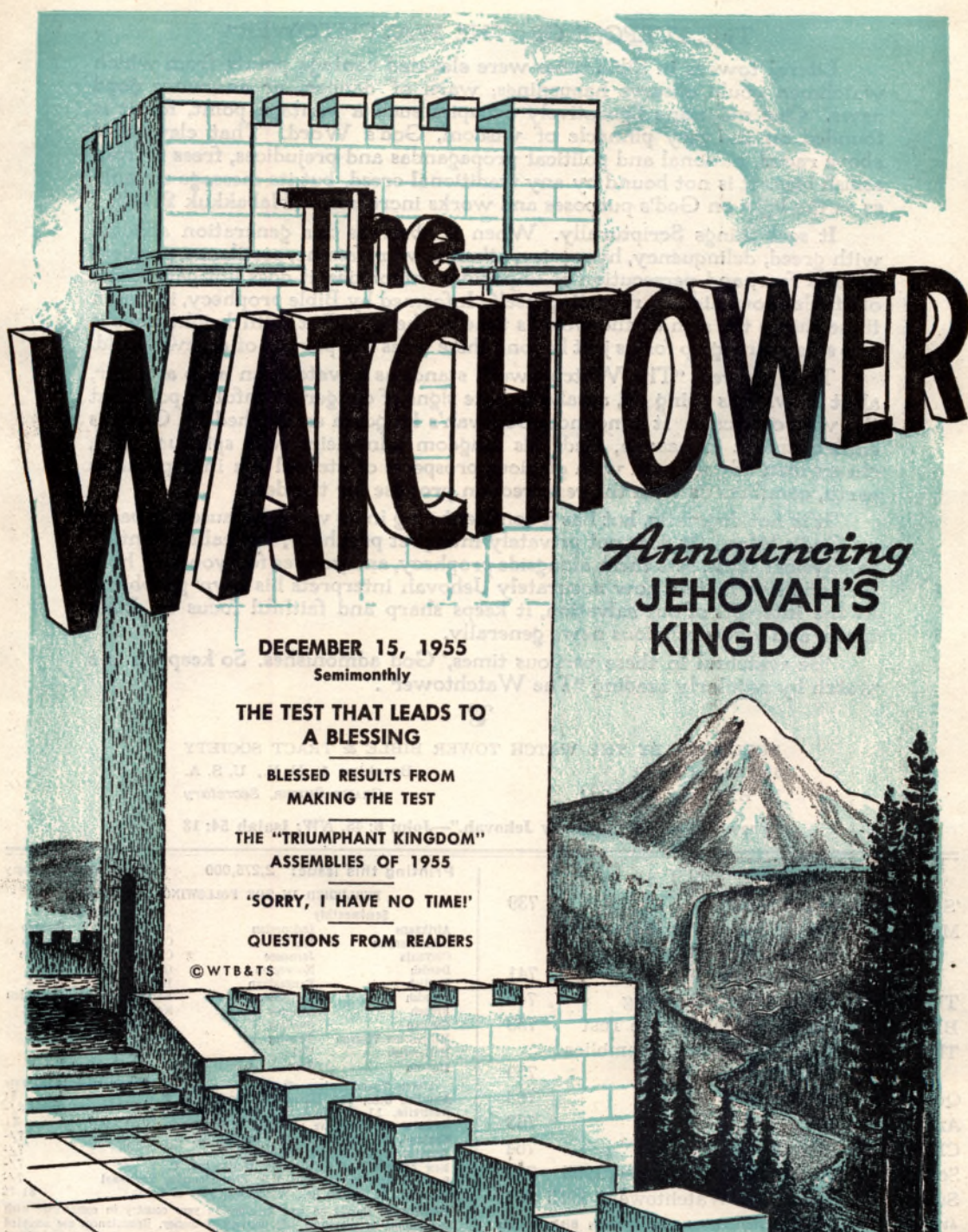




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 15, 1955

Semimonthly

**THE TEST THAT LEADS TO
A BLESSING**

**BLESSED RESULTS FROM
MAKING THE TEST**

**THE "TRIUMPHANT KINGDOM"
ASSEMBLIES OF 1955**

'SORRY, I HAVE NO TIME!'

QUESTIONS FROM READERS

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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

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Announcing JEHOVAH'S KINGDOM

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December 15, 1955

Number 24

'Sorry, I Have No Time!'

"SORRY," the lady said, "but I'm too busy." A man down the block had said the same thing. Though many people really are busy when Jehovah's witnesses call at their homes, what this lady actually meant was: "I don't think it's worth my time." Rarely is a person too busy for what he really wants to do, or for something that he really considers important.

Would the householder be "too busy" if the person at the door had come to pay a long-standing debt? Then why turn down something far more important than money? Why is the spiritual mission of less importance than a financial one? Is it that the person thinks that the money is more important than peace and life? or is it that he has been misinformed about the nature, purpose and importance of the message that Jehovah's witnesses bring? It could be either reason, or a combination of both.

In Bible times Jesus was received into the home of Mary and Martha. Mary was interested in the beneficial things Jesus had to say, but Martha was concerned about other matters, "attending to many duties." She even protested that Mary was not busy with her. But Jesus said: "Mary chose the good portion, and it will not be taken away from her." Would you, like Martha, have been "too busy," or like Mary would you have had time for the more important things?—Luke 10:38-42, NW.

Saul, like many people today, had been misinformed about the activity of first-century Christians. He participated in the persecution of them, and even had part in the murder of Stephen. It took a blinding miracle to open his spiritual eyes to the truth. Would you require such a jolt to see the importance of the message that true Christians, like those of nineteen hundred years ago, are bringing to people's homes today?—Acts 9:1-19.

This activity is in harmony with Jesus' specific instructions: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." He further specifically commanded that this Christian message be taken right to the homes of the people: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you." "He that listens to you listens to me too. And he that disregards you disregards me too. Moreover, he that disregards me disregards also him that sent me forth."—Matt. 24:14; 10:12, 13; Luke 10:16, NW.

Jesus himself journeyed "from city to city and from village to village, preaching and declaring the good news of the kingdom of God." Yes, the first-century Chris-

tians did teach from house to house. Paul explained: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." And even after being flogged for this activity, "every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." —Luke 8:1; Acts 20:20; 5:42, NW.

Sometimes people who are thus contacted at their doors say: "I've been to church this morning, thank you!" Then, is that not all the more reason why they should be interested in discussing spiritual matters with anyone who is interested in them? If they went to church to learn about God, and if they learned what they went to learn, then surely they would be interested in talking about the things they learned there. And if they did not learn anything that they consider important enough to want to talk about, then certainly they do need the very message that is being brought to their doors!

The message that is brought by visiting ministers of Jehovah is of the utmost importance. It is equally important as was the message that the disciples preached in the same manner during the first century. Back then the message was that Jesus was the Messiah, while the message today is that Christ's second presence has occurred! This is the message to which all the faithful men of God looked, and particularly since Jesus told his disciples to watch for the establishment of his righteous kingdom that would bring lasting peace to the earth.

It is this message that Jehovah's witnesses bring to your door. Their publications, like the one now in your hand, contain Scriptural proof of these facts. They concern a firm assurance of peace, health, happiness and everlasting life. They point out the reason for earth's present difficul-

ties and show their specific outcome. Such a message is strengthening and vital! Could anything be more important, more worth your time?

Jehovah's witnesses, too, are busy people. They are busy working, supporting their families and doing all the things that you must do. But their conviction regarding the truth of these Scriptural promises is so great that they readily take their own time, without pay, to come to your home and show you these things from your own Bible. They are that interested in you. Are you interested enough in yourself to listen to them and to examine their message to prove whether it is true or not? You have nothing to lose by doing so, and actually everything to gain!

Most people take time for the things that they really want most to do, whether it is keeping up with their favorite football team's scores, reading magazines or an occasional novel, studying trade papers that help them improve their business, watching television, attending movies or just talking with their friends. All of these can be enjoyable and perhaps even profitable things, but the point is that busy people have time for them when they really want to do them.

Do you want life? Do you want more contentment and a freer mind? Do you want to know why earth is in its present difficulties and what the outcome will be? Are these things as important to you as the baseball scores, the current best seller or the evening's television programs? If they are, then you *will* have time to study the Bible. And especially will you have time when someone freely offers you a hand with it.

Taking this view, you will never say "I'm too busy" to people who are offering you the one thing above all things that is most certainly worth your time!

MODERN HISTORY of

Jehovah's Witnesses

Part 24

EXPANDING IN THE WESTERN HEMISPHERE



NORTH AMERICA, with its more than 201 million inhabitants, outstandingly shows an impressive record of the harvesting work. English, French and Spanish are the chief languages spoken. Religiously, a large segment is Protestant. Atheism too has a great hold. But Catholic thinking dominates in many sections. The North American mind, rooted in paganism, has in recent years, due to technological developments, gained a highly materialistic outlook, men thinking they are almost gods able to accomplish any purpose by means of "science," falsely so called. They are also pleasure- and travel-minded, influenced by fantastic Hollywood films. Having led in the inventing of complicated machines of domestic industry and devices of war, the North American man has become a fearful slave of such inventions rather than their master. No peace of mind exists. Great fear of atomic war prevails, overshadowing the thinking of all, religiously, politically and socially.

The headquarters of the Watch Tower Society being located in North America, Jehovah's witnesses who live here have had a head start in combing out the vast territory to find the "other sheep." As soon as the Watchtower Bible School of Gilead began to turn out its well-trained missionaries in 1943, these were sent to the various outlying lands of North America, such as Mexico, Newfoundland, Alaska, the Central American countries (the republics

of Costa Rica, Guatemala, Honduras, Nicaragua and El Salvador, and the British crown colony of Belize or British Honduras), as well as the isthmian republic of Panama and, yes, the French-Canadian province of Quebec.^a By 1947 there were 163 Watch Tower missionaries operating in these fields and by 1955 the number had risen to 663 Gilead graduates working in twelve North American lands.

In the spring of 1945, before World War II came to its end, the Society's president, N. H. Knorr, accompanied by director F. W. Franz, made the first official visit into Mexico and Central America, where arrangements were completed to expand missionary operations.^b Official revisits from the Society's executives have occurred about every four years. Throughout this vast continent hundreds of new congregations have been developed in isolated areas and also by subdividing congregations fast growing beyond 200 members in the large American cities. Particularly in Canada and the United States many congregations have been forced to build adequately equipped, beautifully designed Kingdom Halls to accommodate the growing needs of the witnesses for meeting places. In Mexico, where so many of those interested in the message of Jehovah's kingdom are illiterate, schools have been established in each congregation for teaching young and old to read and write Span-

^a 1945 Yearbook, p. 42.

^b Watchtower, 1945, pp. 125, 126; W 1946, pp. 220-224.

ish. This Mexican education program has been crowned with great success.^c

Since 1945 the major battlefield has been in Canada, centering around the Catholic province of Quebec. From 1943 to 1955, 1,682 prosecutions of the witnesses have taken place there, in addition to many mob actions. Of the prosecutions, 780 were concluded in favor of Jehovah's people; and recently 899 others have been terminated by the historic Canadian Supreme Court decision in favor of Jehovah's witnesses in the case of *Saumur v. Quebec*, decided October 6, 1953.^d In January, 1954, the Quebec provincial government retaliated by enacting a law to frame the witnesses. This annoyance, too, has had to be challenged in the courts of the land. In 1951 the witnesses won one of the most outstanding decisions in Canadian legal history, the case of *Boucher v. The King*, where the Canadian Supreme Court held that the preaching activity of the witnesses was not seditious.^e Canada having no guarantees of civil liberty and the witnesses having been victims so long of scandalous persecution, the Society in Canada circulated a petition requesting a Bill of Rights. Eventually 500,967 Canadians signed this petition, which was presented to Parliament June 9, 1947. In February, 1949, a second and still larger petition was submitted, of 625,510 signatures, but this, too, went unheeded. Despite the heat of battle in Catholic Quebec, the number of witnesses is growing very rapidly as this prison house is being opened for honest people to change their thinking in freedom of worship and to escape to God's New World society.

The following table indicates the stupendous effort that has been put forth in North America in recent years and the very satis-

fying results indicated in the growing number of ministers.^f

Year	Lands Witnessed to	Total Ministers	Number of Preaching Hours
1942	7	75,589	19,668,961
1947	12	91,740	20,787,495
1952	12	168,752	25,810,384
1953	12	193,542	26,734,105
1955	12	236,124	29,999,901

Over twenty-nine million hours of preaching spent in 1955 by 236,124 ordained ministers was bound to have powerful effect upon the thinking of millions. By 1955 in North America there was one minister of Jehovah's witnesses for every 922 inhabitants of the continent. The gathering work in this part of the world has gained great momentum and no amount of clergy opposition can now slow it down. Thousands of congregations are continually expanding as they absorb the tens of thousands of new ones fleeing to God's organization for safety.

ISLANDS OF THE ATLANTIC, CARIBBEAN AND MEDITERRANEAN

In great numbers the inhabitants of the isles are hearing the call of the Right Shepherd, Jesus Christ, as they hasten to flee to Jehovah's mountainlike organization. The islands of the Atlantic, Caribbean and Mediterranean are great in total number and quite thickly populated by over sixteen million whites, browns and blacks of English, Dutch, Latin and African origins. Life for them is not so complicated as it is for their North American cousins. Their thinking religiously is colored by that of Catholicism, Anglican discipline and demonistic superstitions such as voodooism. Moral standards are not very high, due to priestcraft's practice of divine bribery by paying money for forgiveness of sins; the men may have one official wife and several other women with

^c W 1948, pp. 300-302.

^d *Awake!* Nov. 22, 1953, pp. 3-11.

^e *Boucher v. The King* (1951), Supreme Court Reports 265, Canada.

^f 1956 Yearbook.

whom they live in common-law relationship. A large percentage of children are born out of wedlock. The women do much of the work and practically support their husbands and children. No great care has been given to educating the young. People live day by day without great worries, enjoying meager pleasures and not exercising their thinking powers to any great degree. Yet among masses of this frame of mind thousands are becoming serious Christian ministers in association with Jehovah's witnesses.

Late in 1943 Gilead graduate missionaries began to be sent to Cuba, where immediate success was had in teaching eager listeners Bible truth. Thereafter Puerto Rico, the Dominican Republic, Haiti, Trinidad, Bermuda, the Bahamas, Jamaica and other islands began to be "invaded" by Watch Tower missionaries, where the populace gave them ready reception. The Society spent about \$125,000 in expanding the ministry in the Caribbean area as well as in Central America and South America in the year 1946 alone.^g For three consecutive years from 1944 onward the president of the Society made visits to Cuba and other islands to stimulate the excellent beginnings made in these areas.^h By 1955 there were 144 missionaries operating in 38 different political "lands" on islands. For several years the schooner *Sibia* was a floating missionary home with a crew of Gilead graduates calling from island to island to give lectures, witness to all the natives and hold Bible studies with them.ⁱ That vessel has now been replaced by the larger ship *Light*.^j Much isolated interest has thus been gathered for permanent missionary activity by later ministers, whom the Society will send into the territory.

Inspired by the clergy, government bans,

missionary deportations and general opposition have developed in Dominican Republic, Haiti, Bermuda, Jamaica and other islands, but this does not deter the witnesses, as is apparent in the following chart of expansion.^k

Year	Lands Witnessed to	Total Ministers	Number of Preaching Hours
1942	6	1,297	237,057
1947	12	6,429	1,448,810
1952	15	15,659	2,200,647
1953	29	17,421	2,248,941
1955	38	19,615	2,673,483

A mighty preaching service of more than two million hours a year is sounding forth Jehovah's praises in these islands. By this means thousands more will be educated for life in Jehovah's glorious new world of righteousness. Already in 1955 there was one minister of Jehovah's witnesses for every 971 of the islanders. A good percentage this!

SOUTH AMERICA

Up until the close of World War II all the lands of the continent of South America, with its 120 million inhabitants, seemed to be the sole preserve of the Roman Catholic Church. In 1945, with the Western democracies defeating the Catholic-Fascist-Nazi attempt at world control, the door into South America seemed to be wide open for the penetration of true Christianity by means of the courageous missionaries of Jehovah's witnesses. Spanish and Portuguese are the chief languages. Due to the centuries-long heavy hand of the Vatican Hierarchy the thinking of the people in this part of the world is limited, sensual and superstitious. People are sports mad and go in heavily for gambling. Morals, due to the prohibition of divorce because of the Catholic view of matters, naturally are not too high, and common-law marriage is normal practice. Illegitimate children are

^g 1947 Yearbook, p. 254.

^h W 1946, pp. 172-176, 187-192.

ⁱ 1954 Yearbook, p. 84.

^j 1956 Yearbook.

^k 1956 Yearbook.

many and no practical solution has been found for their pitiful state. There is much need for education, which has never been encouraged much by "the Church." Many are of a proud nature, quick of temper. All seem to be uniformly fanatical patriots with a feeling of superiority. They are easily excited by an idea or the novelty of a thing, but their superficial thinking prevents them from being further interested. What success will Bible education have upon such a people and their way of thinking? We shall see.

In February and March, 1945, the Society's president, N. H. Knorr, and his companion, F. W. Franz, made their initial visit into South America.¹ All the major countries were visited and plans were drawn up for missionary expansion into all these countries. The work in Argentina and Brazil had been started in the early twenties but needed to be modernized considerably. Gilead-trained missionaries were sent to South America shortly thereafter and by 1947 there were 117 of them in twelve different South American countries. By 1955 the number of missionaries assigned there by the Society exceeded 340. This meant the opening and financing of many missionary homes throughout South America and also the establishing of suitable branch offices and quarters. Thousands of dollars were spent in this South American expansion, but the fruitage was quick in forthcoming.^m Thousands began to leave the Catholic organization to become students of the ministry as Jehovah's witnesses. Many had to be taught to read and

write in the course of their Bible studies. Furthermore, a moral cleanup was necessary, as only those who are married in accordance with Biblical principles could be counted as associates. This required many marital adjustments. So much so that it has come to public notice that the witnesses are the only ones who provide a moral uplift for their associates. But in spite of all these difficulties, the increase has been phenomenal, from 807 ministers in 1942 to 18,800 in 1955. Opposition has been manifested in Colombia, Brazil and other places. In Argentina the Society continued placed under a ban since 1949 by the late dictatorial Perón government. But this does not stop the increases in Colombia, Brazil and even Argentina.

The growth in South America is encouraging and appears to be just at its beginning, for a truly great multitude seems ready to come forth from that part of Jehovah's field. Observe the following report of this expansion.ⁿ

Year	Lands Witnessed to	Total Ministers	Number of Preaching Hours
1942	8	807	219,905
1947	12	2,431	956,928
1952	13	11,795	1,990,208
1953	12	13,174	2,137,541
1955	12	18,800	2,874,637

On this southern continent the witness work is comparatively new. Already there is one minister of Jehovah's witnesses for every 6,435 of the population. But the future promises that this ratio will be greatly reduced as the expansion of true Christianity continues.

(To be continued)

¹ W 1945, pp. 125-128, 172, 173.

^m 1947 Yearbook, p. 254.

ⁿ 1956 Yearbook.

And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come.—Matt. 24:14, NW.

The Test that leads to a Blessing

"Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it."—Malachi 3:10, Da.

● PROSPERITY does not exist without a reason. If it is a real prosperity there must be a solid basis for it. This is true of material prosperity; it is true of spiritual prosperity. Men whose hearts are fixed on gaining the material things of this world have long tried to lay the foundation for a lasting prosperity in material things and have used the best brains of this world to that end, but their prosperity has been very uncertain and shaky and they are ever fearful, nervously tense and expecting cycles of depression. There is a simple explanation for this. Their prosperity, as long as it is enjoyed, is of a selfish, one-sided kind, maintained by the wisdom of this world. It ignores the very source and the very basis for true, enduring prosperity.

² What we now say may sound strange, but with all their economic slumps and the insecurity of their present flourishing condition the materialists have no grounds for denying it and are unable to disprove it. The basis for true material prosperity is spiritual prosperity. This provable truth rests upon the fact that the one unfailing source of prosperity is the richest Person, the happiest One in the universe, the One

who says: "Thus saith God, Jehovah, he that created the heavens and stretched them out, he that spread forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them that

walk therein: I am Jehovah, that is my name; and my glory will I not give to another, neither my praise to graven images." (Isa. 42:5, 8, Da; AS) He, though spirit, is the Creator of all material things. He has the continuous monopoly of all material things. He controls the production of all things material. The source of all true and lasting material prosperity must therefore be spiritual. Spiritual prosperity means prospering in our relations with Jehovah God.

³ The great spiritual Source puts spiritual prosperity ahead of material prosperity as being more important, for the former is the basis for the latter. The famous "sermon on the mount" nicely sets forth that fact in these words of Jesus Christ, the Son of the great prosperous God: "Never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:31-33, NW) Pursuit of material prosperity may lead to enjoying many things of this earth selfish-

3. Which prosperity does the great spiritual Source put first, and why?



1. What is the reason that worldly prosperity has been uncertain and shaky?

2. What is the basis for true material prosperity, and upon what truth does this provable fact rest?

ly for a long or a short time, but pursuit of the spiritual prosperity will lead to unending life in an endless world of prosperity in union with the immortal Source of it all, Jehovah God.

⁴ We do not have just Jesus' words to make us sure of this. We have a national example of this in the past and a national example of it today. The example of long ago was the nation of Israel in the land of Palestine. The example of today is the "holy nation" of Jehovah's anointed witnesses. (Isa. 66:8; 1 Pet. 2:9) Jehovah's witnesses an example of prosperity? Yes, spiritually! But what of all the international hatred of them and the widespread persecution of them? That goes along with the spiritual prosperity, for Jesus said: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, WITH PERSECUTIONS, and in the coming system of things everlasting life."—Mark 10:29, 30, NW.

⁵ The illustration that Jehovah's witnesses are today furnishing was foretold in a prophecy to ancient Israel. It stated the rule for gaining real prosperity. As this rule is contrary to the rules of this world, the applying of it calls for courage, faith and persistence and brings about a test. But it is a test that proves the rule and leads to a satisfying blessing. The prophecy setting out the rule was given twenty-four centuries ago through the Hebrew prophet Malachi in these words: "'Bring the whole tithe into the storehouse, that there may be food in my house, and test me now in this way,' says the LORD [Jehovah] of

hosts, 'and see if I will not open for you the windows of the heavens, and pour out for you a blessing until there is no more need.'"—Mal. 3:10, AT.

WHY THE TEST

⁶ What was the reason for calling for this test to be made of the Lord Jehovah of hosts? Malachi's prophecy shows it clearly. It was because the nation of Israel in the fifth century before the Christian era was not healthy spiritually. Could a nation of robbers be healthy spiritually, especially robbers of God? Could breakers of a covenant or solemn contract with him? No, for they were working against the very Source of all prosperity. So because they were not well off spiritually they were not prospering materially. The great divine Source of prosperity wanted to see them getting along well materially according to his promises in his covenant with them. But first they had to keep their part of this covenant. Notice why the only living and true God calls them a nation of robbers and calls upon them to turn about:

⁷ "I, Jehovah, change not; therefore ye, O sons of Jacob [whose surname was Israel], are not consumed. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse [rather, With a curse have ye been cursing, Ro]; for ye rob me, even this whole nation."—Mal. 3:6-9, AS.

⁸ When a nation enters a covenant with

4. What examples in the past and present do we have to make us sure of this?

5. What prophecy foretold the illustration that Jehovah's witnesses are today furnishing, and for what does the fulfillment of it call?

6. Why were the Israelites of Malachi's day not prospering materially?

7. From what evil course did Jehovah call upon them to return to him?

8. How could they be said to be robbing God, and what was shown to be their attitude toward God's altar and name?

Jehovah God and comes under the command to offer certain sacrifices and then selfishly refuses and fails to offer up the kind of sacrifices required, that nation is cheating; it is robbing God of his due and thus breaking the covenant. The terms of the covenant required that only sound, unblemished animals be offered and accepted for Jehovah's altar. (Lev. 22:21, NW) Malachi's prophecy pointed out that they were offering blind, lame, violently torn, sick and lean animals and their priests were accepting such for Jehovah's altar. His altar is as a table and the sacrifices offered on it are as food to him. (Ezek. 41:22; Num. 28:2, NW) In view of this both the people and the priests were showing contempt for his temple table; they were offering polluted food upon it. They were not thinking much of his name; they were despising it. They were giving it no glory. Theirs were certainly not "offerings in righteousness" and hence were not "pleasant unto Jehovah, as in the days of old, and as in ancient years," when the first temple was built and inaugurated on Mount Moriah in Jerusalem by King Solomon. (Mal. 1:6-8, 12-14; 3:3, 4, AS; 2 Chron. 3:1-3; 5:1-14; 7:1-3) When they were thus cheating God and the careless priests gave the impression that he did not mind, how could they rightly expect to receive the blessings promised in the covenant to only faithful, appreciative worshipers of Jehovah God?

⁹ Instead of the blessings, they came under the curse against which God had warned them in the covenant. Their crops in the field did not come to full fruitage; locusts and other pests devoured them. Their vines had the grape clusters shrivel up or they dropped the grapes before the time of vintage. Nations round about had no visible reason to call them a happy

people and their land delightful. They did not enjoy material prosperity because they did not seek spiritual prosperity first.

¹⁰ The Israelites had come to forget or overlook the main purpose for which they had been freed from Babylon and restored to their native land in Palestine in 537 B.C. The reoccupying of the land of Judah and Jerusalem that had lain uninhabited for seventy years and the transforming of it from a jungle and desolation into an earthly paradise was not the primary reason for God to have the conqueror of Babylon free them and send them back home. The primary reason was to restore them to their spiritual privileges and obligations, to rebuild the temple to Jehovah at the place where he had put his name and to worship him there. King Cyrus of Persia, the conqueror of Babylon, in the first year of his reign published a decree and in it told the Jews why he was freeing them: "This is what Cyrus the king of Persia has said, 'All the kingdoms of the earth Jehovah the God of the heavens has given me and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel—he is The [true] God—which was in Jerusalem.'" (Ezra 1:1-8, NW) Jews who did not go back made great material contributions to both the house that was to be rebuilt at Jerusalem and also to the Jewish remnant that was going up to rebuild it. And King Cyrus entrusted to this remnant the sacred vessels that King Nebuchadnezzar of Babylon had taken from the first temple at Jerusalem, which he had destroyed. So the spiritual rehabilitation of the Israelites led to their

9. So under what did they come, and how was this made evident?

10. What was the primary reason for restoring the remnant of Jews to their homeland, and how did Cyrus' action show this?

material rehabilitation in their own native land. No question about that!

¹¹ Immediately on returning to Jerusalem they set themselves to fulfilling their prime purpose. The altar to Jehovah—his temple table—was rebuilt and the foundation of his second temple was laid on the site of the first. When outside enemies interfered, the temple builders laid off from the work. What followed upon this faithless neglect of Jehovah's house? During the sixteen years that the temple lay uncompleted, barely begun, they did not prosper materially, not to speak of prospering spiritually. The prophets Haggai and Zechariah called this to their attention. So they defied their enemies and resumed temple building. Then God began blessing them again materially in keeping with his covenant. In 516 B.C. the temple was completed and inaugurated. Now they had Jehovah's temple again with its acting priesthood and its Levites, the assistants to the priests, and its Nethinim, the non-Israelite temple slaves. Would they continue to keep spiritual matters first, with the correct understanding that the spiritual comes before the material and that the material depends upon the spiritual? During the days of the Jewish governor Zerubbabel and the high priest Joshua, yes.

¹² But after the days of these faithful, spiritually-minded men the Israelites began to lose their appreciation of the pure blessings of the worship of Jehovah God. They set their hearts more on material things. They became materialistic. Their materialism killed their spirituality. They thought that by pursuing materialism at the expense of spirituality they would increase their material things. Just the reverse! Their materialism also killed their

material prosperity, for it ignored the Source of prosperity. Jehovah God does not bless materialism. He curses it.

¹³ "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." So said the apostle Paul, who also quoted from Malachi's prophecy. (1 Cor. 10:6, 11 and Rom. 15:4, NW) So we must examine how these ancient examples apply to us today, for we have been living in the "time of the end" of this system of things since A.D. 1914. The train of events since then, beginning with World War I and all foretold by Jesus Christ, proves that.

¹⁴ Another thing: Because of the selfish, ungodly materialism of the Israelites the prophet Malachi warned them that the Lord Jehovah God would suddenly come to his temple accompanied by his Angel or Messenger of the covenant of blessing, and then He would be a judge and swift witness and executor against the faithless materialists among the people who claimed to be his. (Mal. 3:1, *Da*) Jesus, after his forerunner John the Baptist had died, showed that Malachi 3:1 had a fulfillment in his day as an example of warning to us in this day when the greater and final fulfillment comes. (Matt. 11:10-15; 17:10-13) The book *You May Survive Armageddon into God's New World*, released last June, and the article "Jehovah Is in His Holy Temple," published in the November 15 English issue of *The Watchtower*, prove that Jehovah came accompanied by his Angel of the covenant, Jesus Christ, to the

11. What did the restored Jews set themselves to do, what followed their neglecting to finish the work, and what question arose when they did finish it?

12. After the days of Zerubbabel and Joshua what did they become, and what did this condition of theirs kill?

13. For what reason should we today examine those ancient examples?

14. Of whose coming did Malachi warn the Israelites, and how does this explain the searching judgment process that is taking place with all religions?

spiritual temple in the spring of 1918. This accounts for the searching judgment process that is going on at Jehovah's temple, exposing the empty philosophies, false man-made traditions and demonic teachings of all the religions that are a part of this old system of things.

¹⁵ Remember, however, that the people whom Malachi warned were those to whom God had said: "Ye are my witnesses, saith Jehovah." (Isa. 43:10, 12, AS) So the judgment began first with Jehovah's witnesses after he came to his spiritual temple in 1918. At that time they came into great trials because of the persecutions that were heaped upon them, particularly by those nations embroiled in World War I. Then especially they came into a captive, exiled condition like that of the ancient Israelites in pagan Babylon. There was an ensnaring, bondage-bringing "fear of man." This resulted in a neglect of Jehovah's spiritual temple, which is made up of his anointed witnesses. Under the restraints of the fear of men these were hurting their own spiritual interests, hence the interests of God's temple class; and the temple service or God's assigned work for them was not being done. To them the Bible says: "Do you not know that you people are God's temple and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." (1 Cor. 3:16, 17, NW) But the remnant of the temple class on earth were not giving the temple service the due support because of selfish fear of man and man's governments, who were trying to destroy this remnant of the temple class. Hence Jehovah's judgment at his spiritual temple had to begin with this anointed remnant of his witnesses.

15. With whom did the judgment from the temple begin, and why?

¹⁶ In 1919 Jehovah God by his Greater Cyrus, the reigning King Jesus Christ, delivered his witnesses from this modern Babylonish condition of bondage to worldly men. Quite a number of them came out of literal prisons where they had been confined for their religious faith. Now what would they do? The postwar world was now open before them with all its opportunities for trying to rebuild this old, war-torn world under its new League of Nations and give it an artificial prosperity. Would they now join this world in its materialistic desires and pursuits? Was that what they had been praying for when they were under Babylonish captivity and longing to be free? Was that why Jehovah's Greater Cyrus had set them free? From a materialistic standpoint the worldly opportunities were very inviting. But God's invitation and command to them was: "Bring the whole tithe into the treasurehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place for it." (Mal. 3:10, Da) The temple remnant acted on God's invitation to test him. How?

THE SPIRITUAL "WHOLE TITHE"

¹⁷ Jehovah God was asking for no more than he had covenanted or contracted for. In the laws of his covenant with Israel Jehovah commanded the nation to give him a tithe or tenth of all their increase: "Without fail you should give a tenth of all the produce of your seed, what comes forth on the field year by year." (Deut. 14:22, NW) Jehovah God placed his name upon the temple rebuilt at Jerusalem. Therefore the tithes or tenths had to be

16. What questions confronted the anointed remnant on their release from antitypical Babylon in 1919, and on what invitation did they act?

17. In what way was God asking for no more than he had covenanted for, and who was a worthy example of obeying this feature of God's law?

brought there and deposited in the treasure house or storerooms there. "To the place that Jehovah your God will choose out of all your tribes to place his name there, to have it reside, you will seek and there you must come. And there you must bring your burnt offerings and your sacrifices and your tenth parts and the contribution of your hand and your vow offerings and your voluntary offerings and the first-born ones of your herd and of your flock. And there you must eat before Jehovah your God and rejoice in every undertaking of yours, you and your households, because Jehovah your God has blessed you." (Deut. 12:5-7, 11, 12, 17-19; 14:23, NW) God deserved the best: "The best of the first ripe fruits of your ground you are to bring to the house of Jehovah your God." (Ex. 23:19, NW; Deut. 26:2-4, 10, 12) Hezekiah (king 745-716 B.C.) was a worthy example of a ruler of Jerusalem who had Israel obey this feature of Jehovah's law. —2 Chron. 31:2-16.

¹⁸ The tithe or tenth was required of the twelve tribes of Israel in order to support the tribe of Levi, whose males directly served God at his temple as priests and Levites. "And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting. . . . in the midst of the sons of Israel they should not get possession of an inheritance. For the tenth part of the sons of Israel, which they will contribute to Jehovah as a contribution, I have given to the Levites as an inheritance." (Num. 18:21-24, NW) Thus nine tenths of its increase remained to each of the twelve tribes, and the tribe of Levi got all together twelve tenth parts. As the nation of Israel prospered, the Levites were

bound to prosper if the whole tithe were paid them.

¹⁹ Even the nonpriestly Levites were required to pay tithes, to the priests, of the family of Aaron the Levite. "And you should speak to the Levites and you must say to them, 'You will receive from the sons of Israel the tenth part that I have given to you from them for your inheritance, and you must contribute from it as a contribution to Jehovah a tenth part of the tenth part. . . . In this way you yourselves also will contribute a contribution to Jehovah from all your tenth parts that you will receive from the sons of Israel, and from them you must give the contribution to Jehovah to Aaron the priest. From all the gifts to you, you will contribute every sort of contribution to Jehovah, of the very best of it, as some holy thing from them.'" The tithes were like wages to them: "You must eat it in every place, you and your household, because it is your wages in return for your service in the tent of meeting." (Num. 18:25-32, NW) "And the priest the son of Aaron must prove to be with the Levites when the Levites receive a tenth, and the Levites themselves should offer up a tenth of the tenth to the house of our God to the dining halls of the supply house. For it is to the dining halls that the sons of Israel and the sons of the Levites should bring the contribution." (Neh. 10:38, 39, NW) Thus the payment of the whole tithe enabled priests and Levites to devote their time and strength to doing their duties at Jehovah's temple; it kept the temple service going full scale.

²⁰ The refusal or failure to pay the whole tithe was a robbing of Jehovah God, for it was a holding back of what he had cove-

18. Why was the tithe to be paid to the Levites, and how was the material condition of the Levites affected by payment?

19. How did the tithing requirement apply to the non-priestly Levites, and what did the tithes enable the receivers to do?

20. Failure or refusal to pay the whole tithe was, in effect, what? How did Nehemiah show it affected Jehovah's temple servants?

nanted for and deserved. (Lev. 27:30) It was a failure to support his priests and Levites in their service at his temple; it resulted in a lessening of his working staff and of their activities at his temple. It was a neglect of his sacred house and of their spiritual interests. It affected Jehovah's temple servants just as Nehemiah, governor of Judah, described it: "I got to find out that the very portions of the Levites had not been given [them], so that the Levites and the singers doing the work went running off, each one to his own field. And I began to find fault with the deputy rulers and say: 'Why has the house of The [true] God been neglected?' Consequently I collected them [the Levites] together and stationed them at their standing place [in the temple]. And all Judah, for their part, brought in the tenth of the grain and of the new wine and of the oil to the stores. Then I put Shelemiah the priest and Zadok the copyist and Pedaiah of the Levites in charge of the stores, . . . and upon them it devolved to do the distributing to their brothers." (Neh. 13:10-13, NW) Robbing God as respects his tithes ended up with reduced spiritual benefits and services to Israel.

²¹ As Malachi 3:10 applies to the spiritual Israelites, the remnant of the temple class, since Jehovah came to his temple for judgment work in 1918, do these anointed witnesses of Jehovah have to bring literal tithes to him? No; no more than there is a literal house at Jerusalem with literal Levites and priests of the family of Aaron to which to bring such literal tithes. Malachi 3:10 had its first application to the anointed Christian witnesses of Jehovah back in the first century, from Pentecost of A.D. 33 onward. So they are an example to us. After they were anointed with God's holy spirit on the day of Pentecost these

Jewish Christians could no longer bring the literal tithes to Herod's temple at Jerusalem. To do so would have meant supporting a material temple that God had abandoned. It would have meant supporting a priesthood that had hatefully put Jesus Christ to death and that was fighting Christianity, opposing Christ's apostles, imprisoning them and trying to kill them. —Matt. 23:37, 38; 27:20; Acts 4:1-10; 5:17-27, 40; 12:1-5.

²² Neither did that remnant of Jewish Christians tithe to support the twelve apostles and the rest of the governing body of the congregation in Jerusalem. If they tithed or tented literally in obedience to Malachi 3:10, how is it that the record says that the believers "were together in having all things in common, and they went to selling their possessions and properties and to distributing the proceeds to all just as anyone would have the need"? "And not even one would say that any of the things he possessed was his own, but they had all things in common." (Acts 2:44, 45; 4:32-37; 6:1-6, NW) Materially, this was more than a whole tithe and it did not go to just the apostles, overseers and ministerial servants.

²³ What, then, is the tithe that must be brought into the storehouse of Jehovah's spiritual temple by his people today? What today did the tithe or tenth of ancient Israel typify or foreshadow?

²⁴ It is true that in Scripture ten is used as a symbol of earthly allness, entirety, completeness, but a tenth is not. The Israelite tenth did not typify the all that Christians dedicate to God through Christ. So the Israelite's giving of the tenth does not picture our dedicating ourselves wholly to Jehovah and symbolizing it by water bap-

21. Why, since 1918, can Jehovah's anointed witnesses not pay tithes according to the ancient law, and why could the Christians of the first century not pay them?

22. How does the record show that those first-century Christians did not tithe literally?

23, 24. What is the antitypical tithe, and how did the fistful of a grain offering that the priest burned on the altar illustrate it?

tism. The Israelite tithe was not all their increase; it was a fraction, a mere tenth. Therefore it represents only a part of all that we have dedicated. Our bringing in the antitypical tithe to Jehovah's temple storehouse is simply a *token* or *symbol* of the fact that we have dedicated our all to Jehovah as our God; it is a memorial of our dedication. It is like the memorial that the priest offered up directly on the altar to God: "In case some soul would present as an offering a grain offering to Jehovah, his offering should prove to be fine flour and he must pour oil over it and put frankincense upon it. And he must bring it to the sons of Aaron, the priests, and the priest must grasp from it his fistful of its fine flour and its oil along with all its frankincense, and he must make it smoke as a remembrancer of it upon the altar, as an offering made by fire of a smell of appeasement to Jehovah. And what is left of the grain offering belongs to Aaron and his sons, as something most holy from Jehovah's offerings made by fire." (Lev. 2:1-3, 7-10, 14-16; 6:14-18, NW; Num. 5:25, 26) The fistful that the priest burned directly on the altar was just a remembrancer of the entire offering to God. The priest could use the rest.

²⁵ So, too, we Christians who have become God's people must give proof that we have dedicated our all to Jehovah through Christ, and this proof we must give year after year. This regular contribution that we give in token of the fact that we have given all that we are and have to the Most High God—this is our antitypical tithe. Remember that the purpose of the Israelite tithe was to support Jehovah's temple and its service by his chosen priests and Levites. So our antitypical tithe is the support that we give directly to Jehovah's temple service. We may bring this antitypical

tithe into the storehouse of Jehovah's spiritual temple in two ways.

²⁶ We may, in part, bring in the antitypical or spiritual tithe by making money or material gifts to the promoting of Jehovah's worship at his spiritual temple, the Foundation Cornerstone of which temple is Jesus Christ. (Eph. 2:20-22, NW; 1 Pet. 2:4-6) These material contributions are not held down to a tenth, neither must they be at least a tenth; they may amount to more or to less than a tenth. But they must be cheerfully given, for "God loves a cheerful giver." (2 Cor. 9:7, NW) We can make such contributions to the upkeep and furtherance of Jehovah's worship by donating money to the service agency of His witnesses, the Watch Tower Bible & Tract Society of Pennsylvania, or contributing to the expenses of our local congregation or of a larger assembly or directly to individuals engaged in some department of the temple service or to the poor who belong to Jehovah and by our gifts to whom we lend to Jehovah. (Prov. 19:17) Contributing materially is only part of tithe bringing.

²⁷ We may also bring in the antitypical or spiritual tithe by personally participating directly in the temple worship and promoting it. Ancient temple worship meant to go with your tithe to the temple and be in contact with the priests, Levites and other Israelites there at God's house; it was more than private worship at home. So we can bring in the spiritual tithe by attending meetings at gathering places of Jehovah's worshipers and not only being personally present but also taking whatever part is allowed in such meetings and so building up the others there by some spiritual word or assistance; by afterward encouraging newcomers or newly interested ones, as also by aiding others to get to

25. In view of the purpose of the Israelite tithe, what, in brief, is our antitypical tithe?

26. How may we, in part, bring in the antitypical tithe?
27. How may we bring in the antitypical tithe as respects meetings?

meetings. All this may require doing some private preparing of oneself for the temple worship opportunities. Neglecting meetings is neglecting temple worship now when Jehovah's day draws near.—Heb. 10:24, 25.

²⁸ We also bring in the spiritual tithes by preparing ourselves and then going out into the field either alone or in a group to preach the commanded Kingdom message, thus showing others that we worship Jehovah and thus encouraging others to do so. The preparing of ourselves for this will be helped by our attending the congregational "service meeting" and "theocratic ministry school." Ancient tithes went to supporting the priests and Levites. We must thus support the antitypical "sons of Levi," the present-day remnant of Jehovah's "royal priesthood," in their preaching of his established kingdom and in putting his worship topmost, high above all the political and religious "mountains" of this system of things. (1 Pet. 2:5, 9) This field activity will also include advertising public meetings by word of mouth and leaflet, by attending them oneself and by helping others, whether dedicated brothers or recently interested persons, to attend. Spiritual tithing or tenting includes our helping along the global movement of "all nations" and "all peoples" up the exalted

mountain of Jehovah's house to his temple courts, there to worship him together.—Isa. 2:2-4, AS.

²⁹ This spiritual contribution, accompanied by prayer, is more important than the material contribution. All persons dedicated to Jehovah God, whether materially rich or poor, can bring in this kind of spiritual tithe into his storehouse. Whereas some may see themselves able to give only the 'widow's mite' (Luke 21:1-4), they can still give the more vital spiritual tenth to temple worship by directly doing witness work according to opportunity, by offering the home for holding temple-worship meetings, or by some other valuable assistance to Jehovah's work. The materially well supplied who can give money or goods must not think that that is enough. The money gift does not excuse them from the spiritual contribution in the way of preaching and making public declaration either at meeting place or out in the field in house-to-house work. "This good news of the kingdom" must be preached by all the temple worshipers in all the inhabited earth for a witness to all the nations, and we must bring in the whole spiritual tithe by backing up the preaching and personally taking part in it.—Matt. 24:14, NW.

28. How do we also bring in the antitypical tithe as respects field activity?

29. Why does the spiritual tithe-bringing apply to the poor as well as to the materially rich?

Blessed Results from making the Test

● WHEN the Israelites listened to Malachi and brought in the whole tithe to

the temple storehouse, what followed? The full quota of priests and Levites turned out regularly to serve at the temple and to care for the spiritual needs

1. What happened when the Israelites listened to Malachi and brought in the whole tenth, and how was that illustrated in Nehemiah's governorship of Judah?

of the people, keeping the people in favored relationship with their God. An illustration of this we have in the days of Nehemiah, governor of the province of Judah, after he rebuilt and inaugurated Jerusalem's walls in 455 B.C. "There were appointed on that day men over the halls for the stores, for the contributions, for the first fruits and for the tenths, to gather into them out of the fields of the cities the portions [called for by] the law for the priests and the Levites; for the rejoicing of Judah was because of the priests and of the Levites who were in attendance. And they began taking care of the obligation of their God and the obligation of the purification, also the singers and the gatekeepers, according to the commandment of David [and] Solomon his son. . . . And all Israel during the days of Zerubbabel and during the days of Nehemiah were giving the portions of the singers and of the gatekeepers according to the daily need and were sanctifying [them] to the Levites, and the Levites were sanctifying [them] to the sons of Aaron." (Neh. 12:44-47, NW) The Israelites rejoiced to see the full service force on duty at the temple; all service positions were filled. They were glad because their own contributions helped to make it so, by providing for all these temple servants. Twelve years later Nehemiah found it necessary to revive this temple support and reinstate the Levitical temple servants in their places and have all Judah back them up materially. (Neh. 13:10-14) Then Judah rejoiced again.

² Likewise with Jehovah's witnesses today. We too are made to rejoice when we heed God's invitation and bring in the spiritual tithes, for then we see an increase in the temple worship due to an increase in the number of active, well-supported servants at the temple. Because the remnant

of spiritual Israelites brought in the spiritual tithes from 1919 on, the full number of members of the "royal priesthood" were brought in by 1931 to fill up the places of the 144,000 members of the body of Jesus Christ the High Priest. By bringing in the spiritual tithes Jehovah's house is made to prosper with plenty of food in its storehouse or treasure house, and the temple servants have, so to speak, the necessary food and clothing for carrying on their duties there. In ancient Israel, even when the tithes were brought in, if the produce of the field was poor, the tithes would be correspondingly poor and the temple servants would have correspondingly poor material support. So what?

³ Here Jehovah's covenant came into play. According to it he was not going to let such a poor inbringing of tithes be necessary due to poor returns from the field when his people were faithful. If they did their part, then he would do his. Their obediently bringing in the whole tithe he declared to be a testing or proving of him as their God. It was a testing of him as to his carrying out his part of the covenant. This was a legitimate testing of him. It was not a tempting of him to do evil; it was no testing of him by one's doing evil, or foolishness. (Mal. 3:15; Matt. 4:5-7) It was a doing of one's proper part of the covenant moved by love and faith, not by presumptuously going beyond what the covenant allowed. It betokened a loving trust in God to do faithfully his part of the covenant, as promised at Leviticus 26:3-10 and Deuteronomy 28:1-14.

⁴ "Test me now in this way," says the LORD [Jehovah] of hosts, 'and see if I will not open for you the windows of the heavens, and pour out for you a blessing until

2. (a) How are Jehovah's witnesses made to rejoice as Judah then rejoiced? (b) How did the agricultural condition of the nation affect the temple servants?

3. How did Jehovah's covenant here come into play, and what kind of testing of him was the bringing in of the whole tithe?

4. In answer to the test what did Jehovah promise to do, and what does this show as to the source of prosperity?

there is no more need.'” (Mal. 3:10, AT) The heavens are the source of prosperity, for they are Jehovah’s real storehouse. (Deut. 28:12, AS; Lev. 26:4; Jer. 10:13) The source of our blessing is from heaven down, not from the material earth up. Heaven’s windows are the “floodgates of the heavens.” (Gen. 7:11; 8:2, NW) Through these sluices Jehovah empties out his overflowing blessing upon the covenant keepers. He promised to pour out this blessing before the great and dreadful day of Jehovah.

⁵ By lovingly, faithfully, zealously bringing in the spiritual tithes since 1919 the remnant of spiritual Israelites proceeded to test Jehovah according to his new covenant through Christ. Has Jehovah met the test? The abundant blessing that has been poured out upon his witnesses during the thirty-six years since then answers emphatically Yes! Note what all this blessing includes:

⁶ October 1, 1919, the magazine *The Golden Age* (now *Awake!*) began to be published as a complement to *The Watch Tower*. In 1920, commencing with *Talking with the Dead?* and later *Millions Now Living Will Never Die*, a new series of booklets began to be published regularly. The old Bible textbooks, the seven volumes of *Studies in the Scriptures* (1886-1917), were replaced, for, beginning with *The Harp of God* of 1921, a new series of Bible study textbooks was published culminating in the book *You May Survive Armageddon into God’s New World* in 1955. All these publications since 1919 have kept presenting Bible doctrines and expositions of Bible prophecy from the progressive standpoint and not according to tradition or the understanding of any dead man. In addition to publishing those Bible study helps, the Watch Tower Society has entered into pub-

lishing Bible versions, *The Emphatic Diaglott*, the King James Version, the American Standard Version, and the New World Translation of the Holy Scriptures. New free tracts were provided, the “Challenge” of 1922 starting off the series that has run into the hundreds of millions of copies till now.

⁷ Additionally, beginning in 1920 with the small printing plant at 35 Myrtle Avenue, Brooklyn, New York, factories were established for printing the literature of Jehovah’s witnesses upon their own presses, and now a thirteen-story addition is in building opposite the nine-story factory at 117 Adams Street. There has been an increase in the number of branches of the Watch Tower Bible & Tract Society of Pennsylvania from less than twenty in 1919 to over seventy now, the latest ones being in Luxembourg and Berlin. Besides the recurring circuit, district and national assemblies, great international assemblies began with the Cedar Point Convention in 1919, climaxing in 1955 with the series of thirteen “Triumphant Kingdom” Assemblies at which more than four hundred thousand heard the public talk “World Conquest Soon—by God’s Kingdom” in nine languages, and over thirteen thousand were baptized. The film “The New World Society in Action,” exhibited free to hundreds of thousands over all the earth from 1954 on, continues to show the Society’s factory in operation and a number of international assemblies in progress, especially that at Yankee Stadium, New York city, in 1953, when a visible audience of 165,829 heard the public lecture there.

⁸ Radio stations were established, the Society’s own radio station WBBR still functioning since its inauguration in 1924, and this now being supplemented by free broadcasting over commercial radio stations.

5. Since when has this test been made, and has Jehovah met it?

6. What has this blessing included as to literature?

7. As to means of production and assemblies?

8. As to sound reproduction and as to training preachers?

For many years field sound equipment was provided and used, such as sound cars and portable phonographs for playing recorded sermons. New Bethel homes for housing branch workers were built, starting with the new Brooklyn Bethel home in 1927. The missionary school, the Watchtower Bible School of Gilead, was opened in 1943, and as a result of sending out missionaries therefrom into many lands scores of missionary homes have been established. Theocratic ministry schools have been set up in all the congregations of Jehovah's witnesses, and for these a series of textbooks has been provided since 1943, the latest being entitled "Qualified to Be Ministers."

⁹ The monthly field-service paper was issued, known as the Bulletin in 1922 but now the Informant; and this has been supplemented by booklets, the latest being *Preaching Together in Unity*. The former traveling preachers known as "pilgrims" have since 1927 been replaced by field-service promoters today known as district servants and circuit servants. For combating all the mischief that the enemies have framed by law against the Kingdom proclamation the Society has opened up a legal department, which has done valiantly in defending and legally establishing the right to preach the good news of the Kingdom as God has commanded through Christ. Midweek prayer, praise and testimony meetings have been superseded by practical service meetings weekly. In consequence of all the foregoing blessings the Kingdom publishers increased from thousands active in the field in 1919 to now hundreds of thousands, 642,929 engaging in the field witness by the end of August of 1955. What temple worship!



¹⁰ Looking over all these spiritual provisions for those who bring in the spiritual tithes that there may be food in Jehovah's house, we can deeply appreciate how he has opened the floodgates of the heavens and given us a downpour of blessings so that today no more need exists. Jehovah's witnesses are now the best spiritually provided-for people on the face of the earth. He has fulfilled his prophecy: "And I will rebuke the devourer [the devouring locust, RS, margin] for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." (Mal. 3:11,

AS) The seed we have sown has been protected, to grow and come to fruition, and the de-

vouring enemies, like locusts, have not been permitted to devour the fruitage by their overrunning tactics, leaving our fields barren of increases. Our pestilential enemies have been rebuked, but the fields of Christendom have been overrun by the plague of symbolic locusts foretold in Joel, chapter two. We are having a blessed time of harvest. Our vine of Kingdom joy has not been blasted or ruined by pests, to cause the developing fruit to drop off or shrivel up before our gladness of heart is realized. Our expectations have been realized, no, exceeded. So we have spiritual bread to strengthen our hearts and spiritual wine to gladden them as we go on in Jehovah's service and regularly bring into his storehouse the whole memorial of our complete dedication to him.

¹¹ Whereas the ancient tithe-bringing nation of Israel was to be materially rich, the nation of spiritual Israel, Jehovah's

9. As to promoting field activity and defending and legally establishing it, and all this with what recent participation in field activity?

10. How has Jehovah thus rebuked the symbolic "devourer" and made the symbolic vine fruitful?

11. In what way is the nation of spiritual Israel rich, happy and dwelling in a land that is married?

anointed witnesses, today is spiritually rich. They have the evidences of the divine favor, blessing and protection in spite of all the attacks of the enemy. Always they have come through triumphant, no matter how terrible and trying their earthly experiences. They are producing the fruitage of Jehovah's spirit, which is love, joy, peace, goodness, faith, etc., and hence are not corrupted by the "works of the flesh." They are a clean organization of clean worship. (Gal. 5:19-23) They have a satisfying Bible message, one that glorifies God and satiates one's hunger and thirst for spiritual nourishment. They are rich in the possessing of God's unique holy name, and they dwell in a theocratic earthly condition, a symbolic "land" worthy of the name "Beulah," for it is a land not forsaken, not destitute of inhabitants, but a land undivorcably married by a nonemigrating remnant. So Jehovah's prediction has come true: "And all nations shall call you happy; for ye shall be a delightful land, saith Jehovah of hosts."—Mal. 3:12, AS.

¹² This has happened at the unhappiest time of all human history, when all the nations are suffering from the "beginning of pangs of distress" and all the aftereffects thereof since 1914. Individuals in all these unhappy nations have come to see that the remnant of spiritual Israelites belong to the organization in which Jehovah delights, named Hephzibah, meaning "My delight is in her"; and that they are happy because their God is Jehovah and they are a "delightful land" because he delights in them as much as a bridegroom delights in his bride. (Ps. 33:12, AS; Isa. 62:4, 5) Such individuals of the nations call the spiritual remnant happy. Yearning for spiritual prosperity and happiness them-

selves, they come to the "delightful land." They join themselves to the spiritually prosperous remnant. They come up to the exalted mountain of Jehovah's house, climb up to his temple courts and join in the worship of him with spirit and truth, just as foretold at Isaiah 2:2-4. Learning that continued spiritual prosperity is based upon their obedient action, they too bring in their spiritual tithes in Jehovah's temple storehouse that there may be sustenance in his sacred house for the temple servants. "For from the rising of the sun even unto its setting my name shall be great among the nations; and in every place incense shall be offered unto my name, and a pure oblation: for my name shall be great among the nations, saith Jehovah of hosts. . . . I am a great King, saith Jehovah of hosts, and my name is terrible among the nations."—Mal. 1:11, 14, Da.

SPARED

¹³ Jehovah's witnesses, who have faithfully put him to the test, are the happiest people on earth and know it is not useless to serve Jehovah God. The worldly proud ones in Chris-



tendom, of which the rejected "evil slave" class is a part, are not happy; they have no faith in Jehovah God to test him for his blessing. To them he says: "'Your words have been stout against me,' says

12. (a) How have all nations called spiritual Israel happy and a "delightful land"? (b) How have they acted to share themselves in this spiritual prosperity and happiness?

13. How have the worldly proud ones spoken and acted, but how have all their false reasonings been disproved?

the LORD. 'But you say, "How have we spoken against thee?" You say, "It is useless to serve God; and what profit is it that we have kept his charge, and have walked in mourning before the LORD of hosts? So now we are deeming the arrogant fortunate [happy]; the doers of wickedness, indeed, are built up; in fact, they test God, and escape!"' (Mal. 3:13-15, 47) They have not rejoiced in Jehovah's established kingdom but have opposed those who advertise it. They have walked in mourning before Jehovah of hosts, because of not seeing the issue and so not appreciating the privilege of suffering for God's side in the great controversy over the sovereignty of the universe. They fret because the schemers of wickedness momentarily prosper materially and politically in their way. (Ps. 37:1, 7) Unlike Job, they take a materialistic viewpoint and charge God with foolishness. (Job 1:22) They have the form of godliness but deny its power. They think their troubles have been in spite of their serving God, whereas these have in fact come because they fail to serve God unselfishly from the heart, not formally for selfish gain but with proper respect, fear and love. The outpoured, overflowing blessing upon Jehovah's tithe-bringing witnesses disproves all the false reasonings of the disgruntled, faithless, disobedient religionists of Christendom.

¹⁴ Yes, the difference between faithless robbers of God and the remnant of tithe bringers already shows up before Armageddon's war, "the war of the great day of God the Almighty." (Rev. 16:14-16, NW) They have talked respectfully and not cursed Jehovah. "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that

thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make [or, do this]; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3:16-18, AS, margin.

¹⁵ To speak with one another the Jehovah-fearing remnant met together regularly to express their thoughts about his name. Since 1931 those to whom Jehovah's name has become great and terrible among the nations have come and joined in the meetings of the remnant to speak to the glory of Jehovah's name. Jehovah of hosts claims the remnant as his very own possession, taken out from all the nations. (1 Pet. 2:9, NW) The people of good will also recognize the tithe-bringing remnant to be Jehovah's possession and so they cleave to them as His choice people, that they may enjoy the coming salvation with them. They know that Jehovah promises to spare the remnant in the day when he takes action and vindicates his universal sovereignty by fighting the war of Armageddon to victory. In that war he will remember to spare them from destruction, for they are recorded in his book of remembrance because of fearing him and bringing in the whole tithe into his storehouse. His sparing them alive during that war will be with all the tenderness of a father who spares the obedient, respectful son that lovingly serves him. Then by the salvation of the Jehovah fearers and the destruction of the Jehovah despisers we shall once more see the difference between the truly righteous and the wicked, between those truly serving God according to his commands and those not serving him.

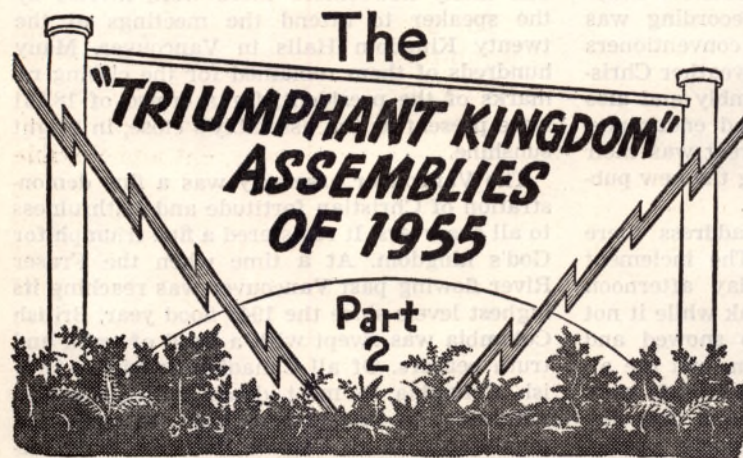
14. So what difference already shows up before Armageddon as foretold?

15. Who, since 1931, have joined the remnant in speaking together, and how will that remnant be spared and the wicked be shown up?

¹⁶ In the face of such a coming differentiation between the two classes let all the people of good will out of all nations now go up with the remnant to Jehovah's house bearing the spiritual tithes with them. In this way take courage to act on his invita-

16. How do the good-will people also make a test of Jehovah, and with what blessed results?

tion and put him to the test. Making this test leads to your abundant blessing now, to spiritual prosperity. It will lead to your being spared with the remnant through the war of Armageddon to enjoy everlasting life in Jehovah's new world with material as well as spiritual prosperity on earth.



VANCOUVER, BRITISH COLUMBIA, CANADA
JUNE 29—JULY 3, 1955

FROM Chicago the Society's president and his secretary and the vice-president flew westward to serve at the five-day assembly in Vancouver, British Columbia, Canada, the second in the "world sweeping series of Christian assemblies," as one Canadian newspaper termed it. The fact is, this assembly turned out to be the biggest gathering ever to be staged in the history of the province.

The public relations servant of the Watch Tower Society was early on the job, and from the middle of May the newspapers were publishing advance information regarding the coming assembly. German and Swedish newspapers joined in publicizing the assembly, and even the Chinese newspapers from May 13 on. So the general public were alerted well in advance. They were encouraged to receive the thousands of conventioners into their homes by news that requests for accommodations had been received from thirty-four American states, seven Canadian provinces, and England, Hawaii and Australia. Nine thousand room requests were filled and the householders were pleased with their

guests. The public was informed that an enormous house-cleaning job was taking place as 400 of Jehovah's witnesses scrubbed the Empire Stadium, with its seats for 25,557, from top to bottom.

The great oval stadium was given a "religious atmosphere" by the erection of the speakers' platform with its background of an unusual design and with the convention title above it. Jehovah, too, added his own background, foothills of the Canadian Rockies that stood out boldly in the distance. At the opposite curve of

the oval stadium was suspended a huge banner with the year's text upon it, Psalm 112:7.

The general attitude of the public was friendly, and most of the large department stores, hotels and motels were glad to put up "Welcome Jehovah's Witnesses" signs. Notices of welcome by business firms were also published in the newspapers, but doubtless no attention was paid to the announcement by one religious organization of a "Special Service for Jehovah's Witnesses" Sunday night. During the assembly the newspaper publicity grew to grand proportions, 2,112 column inches, all of which amounted to good advertising for the New World society. Add to this the interviews that were had with the Society's officials and recorded and radiocast, or broadcast direct.

The Vancouver assembly in the polished-up stadium opened up under clouded skies and with cold weather, the friends sitting with their overcoats on or wrapped in blankets. They had come from thirty states of America, eight provinces of Canada and the Yukon, Nicaragua, Paraguay, Hawaii, Japan and Australia. Many who had come up from warmer weather in the South had to act on the welcome of the busi-

ness firms in town and furnish themselves with heavier garments for the inclement weather. Convention chairman P. Chapman had to give his address of welcome with the rain in his face, and many bright-colored umbrellas "blossomed" throughout the uncovered parts of the stadium. Only two sections on the east and west of the stadium were roofed over, or about only one third of its expanse. While many sat in the rain, others stood and listened to the speeches in the passageways or shelters under the stands. The temperature recording was 56 degrees Fahrenheit, but the conventioners proved that they were not "fair weather Christians." They supported the assembly and also the speakers, at the cost of good endurance. They were amply repaid, and great was their joy and thanksgiving at receiving the new publications released day after day.

For the president's opening address there was an attendance of 11,641. The inclement weather continued, and Thursday afternoon the president was obliged to speak while it not only blew and rained but also snowed and hailed. But the program went on, and the attendance had risen to 13,110. The friends were determined to lick the weather, and they did. Outside the stadium they zealously pushed ahead with their united field activities.

Friday morning the sun battled with storm clouds and there was some drip, but as the baptismal candidates stood up to answer Yes to the questions concerning their full dedication to God the sun broke through upon them. In spite of the temperature around 60 degrees F. there were 500 baptized, only two of them privately, all the rest in the open Empire Pool of Vancouver, B.C. Motion pictures taken of this immersion were televised that evening over channel 2, which covers much of British Columbia, and were viewed by many at the stadium.

Saturday afternoon an audience of 17,414, in cloud-dimmed sunshine, received the release of the book *You May Survive Armageddon into God's New World* with exclamations of Oh! and hearty applause.

The Sunday morning talks were given in the rain to 13,689 who braved the weather. Knowing that our heavenly Father makes it rain upon the just as well as the unjust, they had no complaints about the weather; they could not imagine Jehovah God as saying: "What a shame that it rained at Vancouver!" Dampened, yes, in body, but not in spirit, they went out to bring householders and people of good will

to the public lecture, and many of the public responded of themselves to the tremendous advertising. Though it kept raining up until the public talk, the biggest turnout ever in the records of British Columbia—21,877—filled the greater part of the stadium, where many umbrellas were up. Many sat in parked cars. Many were in the corridors. As the talk by the president on "World Conquest Soon—by God's Kingdom" progressed, the rain stopped for good. The many newcomers there were invited by the speaker to attend the meetings at the twenty Kingdom Halls in Vancouver. Many hundreds of them remained for the closing remarks of the president, for a crowd of 18,161 were present at the assembly's close, in bright sunshine.

The Vancouver assembly was a fine demonstration of Christian fortitude and faithfulness to all observers. It registered a fine triumph for God's kingdom. At a time when the Fraser River flowing past Vancouver was reaching its highest levels since the 1948 flood year, British Columbia was swept with a flood of truth and truth bearers. Of all Canadian provinces British Columbia is most dense with Jehovah's witnesses; in fact, one of them to every 124 inhabitants. In all Canada there are 29,178 active witnesses, in 723 congregations, which means one witness for every 480 inhabitants. The effect of the Vancouver assembly should be to raise the proportion of witnesses still higher. The assembly provided a mass of news material for a great deal of postconvention newspaper publicity in the local communities of all homecoming conventioners.

LOS ANGELES, CALIFORNIA, U.S.A.

JULY 6-10, 1955

The third assembly in the summer series now loomed up in Los Angeles. The day preceding its opening the Society's president, accompanied by his secretary and the vice-president, flew from Vancouver, B.C., in the region of the towering Douglas fir trees, southward to this California metropolis of stately palms and subtropical vegetation. Again the same assembly place, Wrigley Field, was engaged as had been used for the national assembly back in 1947. Then 45,729 gathered in this baseball park to hear the public talk, thousands being seated in chairs on the grass of the baseball diamond's outfield; and 705 were baptized. Now the estimate, as published in the newspapers, was that 30,000 would attend the public event of the 1955 regional assembly here.

Suddenly, two weeks before the assembly, a roadblock seemed to be raised up to prevent many willing-spirited persons from getting to the assembly grounds. A tie-up of all the city's transit lines began by a strike that left Los Angeles almost paralyzed as to public transportation, only taxis continuing to operate. The assembly committee saw itself faced with the problem of getting conventioners who had no cars of their own both to their homes and to all sessions of the assembly. Determined to surmount it, they moved to the task. They got as many car-owning brothers as possible to serve as *JW taxis* and offer free transportation. At all depots, train and bus, incoming conventioners were met, led to waiting taxis, and driven to their room assignments or to the assembly grounds. More vehicles were needed to get the brothers daily to the assembly sessions and back to their rooms again. So they rented four school buses. Also eight congregations outside Los Angeles brought buses, and these also were used after the congregations had arrived in them. No charges were made, no fares taken, of the passengers for this bus transportation, yet the voluntary contributions exceeded the costs of renting the buses and the gasoline used.

Two routes were planned for the buses that took care of visiting delegates staying in the more than thirty hotels downtown, and time schedules and bus stops were furnished to each hotel in behalf of conventioners there. Still more transportation was needed for those staying in private homes in far corners of this widely spread-out city and who were stranded, some of them twenty and thirty miles away from Wrigley Field. At the call for hundreds of voluntary cars, not only did Los Angeles brothers respond but brothers from as far away as Alaska and Canada freely offered their time, car and gasoline to convey the conventioners back and forth. A system of operation for the entire city and suburbs was arranged and applied, and worked conveniently. Daily the big rush came at night after the last session, for all wanted to leave at the same time. The Transportation Department of the assembly handled this situation capably, putting passengers with drivers going in the same general direction. By about 10 p.m. each night all passengers and drivers were on their way home. Transportation was furnished as far as Reseda and San Pedro Harbor, a distance of at least thirty-five miles from Wrigley Field. With the wisdom of God and the help of his holy spirit,

the fruitage of which is love, the New World society proved equal to the task.

One day a worker in the Transportation Department stood in the cafeteria line alongside Wrigley Field. A neatly dressed man behind her said: "Isn't it wonderful? I have never seen anything like it!" When she agreed, he asked: "Are you a member?" She said: "Yes, I am one of Jehovah's witnesses," and then asked: "How did you come here?" He said: "I live in downtown Los Angeles and I saw these buses running and knew there was a bus strike. So I decided to get on one to see where it was going. I tried to give the bus driver some money but he wouldn't take any. So I just sat down, and we ended up at Wrigley Field. I spent all day here and I think it is wonderful!" The sister did not get much dinner eaten that night, trying to get as much basic information to this already impressed stranger as possible in a short time.

So it was that the first afternoon 18,985 were crowding the grandstand, with a few in the bleachers, to applaud and laugh as the president, Brother Knorr, talked on "The Triumphant Message of 'The Kingdom,'" and then to accept with loud enthusiasm the second volume of the *New World Translation of the Hebrew Scriptures* which he released to them. Beneath a yellow umbrella he spoke to them from a stage covered with a carpet of green grass. The stage arrangement with its floral appurtenances was, to quote the president, "colossal." It followed the baseball-diamond pattern, the stage itself resting on second base, one entrance thereto being near first base and the other near third base. A symmetrical terrace garden of colorful flowers, broken only by light- and dark-green foliage, set on a field of grass, was accented by numerous green trees. Added to this were two circular ponds of blue water with fountains flowing continually. Marking each side of the two entrances were seven-foot column-shaped *Eugenia* trees, besides other tall ornamental evergreen trees and hedges and green shrubs. On home plate of the baseball diamond was a battery of loud-speakers camouflaged by green shrubs and trees. At the close of this first day the assembly had increased to 20,094 listening to the speeches from this platform. The deaf heard by means of translation into sign language.

Delegates were here from many foreign lands, including one from Seoul, South Korea. Because of the many Spanish-speaking conven-

tioners from Mexico, Honduras and other Latin communities, unprogrammed meetings in Spanish were held Thursday, Friday and Saturday mornings, two hours each. Two of the Society's representatives from Mexico and the president's secretary and the vice-president addressed these Spanish gatherings on assembly subjects and displayed the successive English releases. The daily attendances were 494, 563 and 602, and many who knew no English felt more deeply that it had been worthwhile to attend the assembly.

The baptismal participation exceeded all expectations; 1,014 were immersed at a swimming pool in Pasadena. All rejoiced that so many had dedicated themselves recently to God through Christ and were now obediently symbolizing their dedication by water baptism.

Saturday evening the president extemporized on the subject, "Youth's Place in the New World Society," before an audience of 25,772, giving the youthful witnesses considerable sage advice in harmony with the Scriptures. This was enjoyed by all, old and young alike, and a group of teen-age girls sent Brother Knorr a note of appreciation, saying about the talk: "The only fault was, it was not long enough. Next time make it an hour."

The book *Jehovah's Witnesses—the New World Society*, some hundreds of copies of which were made available at the assembly, became the fifth on the "best-seller" list there in Los Angeles.

Came Sunday, and the newspaper publicity summed up to a total of 1,833 column inches of space. This day was especially radio and television day for the assembly, what with three telecasts of convention principals and two straight radio broadcasts being beamed out to an aroused public. Fair weather favored the entire assembly, this Sunday being no exception. The special problem of the day was how

to get all the interested public to Wrigley Field for the public talk and what to do with them when once there. So the same system of dividing the city area into sections was adopted and car drivers were dispatched on regular pick-up routes. After the drivers got their good-will groups to the field, they sat with them. Thus, regardless of the transit strike, all such good-will persons were cared for, and they were assured that they would be cared for from then on by the local congregations of Jehovah's witnesses. In this manner the public attendance was enabled to surpass all estimates, and uproarious applause rang out when the public speaker announced that 36,290 had heard the message on God's world-conquering kingdom. The bleachers as well as the grandstand were jammed with listeners, and the gates were opened to let the overflow come in and sit on the grass to hear the speech. Many conical Siamese straw hats of bright colors and many bright-hued parasols were in evidence among those sitting in the hot sunshine.

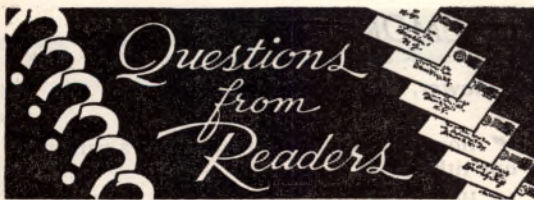
Held bound by the attractive message and the pleasant personal contact with Jehovah's New World society, many remained to hear the president offer his closing remarks. They heard him urge the expansion of the preaching work until none may say, "I didn't know about the Kingdom." At the time there was one Kingdom publisher to every 400 inhabitants in California, but it would be still better if it were one to every 200. In calling regularly upon the inhabitants with the message, "we do not pester people; we love them."

Some time after 6 p.m. the enthusiastic appreciation-rousing assembly in Los Angeles ended, and the friends made ready to depart, powerfully incited to love and right works by not having forsaken the gathering of themselves together.

(To be continued)

Clergy Cause No Disturbance

When the early Christians preached the good news, quite frequently disturbances arose. As to Paul's preaching in the district of Asia, the Bible says: "There arose no little disturbance concerning the Way." (Acts 19:23, NW) But the pastors of Christendom's churches are careful that they disturb no one. This they admit. At the sixteenth Michigan Pastors Conference recently Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, said: "The temptation to walk the middle way is strong, to say nothing that will disturb the hearer or offend the powers that be. And it is easy to rationalize the middle way. After all, a minister has to live." Then to the 500 pastors present Dr. Mays declared: "There are things we know we ought to do, but we fear to lose our jobs if we do them."—The Detroit News, January 19, 1955.



● What about a witness whose mate dies faithful before Armageddon and is then brought back in a resurrection soon after that battle's end? Can that couple be reunited and share in the procreation mandate?—A. M., South Africa.

Romans 7:2, 3 (NW) states: "A married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband. So, then, while her husband is living, she would be styled an

adulteress if she became another man's. But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's." Death ends the marriage tie. We cannot say for sure just how Jehovah will arrange matters after Armageddon, but it does not seem unreasonable for two such persons to be reunited after Armageddon if that is the wish of both. They might entertain that hope. However, the one surviving is free to remarry, before Armageddon, and is under no obligation to wait for the resurrection of the deceased one. The marriage tie is completely broken by death. If the survivor remains single and the dead one is raised shortly after Armageddon, they might be made companions if Christ their Everlasting Father pleases, but whether to procreate, we have no definite scripture to favor this.

ANNOUNCEMENTS

ACTIVELY TRUSTING JEHOVAH FREE FROM FEAR

—Isa. 12:2, AS.

In their active service for Jehovah God, his witnesses proceed with confidence, free from fear. They can truly say, "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." With this assurance and appreciating that the day is here for Jehovah to vindicate his word and name, his witnesses press on in Kingdom service, doing the work that He has directed for them to do. They continually go from door to door and take advantage of all opportunities to acquaint others with Jehovah's purposes. During December they will offer a volume of the *New World Translation of the Scriptures* and a book on a contribution of \$2. All persons of good will are invited to share in this important activity, trusting Jehovah and free from fear.

1956 YEARBOOK AND CALENDAR

Have you ever thought how valuable it would be to review every issue of *The Watchtower* for this year? Limited time makes it difficult, does it not? Yet for proper Christian growth and maturity it is essential to deepen the mental impression made by these rich spiritual truths. Repetition assists us to make them our own.

The daily Bible texts with comments from *The Watchtower* that appear in the 1956 *Yearbook of Jehovah's Witnesses* provide an invaluable aid in this accomplishment. New points of doctrine, as well as Christian admonition regarding conduct and service, find their place among these carefully chosen portions from *The Watchtower* for 1955. As a single jewel takes on added brilliance in an isolated setting, so these choice excerpts often appear completely new though being read for the second, third or even fourth time. If read every day and meditated on, they will spiritually refresh, strengthen and develop you. In addition, the 1956 *Yearbook of Jehovah's Witnesses* keeps you abreast of the remarkable growth of the New World society world-wide. Obtain your copy today for 50c and benefit immediately from the stimulating material it contains. Order at the same time your copy of the beautiful 1956 calendar that contains the Bible service text for the new year. They are 25c each; five for \$1 to one address.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 22: The Test That Leads to a Blessing, 11-22. Page 745.

January 29: The Test That Leads to a Blessing, 123-29, and Blessed Results from Making the Test. Page 751.

✓✓ CHECK YOUR MEMORY ✓✓

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

✓ What has resulted from North America's great accomplishments? P. 741, ¶1.

✓ Where, since 1945, North America's battleground for free speech and worship has been? P. 742, ¶1.

✓ What major moral problems even today face South America? P. 743, ¶4.

✓ What the real basis even of sure material prosperity is? P. 745, ¶2.

✓ What example of ancient Israel pointedly warns against materialism? P. 748, ¶12.

✓ How even meeting attendance is a part of our tithe? P. 752, ¶27.

✓ How bringing in the whole tithe is a legitimate test of Jehovah as our God? P. 754, ¶13.

✓ How today's materialistic world takes exactly the wrong view of the reason for its troubles? P. 757, ¶13.

✓ What recent religious assembly proved to be the biggest gathering in all of British Columbia's history? P. 759, ¶2.

✓ By what truly amazing arrangement a Christian assembly overcame a transportation strike in Los Angeles? P. 761, ¶1.

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