

The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 9

MAY 1, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

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N. H. KNORR, President

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to the unfaithful cherub, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for that month. Toward delivering the witness in harmony with our God-given name, we shall be offering the three bound books "*Let God Be True*", "*The Kingdom Is at Hand*" and "*The Truth Shall Make You Free*", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of June 4: "Whatever Else You Get, Get Understanding,"
¶ 1-25 inclusive, *The Watchtower* May 1, 1950.

Week of June 11: "Whatever Else You Get, Get Understanding,"
¶ 26-35 inclusive, also "The Way to Gain Understanding",
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ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than seventy years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

MAY 1, 1950

No. 9

"WHATEVER ELSE YOU GET, GET UNDERSTANDING"

"Above all things get wisdom; whatever else you get, get understanding."
—Prov. 4:7, An Amer. Trans.

JEHOVAH, the great Theocrat, understands all things and gives understanding to his faithful servants as they need it. Such understanding is one of the chief requisites to proper Theocratic service. It is the thing that marks a mature servant from a novice. The wisest man of ancient times said: "The knowledge of the Holy One is understanding." (Prov. 9:10, *An Amer. Trans.*) The One wiser than that ancient sage said to that Holy One: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This knowledge of the Holy One means much more than just a mental idea of his existence. It means a proved knowledge of Jehovah and of his purposes which resists any and all efforts to upset it. It means an understanding of him and an appreciation of why he does the things that he does.

²This proved, tried and unupsettable knowledge is something to be striven for. It is something we cannot get along without, if we hope to enjoy life eternal blessed by God's kingdom. Keep this fact in mind, and a better appreciation of the force and meaning of the inspired words at Proverbs 4:7, used as our title, results. If we understand that God is our Father, then we will pay attention to what he teaches us, and this will increase our understanding of him and of our relationship to him. "Hear, my son, a father's instruction, and attend, that you may gain understanding; because I give you sound learning, forsake not my teaching! Above all things get wisdom; whatever else you get, get understanding." (*An Amer. Trans.*) In addition to the exhortation of a father, we have also the counsel of his wise and faithful son, who himself profited by his father's directions: "For I was a son unto my father, tender and only beloved in the sight of my mother. And he taught me, and said unto me: Let thy heart retain my words; keep my commandments, and live."—Prov. 4:1-4, 7, *Am. Stan. Ver.*

³In this process of getting understanding we recognize that one might have considerable knowl-

edge and still not have understanding. Understanding not only deals with the fact, but also with the why and the wherefore of things. It embodies the application or use of that knowledge for the highest good. Therefore, without understanding knowledge is of very little value. That is particularly true when it comes to applying the knowledge we have of God, his kingdom and his law. The above scriptures also indicate that it is possible to have wisdom and still not have understanding. We might decide upon a proper course to follow. We may have consecrated ourselves to serve the Lord, all of which is a wise procedure; but, in addition, we must get understanding. The apostle says that the difference between a son and a servant is that to the sons the Lord Jesus makes known what his Father does. (John 15:15) He reveals to us the why and the wherefore of the things we need to know. This understanding is within the reach of each child of God, but he must go and get it. Without it he cannot make a success of his Christian calling.

⁴This counsel from a father to a son is primarily from Jehovah to his only-begotten Son, our Lord Jesus Christ, and also embraces the members of the body of Christ. But in principle it applies to every human creature who will ever attain to life in or under Jehovah's kingdom. This exhortation from the two greatest counselors in the universe, Jehovah God and his Son, Christ Jesus, to give attention to the Word of God, to get understanding of that Word, that we might fully appreciate our relationship to our God and his organization, is therefore something to be greatly appreciated and taken very seriously. "My son, hear the instruction of thy father, and forsake not the teaching of thy mother." (Prov. 1:8, *Am. Stan. Ver.*, margin) We on our part must do something. We must get understanding of Jehovah's purposes and learn how they apply to us individually, and collectively. If we refuse or neglect to get this understanding we endanger our future existence in any part of God's realm.

⁵In times past the Lord commanded King Solomon

1. Why is knowledge of the Holy One important? It means what?
2. What recommendation in favor of understanding are we given?
3. Why is understanding necessary in addition to wisdom?

4. Who thus really counseled us? What is it our part to do?
5. What choice of young King Solomon did the Lord God command?

very highly for desiring an understanding heart above everything else. A consideration of Solomon's course and the Lord's pleasure in it will be profitable here. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." Solomon replied: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" "And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days."—1 Ki. 3:5, 9-13.

⁶ Solomon's choice pleased Jehovah God because it acknowledged Him as supreme. It showed that Jehovah is the only proper source of understanding and that Solomon was a servant who wanted to serve him faithfully and that the people who were to be judged were Jehovah's people. This wise choice sets the right course for all of God's servants to follow, and it foreshadowed the correct course that their Leader, the faithful and true servant of Jehovah, would take. Moses the prophet also manifested exemplary meekness and looked to Jehovah for understanding and direction, and for this the Lord God used Moses mightily.—Num. 12:3.

⁷ However, the greatest example we have in seeking understanding and in applying it is, of course, Jesus of Nazareth, for he said: "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." (John 5:30) By not seeking his own will he did not mar his wisdom and understanding. 'This Jesus is, due to God, made unto us wisdom.' (1 Cor. 1:17-19, 30) We do well, therefore, to give particular attention to the example he has set for us. Before doing so, however, let us consider another side of the matter.

⁸ The fact that one has understanding up till now is no assurance that this understanding will be his for all time. To be retained, this understanding must be cherished, preserved and striven for. No issue pertaining to Jehovah's kingdom by Christ should be let arise without getting a proper understanding and view of it. What is God's purpose

concerning it? What is my Theocratic responsibility toward it? No price is too great to pay for understanding. Solomon, the highly praised servant of Jehovah, lost his understanding, which at one time was so precious and important to him. He set his affections on other things than the Lord. He gratified the desires of his human heart, which is "deceitful above all things, and desperately wicked". (Jer. 17:9) This leaning to his own will corrupted his understanding and he died condemned of God. (1 Ki. 11:1-11) This teaches that no other creature, be that one as near and as dear as a wife, can be permitted to come between the servant and his God. Solomon was properly warned of the consequence of his course but chose to ignore it; which was a serious step and denoted corrupted understanding had set in.

"WITH ALL THY GETTING GET UNDERSTANDING"

⁹ Similarly Moses, who was known as the meekest man in all the earth, manifested great discernment and understanding of the will and purposes of Jehovah concerning himself and the people of God whom he was privileged to serve. But he became so carried away with his own importance and disturbed by the repeated transgression of the Israelites that he refused to properly honor Jehovah before them. Note the words of the once meek and humble Moses. "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? . . . And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:10, 12) Moses' understanding became corrupted, he thought himself equal with God in providing blessings upon Israel.

¹⁰ The greatest enemy of understanding is self in any form, self-importance, self-pity or self-indulgence. Self always beclouds the issue and obscures the vision. Therefore, if we would retain understanding we must continually keep self in subjection and our eye single to the Lord's glory, study his Word and meditate upon and follow closely the examples the Lord sets forth in the Scriptures for our guidance. Now let us consider Jesus, who was made unto us wisdom and an example of getting and retaining proper understanding.

¹¹ Jesus had knowledge, wisdom and perfect understanding of the divine purposes. This perfect knowledge, wisdom and understanding did not come automatically to him; he had to get it by study,

6. Why did his choice please Jehovah? What did it foreshadow?
7. Who is our greatest example of seeking understanding? Why?
8. Can understanding be lost? Whose example proves your answer?

9. How did Moses on a trying occasion illustrate this sad fact?
10. What is the greatest enemy of understanding? Why?
11. How did Jesus get understanding? How do we get it?

meditation and prayer, even as we. (Deut. 17:18-20) His faithful course in this respect is set forth as an example for us to follow. (1 Pet. 2:21) His reasonings and conclusions are based upon a perfect understanding of the divine will. These reasonings and conclusions are entirely foreign to human methods of reasoning, and most of his conclusions are entirely different from ours, because of our imperfections and human inclinations which are after the flesh. (Isa. 55:8, 9) The course of action he advocates for his followers is the right one, regardless of how much it may conflict with our own, and must be given precedence over our own or any other creature's conclusions. We must be transformed by a renewing of our mind to conform to God's mind as expressed in his Word, before we can have real knowledge, wisdom and understanding.

¹² Jesus' position regarding his and our relationship to Jehovah God is set forth at Matthew 22:37: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He was always governed by this principle himself and advocated it for everyone else. When the Devil misquoted scriptures and suggested their misapplication to his personal needs Jesus on all occasions honored the name and the word of Jehovah and displayed his understanding by properly applying the scriptures.

¹³ "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him." (Matt. 4:1-11, *Am. Stan. Ver.*) Jehovah in turn vindicated Jesus' faith and faithfulness by

having his angels come and minister to him after the test was past. Jesus, however, had to endure the test and show his faith first.

¹⁴ The humble servant of Jehovah who is anxious to get understanding will meditate on this example. First, he will note that Jesus did not choose his own course to follow, or select his own territory. 'He was led of the spirit.' His own preferences and ideas of what should be done were not the important thing. The same attitude is in evidence as he met each issue. The big question was not that of supplying his own bodily needs, no matter how legitimate those needs might seem to be, or following a seemingly easier and more desirable way of doing his Father's business. He had understanding. He knew his Father's purposes. That understanding plus the spirit of Jehovah enabled him to properly understand and apply these scriptures that Satan had misapplied and to counter with scriptures properly applied according to his Father's purposes.

¹⁵ Jesus well knew that to use his power to turn the stones into bread would be leaving an example of selfishness for his disciples to follow. He would be using his God-given power for his own comfort rather than for his Father's glory. This would be a stumblingblock to his followers rather than a proper example. He had faith that his God would supply his needs when the time came; and He did so. Jesus' understanding told him that if he jumped off the pinnacle of the temple and should be preserved he might develop a following, but such followers would not be accepting him because of the eternal principles of his God, which he had covenanted to hold forth, but because of the spectacular deed which he performed. Jehovah would not be glorified, nor the people benefited, by such a course. Similarly, by bowing down and worshiping Satan, even if such a scheme could be successful, what would be the advantage? If he obtained the kingdoms of this world he would simply have a mass of vessels prepared for inevitable and ultimate destruction. The Devil's schemes are never an outlet through which to make known the riches of God's glory on the vessels of mercy which He has prepared for His glory. (Romans 9:21-23) Jesus' understanding enabled him to clearly appreciate that the Lord's way of inviting men of good-will to submit themselves to the principles of Jehovah as revealed in Christ Jesus for their own transformation, and for thus having His law written in their hearts, was the best and only proper way.

¹⁶ This series of examples set forth by Jesus for our edification covers the various ways in which the Devil approaches the servants of the Lord, through the lust of the flesh, the lust of the eye, and the

12, 13. What principle toward God governed him? What tests prove it?

14, 15. What marks of understanding do we note in Jesus' example?
16. So what does it take for us to resist the tests by the Devil?

pride of life, in an effort to turn them aside from faithfully serving Jehovah. (1 John 2:16, 17) It takes understanding to resist them. Study them carefully, meditate upon them, and with all your getting get understanding. The Devil had and used knowledge. Jesus had and used understanding. There is a big difference.

¹¹ Regarding Jesus, it is written of him that he "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Heb. 12:2) The Scriptures indicate that Jesus had a personal joy in fulfilling the purposes of his Father and receiving the promised reward. They indicate a personal objective, a reward that would be all his own, all in harmony with and pleasing to his heavenly Father, who set this joy before him.

¹⁸ A part of this great joy was that of being King in God's glorious kingdom, the joy that he might, if faithful, be the instrument used by his heavenly Father to direct the Kingdom activities which would vindicate Jehovah's name and bestow untold blessings upon faithful creatures throughout the universe. This joy that was set before Jesus, and which he desired so greatly, is pictured in the Scriptures as a treasure hid in the field; he was required to sell all that he had in order to obtain this field. The members of the body of Christ, who are heirs of God and joint heirs with Christ, are called upon and required to follow in his footsteps. They too are required to sell all that they have in order to be with him in the Kingdom. The same consuming joy is set before them and it must inspire them with the same unalterable determination that no sacrifice is too great, or obstruction too difficult, for them to overcome in order to have a part in this glorious reward to which Jehovah invited them.—Matt. 13:44.

¹⁹ Similarly the Jonadabs or "other sheep", who will be greatly blessed and honored under that glorious kingdom and be recipients of its blessings, are also required to consider this privilege of inestimable value and are required to follow a course of faithfulness similar to that of Jesus and his body members in order to qualify for its blessings. Therefore the 'selling of all that he had', this giving up everything in order to obtain that "pearl of great price", is of vital concern to all the members of the body of Christ and to their faithful Jonadab associates. Our appreciation of this is enhanced by proper understanding. Get understanding!—Matt. 13:45, 46.

²⁰ The attitude of Jesus and his method of approach to this great undertaking is recorded at Matthew

8: 20-22: "Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head!" (*An Amer. Trans.*) His big objective was to serve his God and trust Him for everything else. He was not interested in accumulating personal earthly treasure. He had no desire to acquire the wealth of this world, nor land, nor even a home. He did not even try to have the ordinary things that other creatures felt necessary to their existence. He was concerned with one thing, the acquiring of that field containing the hid treasure. All other earthly acquisitions would have been burdensome and would have interfered with his plans; therefore he joyfully relinquished them rather than have them in any way interfere with his one great objective.

²¹ Jesus started out by officially undertaking the obligations connected with the work. He presented himself to his Father saying (as expressed by the psalmist), "Lo, I come . . . to do thy will, O my God." After his forty days in the wilderness, where he undoubtedly studied, meditated and carefully planned his future course, and after being tempted by the Devil, he came forth with that positive determination to get this "field" and obtain that treasure of great price at any cost. He did not stop and say, 'Do I have enough money in the bank in order to care for me if this thing should collapse or if things do not work out?' Nor did he demand a trailer or insist on some other provisions in order to provide for his comfort during this undertaking. No, he came right out of the wilderness and went right to work serving the purposes of the Almighty God according to his covenant. Publishing this gospel of the Kingdom and inviting followers to join him in it, he understood what he was doing.

SHOWING UNDERSTANDING LIKE JESUS'

²² He invited Andrew, Peter, James and John, among others, to join him in the work of becoming fishers of men. These immediately left their fishing business. They, like Jesus, did not stop indefinitely to consider, 'What is this going to cost me?' or, 'Do I have sufficient money to care for my needs in this work?' nor say, 'If it fails all my customers will be gone, and what will become of me?' No, they immediately left their fishing business and went on and followed Jesus. As time went on, other disciples, similarly disposed, joined them and the nucleus of quite an organization was developed.

²³ The time finally came to send these disciples forth on their mission as fishers of men. He selected the most advanced, mature and Theocratic to make up this first pioneer group and sent them out in the service as representatives of the Kingdom. There were just twelve of them.

17, 18. What does understanding create? What does this help us do?

19. Does this have any point for Jonadabs? If so, how?

20. How did Jesus approach this undertaking without encumbrances?

21. How did he start out on his course of action?

22. What attitude did those invited to join him as disciples take?

23, 24. Whom, and with what instructions, did he send out first?

²⁴ The Lord's instructions to them were pointed and explicit. Matthew 10:5-10 (*An Amer. Trans.*) reads: "Jesus sent these twelve out, after giving them these directions: 'Do not go among the heathen, or to any Samaritan town, but proceed instead to the lost sheep of Israel's house. And as you go about, preach and say, "The Kingdom of Heaven is at hand!" Cure the sick, raise the dead, heal lepers, drive out demons. Give without payment, just as you received without payment. Do not accept gold or silver or copper money to put in your pockets, and do not take a bag for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food!'" The similarity between this commission and Jesus' own course of ministry is very striking.

²⁵ This method of doing the work must have sounded strange to the disciples, it being so entirely contrary to human reasoning that one might think the disciples would not understand; but they were willing. We cannot get away from the fact that this is the procedure Jesus himself followed, and it is the course of action he advocated his followers to take. The question naturally arises, Why did Jesus advocate a course like this for himself and his followers? Jesus knew that any earthly accumulations other than what was absolutely necessary for them to get along with would be simply extra burdens upon them and would interfere with the commission they had received from Jehovah. Such accumulations would retard the progress of the work they were setting out to do. Consequently from the beginning he advocated that they were not to burden themselves with such things. Their commission had come from Jehovah. He had assigned them a very important work; all unnecessary weights that would interfere with its accomplishment must be given up. These things would be simply something to worry about, to divide their attention between their accumulation and their commission from the Lord. Jesus wanted, above everything else, that their minds should be free and devoted entirely to this commission in order to insure its success. Jesus had understanding and helped the disciples understand.

WHAT COMES FROM LACKING IT

²⁶ This way is entirely different from the human way. Today, even among those who profess to be Christians, it is safe to say that almost everyone, when he considers full-time service, the first thing that he thinks of is: 'What have I in the way of earthly resources, something to fall back on? I may become sick or maybe this thing will not work out satisfactorily; then what will I do, if I do not have a home or other provisions to turn to?' This is

the natural functioning of the human mind; it puts ourselves first and God and his requirement second. This is not reasoning according to the understanding of our Lord Jesus Christ. It is therefore sensual, earthly, demonic. The question everyone who professes to be a Christian is faced with in such an issue is, Who is right, Jesus Christ our Lord and Head or I? All will agree the Lord is right. Well, then, do I have faith enough in Almighty God to accept the direction of our Lord Jesus Christ and follow the course of action that he outlined for all his faithful followers and which course his faithful disciples maintained when he was with them at his first advent? Boiled right down, the question is, Am I prepared to sell all that I have for a part in God's kingdom?

²⁷ Knowing our limitations, and the power of our earthly cravings, and the Devil's alertness to help us gratify them, the Lord has emphasized this matter of getting understanding in the Scriptures. He indicated that it is very necessary to get understanding first; and when we have attained to that, we shall be able to appreciate that it would be very foolish indeed to try to make the Kingdom with a lot of unnecessary accumulated burdens that are bound to obstruct our progress and corrupt our affections.

²⁸ As an illustration: Today a man having property valued at one hundred thousand dollars is required to pay approximately four thousand dollars a year in taxes, or more than three hundred dollars every month. He can't take his property to heaven with him if he is a member of the body of Christ. What is he going to do with it? Even if he is a Jonadab, it is questionable that he would be able to preserve it through Armageddon. Therefore, why spend all this time, energy and money trying to preserve something that he cannot take into the kingdom of God? That time and energy and mammon could be used in the Kingdom service and be converted into treasures in heaven for that property owner. Otherwise, he is wasting that much effort. Along this same line, it is told of a man who had great wealth, a fine man as far as worldly principles were concerned, that he attained wealth beyond his fondest expectation. He had a home in the city, in the country and by the seashore; and in one of these many lodges, all alone, death came upon him. All his wealth could not help him; no servant nor other human creature was near; he died in distress with no one to comfort him; his great accumulations were of no help to him. Had that man made true friends with Jehovah God and His King Christ Jesus by spending his energy in the Kingdom service, giving up all that he had in order to get that

²⁵ Why did Jesus send them forth unencumbered?

²⁶ How was that entirely different from the human way of acting?

^{27, 28} Why should we accumulate understanding, not burdens? Illustrate.

"pearl of great price", he would have had treasures in heaven which moth or rust could not hurt nor thieves break through and steal. And when the end came, he would have had peace, contentment and happiness, which comes from association with those great friends, Jehovah God and Jesus Christ our Lord.

²⁹ The great mass of so-called "Christians" follow the course of action that this wealthy man followed through lack of understanding. They are blinded to the true facts of life by Satan the Devil, who uses as willing instruments unfaithful preachers, unprincipled politicians and greedy profiteers. They perish from lack of understanding. This understanding has to cut through every human tradition and base, lustful craving that the human creature has been cultivating for the past 6,000 years. It has to enlighten us to the fact that there can be no security or preservation apart from Jehovah God and his King Christ Jesus.

³⁰ When we do get that understanding we fully appreciate that the disciples of Jesus chose the wise course. They accepted their commission with gladness. They realized that the Lord alone could direct their steps. And they were willing to accept that direction and not lean upon their own understanding.—Prov. 3:5, 6.

FOR WHOM WE ARE WORKING

³¹ Now consider the Lord's conclusion to his counsel: "The workman deserves his food." Whom were these disciples working for? Were they working for some human leader, even the great Jesus of Nazareth? Were they working for the people of good-will upon whom they called and to whom they ministered? No. They were servants of the Almighty God, their Father in heaven. And He was the one who had guaranteed them food. Therefore all earthly accumulations would indicate lack of faith sufficient to trust Jehovah to the very end. The disciples were not thus handicapped; they trusted Jehovah. They had faith based upon understanding and they acted upon it and were rewarded. They, like David, testified by their life's course: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. 37:25.

³² In the case of Jesus and his disciples it was not a matter of being unable to obtain these earthly advantages. Jesus could have had all of them; he possessed abilities such as no other man who walked this earth. But that was not what his joy was in. He had faith based on understanding that when he went out in the Lord's service his Father would see to it that he had enough to eat, that he obtained

the necessary sleep he required and had sufficient clothing. The same is true of his disciples. There was no possibility of failure, because the Almighty God of the universe was the One guaranteeing these things. This was no isolated instance, or something that applied only to that one particular time. It was a definite policy which the Lord set for himself and his disciples to follow now as well as then, if they would attain to the Kingdom. Later, when he sent out the seventy, similar instructions were given to them: "After this the Master appointed [seventy] others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, 'The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I send you out like lambs among wolves. Carry no purse nor wallet nor shoes, and do not stop to exchange civilities with anyone on the way.'" (Luke 10:1-4, *An Amer. Trans.*) The very same principle was adhered to here that he set before the preceding twelve, and the same principle must apply today to the faithful followers of the Lord Jesus Christ.

³³ An illustration of how literally this policy applied is given us at Luke 9:59, 60. One of Jesus' disciples came to him and said: 'Let me first go and bury my father.' (*An Amer. Trans.*) Jesus' counsel was, 'No, you come on and follow me. Let the dead bury the dead; that is their business. That is where their interest is placed. But you have taken up new interests and you cannot be burdened with those things. You are called to a higher calling to serve God now and have a part in his kingdom throughout eternity.'

³⁴ If we could only keep these points before us continually it would be of inestimable value to us. Understanding that our God will supply all our needs through Christ Jesus our Lord, understanding that we can depend upon him in every emergency, would enable us to realize the fullness of Christian living.

³⁵ In order to help us to get this understanding, Jehovah through his prophet invites us: "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10, *Am. Stan. Ver.*) How are we going to prove Jehovah unless we step out upon his promises? unless we bring all our tithes into the storehouse and trust him? By so doing the Lord will prove himself and enable us to appreciate with understanding how real are his promises and how wise is his counsel.

29, 30. Why was the course Jesus' disciples chose the wise one?

31. For whom were they working? And with what provisions?

32. What faith did they need? Who else must have it?

33. Why must we "let the dead bury their dead"?

34, 35. How, then, do we properly "prove" Jehovah God?

THE WAY TO GAIN UNDERSTANDING

JESUS acquired understanding from a study of God's Word. He was not born with it as a human babe; he had to study the Word of Jehovah. It was written concerning kings: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them."—Deut. 17:18, 19.

² If study was necessary in order for the King to obtain understanding and learn to fear Jehovah, how much more is it necessary for us subjects to study His law and diligently apply ourselves to an understanding of his purposes. This we must do if we are to acquire that confidence and reliance that will enable us to step out on the promises of Jehovah with peace and implicit assurance that he will fulfill every one of them.

³ This is understanding; it means 'eating the book'. It means a great deal more than simply taking the instruments that the Lord supplies for our edification, such as the Bible, *The Watchtower*, the books and booklets and the *Informant*, and looking them over superficially or just studying them in order to be able to answer a question on the night of the meeting. No, we must diligently apply ourselves to a thorough study, so that this knowledge provided by the Lord becomes part of us and makes us ready and equipped to always give an answer for the hope that is within us. This knowledge is what the prophet had in mind when he said: "Knowledge of the Holy One is understanding." (Prov. 9:10, Am. Stan. Ver.) With that understanding we will be equipped to meet every issue with positive Scriptural answers, even as Jesus did when he was tempted by the adversary. We should study our *Watchtower* or other Theocratic publications until we thoroughly understand their contents. If necessary, wrestle with the subject, pray to the Lord for help. Don't quit! Jacob had to wrestle all night with the angel of the Lord in order to get a blessing. The Lord rewarded his diligence and determination. He will likewise reward ours. He tells us, if we lack wisdom, to ask the Lord for it, and he will bestow it abundantly upon us without adding any sorrow thereto. Therefore, "with all thy getting get understanding."—Prov. 4:7.

⁴ With his understanding, Jesus saw the need of his disciples of then and today. He gave detailed instructions and under God's guidance he put into operation arrangements for protecting their interests. These form a model outline for the overseers

in Jehovah's Theocratic organization from then until now. Every Watch Tower Society Branch servant, every district servant, every circuit servant and every company servant would do well to study this outline carefully and continually. It shows them how they should faithfully consider the Kingdom interests in the organization to which they have been assigned to minister. They should plan their congregational meetings or other course of action to build up the weak points and to protect the concerns of Jehovah's organization committed to their charge. They should so conduct themselves as the divine Word instructs. The same planning and correct conduct would apply also to a Bible study held at the Kingdom Hall or in homes of interested people. The needs of the people being ministered to should be lovingly considered by the study conductor and the meeting be planned and held to accomplish the greatest good.

⁵ The more we consider the loving care and tender counsel which Jesus imparted to his disciples and all other persons of good-will who assembled with him, the more we realize that this vital information constitutes splendid instruction for all servants of God to follow. It displays wisdom and understanding and love in every circumstance that might affect their ministry. By copying him we apply the same wisdom and understanding and love and we become effective ministers equipped for every good work. Carrying out his instructions increases our own understanding of them and of our relationship to God his Father.—Ps. 111:10.

⁶ We are living in a crucial day. It is very important that we get an insight into Jehovah's purposes and the commandments that he issues to his people in harmony with his purposes. Now the world leaders, the political, commercial, religious and military elements, are pitting their so-called "knowledge" and philosophies and scientific advances against the revealed and declared purposes of God. Consequently they speak against the witnesses of the Most High God and persecute those who have been honored with the glorious privilege of proclaiming his kingdom to the ends of the earth. All such self-confident opposers of God and His people go on willfully in their ignorance of the divine purposes for this period in human history. As for an appreciation of God's will and commandments, they are little better than brute beasts and are surely more reprehensible than such beasts. The apostle Peter aptly describes them with these words: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own

1, 2. How did Jesus gain understanding? So how must we do so?
3. Hence how must we study the Bible and Bible publications?
4. Whose outline of instructions should servants study? Why?

5. How do we increase our understanding of his instructions?
6. As to understanding, what are worldly leaders like? How so?

corruption; and shall receive the reward of unrighteousness."—2 Pet. 2:12, 13.

WHO HAVE IT IN THE "TIME OF THE END"

⁷ In this "time of the end", when God's righteous ones are enjoying the benefit of the increase of divine knowledge, those worldlings have no comprehension that we are at the end of this world and that God's righteous new world under the kingdom of his beloved Son is at hand. They refuse to renounce the honors and glory of this world and to hearken to God's message and humble themselves under his mighty hand and seek the honor that comes from him only. Is it any wonder, then, that those worldlings do not see into the operations of Jehovah God in these last days of this world? Truly, Daniel's prophecy on the "time of the end" correctly predicted their inability to grasp divine things: "The words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Dan. 12:9, 10.

⁸ Hence the wicked are not so smart as they think. In their mental darkness concerning the words of God's Bible they are going on to early destruction at Armageddon. There all their hypocritical religious worship, together with all their worldly shrewdness, will be proved vain and will be destroyed. As Isaiah 29:13, 14 has well said: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Their worldly brand could not be the kind of wisdom and understanding that the Proverbs urge us to get, whatever else it is that we try to get. Their worldly brand is without any true love of God; it does not promote love of him, and is therefore false and deceiving. Those worldly leaders, with all their reputed braininess and smartness, are plain fools.

⁹ We are urged not to be like them, especially in these days when catastrophic Armageddon is so near and when what little time remains counts so much for our salvation and for that of people to whom we preach the message of salvation. With prophetic warning for our day the apostle says: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Where-

fore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. 5:15-18.

¹⁰ So grasp the significance of these evil days and the astounding things that are taking place, especially among Jehovah's people. Put your heart into your quest for wisdom and understanding from the only Source, Jehovah God. Pray for more of his holy spirit. Learn his will from his Word. Love him with all your heart, mind, soul and understanding, by doing his will. Love your neighbor as you do yourself, especially as far as sharing with your neighbor God's Kingdom message. Remember that your closest neighbors on earth are your own brothers and sisters within the fold of the Good Shepherd Jesus Christ. Remember that on his last night in the flesh with his faithful apostles he told them he gave them a new commandment, to love one another as he had loved them. By this true affection all men of understanding would know they were his disciples. Their doing these things would deepen their insight into the wisdom behind Jesus' instructions and would give them joy; for he said: "If you know these things, happy are you if you do them." (John 13:17, *The Emphatic Diaglott*) Yes, they would be happy, because they would be wise, and their wisdom would be justified by the results that flowed from it.

¹¹ The doing of God's commandments through Christ proves that we love Jehovah our Father. To love him aright, it takes understanding. That is why Jesus approved of the saying of the scribe who said: "Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Seeing that the scribe answered discerningly, Jesus said: "Thou art not far from the kingdom of God." (Mark 12:32-34) Understanding gives us an evaluation of all that the one Supreme God Jehovah is and all that he means to us for our eternal welfare; and it makes us love him more. It spurs us on to keep in relationship with him by obeying his commandments.

¹² The way of understanding is therefore the only way that will bring any of Christ's anointed followers into the Kingdom or any of his "other sheep" of good-will into endless life on a paradise earth in the new world, now so near. In the matter of getting understanding, Jesus Christ is our highest example, for no other son of God is more understanding than he is. For this reason our heavenly Father loves him most tenderly. Teaching us understanding even as his heavenly Father has taught it to him, this beloved

7. As Daniel foretold, who do not understand now? Why not?

8. What will happen soon to their wisdom and understanding? Why?
9, 10. So what are we exhorted urgently to do?

11. With what especially must we love God?

12. What way brings us into eternal life in the new world?

Son of God says to all seekers of everlasting life in the upright new world: "I was my father's son, tender and only beloved in the sight of my mother [God's holy universal organization]. He taught me also, and said unto me, Let thine heart retain my

words: keep my commandments, and live. Get wisdom, get understanding." "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding."—Prov. 4:3-5; 9:10, Am. Stan. Ver.

A CHRISTIAN USE OF MATERIAL WEALTH

ACROSS the wide surface of this pleasant earth which our Creator has provided in his love for the blessed home of men, the knowledge of his Word, the Bible, is at this time being carried by persons dedicated to the service of the Most High. Their calling to 'preach the Word' is an honorable commission and a sacred trust, with which nothing else on earth compares. That which they make known is the glory of Jehovah, the true God, whose servants they are.

These words you are now reading may find you located in one of the more highly developed nations of the world. If so, you know that to the people of such land Jehovah's witnesses are bringing Bible information, light which comes, not from men, but from the Lord Jehovah, who has risen upon his servants. (Isa. 60:1, 2) You realize that this they do for other than financial gain, because they spend, not collect, of their time and every resource, material and spiritual. It may be that you join them in this glorious ministry, and, if so, you know that there is no lack or shortage in their lives which are filled to abundance with the spiritual wealth of the truths of the kingdom of heaven.

On the other hand, this may come to you in a part of the earth not developed according to man's proud "civilization". Yet in all such places Jehovah's witnesses preach the same Word of God. Think of the variety of persons and localities in this great 'field which is the world'! There is wide contrast: every climate, all customs, varying standards, practices and viewpoints. Everywhere, however rich, poor, this color or that complexion, whatever language, in mansion or very humble dwelling, everywhere there are people, and people are what interests Jehovah's witnesses.

The various nations now possess some wealth, great in many respects, but all really belonging to Jehovah the Creator. Persons loving God turn such of this material wealth as they can to the Lord's praise by using it to advance the Kingdom proclamation. However, many people of the nations, the men, women and children who love righteousness, are of real spiritual value, and they truly 'herald Jehovah's praise' by worshiping him. These persons are precious to Jehovah God and to his servants, who love them.

After all, what is it that really makes a man? The cloth with which he drapes his form? The color of his skin? The locality of his mother's residence at his birth? His size, features, inherited imperfection of body, the customs of his ancestors? Surely, none of these things! A handsome, learned person, possessing modern contrivances and elegant clothing, might be cruel and selfish, or he might not. A poor, uneducated person, to some strange in appearance and speech, might love righteousness, respect his fellow man,

be of good-will toward God, or his heart might be the reverse of these good qualities. So, isn't it that which is inside that makes the man, and moves him in his response to the truth of God's Word? We do not refer to that fictitious religious invention, the "immortal soul", but to that which God can and does see, the heart. (1 Sam. 16:7) All persons have minds and hearts, setting their affections on unrighteous, old world things or on righteous principles in harmony with new world principles as revealed in the Scriptures.

We feel that you would like to consider this matter from this viewpoint. Such helps us to appreciate the necessity for the Watch Tower Bible & Tract Society to continually and consistently urge the preaching of the gospel to every person, everywhere. It is an encouragement to you if you are participating in this Bible educational work. When we realize that whoever or wherever a person is he can respond in one way or another to God's Word, we comprehend why Jehovah's witnesses are sent to all areas to preach to the people. When you read in this magazine or other of the Watch Tower Society's publications, such as the 1950 Yearbook, of the work earth-wide, you know the motive that gives this work life and force: love for God and man, and Jehovah's spirit of blessing on his unselfish servants.

The money which is contributed by persons who accept the printed Bible-study helps from Jehovah's witnesses aids quite a bit in keeping the work going. The greater part of the financial assistance, however, comes from other voluntary contributions made by Jehovah's witnesses, by others associating with them, and by any persons who desire to support the work in this manner. It is a joy and an assurance to us, and we believe it will be to you also, for us to again confirm the fact that never in its history has the Watch Tower Bible & Tract Society, nor its representatives, solicited any funds, nor "taken up a collection", or levied tithes. Christians 'covet no man's gold'. (Acts 20:33) In following such Scriptural rule Jehovah's blessing has been upon his organization.

The miracle of the expansion of Jehovah's worship is taking place in this day by the Lord's rich blessing and direction. A man is following a wise course in using of his money and other material blessings to support this work. Now, as at all times, the Watch Tower Bible & Tract Society follows the Scripturally approved policy of accepting unforced, unsolicited, free-will donations of money. See Luke 16:9; 21:1-4; 1 Corinthians 16:2; 2 Corinthians 9:7.

This principle has always operated among God's servants on earth at all times. The same privilege is here today. Such donations build and operate headquarters and Branch offices and facilities in 65 countries, including missionary homes (107 of these now), promote the work in every land (104 at the present writing), school missionaries and trans-

port them to their foreign assignments, pay for local, national and international conventions of gospel ministers, publish Bibles and study aids, and ship and distribute these. And the work is increasing.

Yearly we discuss this matter in *The Watchtower* for the information of all, thus answering the questions relative thereto for our many new readers, outlining the "Good Hopes" donation arrangement. Soliciting money? Absolutely not! To consider the Lord's work and plan in advance to further it is a blessed and wonderful privilege in this day. The Society plans in advance, and so do many individuals. Planning in advance what we can arrange to give is in harmony with the advice regarding donations at 1 Corinthians 16:2. So it is suggested that, upon receiving this issue of *The Watchtower*, you address a postcard or letter to the Society and keep a copy as a reminder to yourself concerning the amount you hope to contribute. All you need to write is, in substance:

"By God's grace I hope to be able to contribute to the work of announcing the kingdom of Jehovah during the ensuing year the amount of \$, which I will remit in such amounts and at such time as I can find it convenient, as I am prospered."

[Signed]

Address your card or letter to
Watchtower Bible and Tract Society
Treasurer's Office
124 Columbia Heights
Brooklyn 2, New York

Those residing outside of the United States, and who desire to contribute in the above way to the coming year's expense, please address letters or cards to the Society's office in the respective country in which you live. (See page 130 for a list.)

Some persons may not care to undertake any such voluntary arrangement as that above, feeling they are obligating themselves. They prefer to send in their contributions to the Society at any time, according to their prosperity or ability to do so. In such cases they should send all these contributions to the Society at the above Brooklyn address, even if they have not notified the Brooklyn office in advance.

Your desire and ours is that God's will may be accomplished through his organization. And so, in prayer, present to Him our need for His guidance, that all money contributions we receive may be used to the best advantage to announce the Kingdom, until the end comes and the new world enters.—Matt. 24:14.

FROM NETHERLANDS WEST INDIES TO BETHEL

ON Wednesday morning, January 18, N. H. Knorr, president of the Watch Tower Bible & Tract Society, and his traveling companion, R. E. Morgan, left Caracas, Venezuela, bound for the island of Aruba in the Netherlands West Indies. In a little more than an hour's time the Royal Dutch Airlines DC-4 was over the island, which could be seen in its entirety from the air; and it was not long until immigration and customs formalities had been completed and the visitors and brethren who came to greet them were traveling by car to the missionary home in San Nicolas. Aruba is an interesting little island, neat, clean, windy and warm. Its 69 square miles are quite well populated with Dutch- and English-speaking people. Of peculiar interest were the growing characteristics of the divi-divi tree, whose foliage extends out horizontally from the trunk all in one direction. This is due to the constant winds from the same direction. There is no natural water supply on the island, all fresh water being distilled from the ocean. Oil refining is the basis of the economic life, and the same is true in the nearby sister island of Curaçao. Venezuela is a large producer of oil, and much of its 'black gold' is carried by boat to the Netherlands West Indies and refined there. In fact, Aruba and Curaçao have two refineries that are among the largest in the world.

Jehovah's witnesses are active in Aruba, there now being approximately fifty publishers in the San Nicolas company, as compared with the fifteen of a year ago. Two graduates of the Watchtower Bible School of Gilead are assigned to this territory, and they are doing commendable work. There is more territory than two persons can handle. On Wednesday evening Brothers Knorr and Morgan gave service talks to an assemblage of sixty persons in the Suriname Club hall, and again on Thursday afternoon they spoke to the brethren

in the local congregation at their Kingdom Hall. A great deal of advertising of the talk "Liberty to the Captives" had been carried out by the brethren, with posters, sound-car announcements and handbills. The Club Suriname had been leased for the public talk too, it being required that Jehovah's witnesses pay only the janitor fees and electric bill. Extra chairs were rented, and on Thursday evening it was gratifying to see 332 persons in the Club Suriname, all listening attentively, having packed out the place, with "standing room only" when the speaker began. The fact that a Catholic priest strode back and forth outside the club, peering through the open door in an endeavor to ascertain whether any of his parishioners were in attendance, did not lessen enthusiasm of the audience for the message they heard. Nor did this priest's calling at the homes of some who had attended the meeting frighten them, either, for many new faces are finding their way into the Kingdom Hall of Jehovah's witnesses since the lecture was given. The members of the Club Suriname were so pleased with the public meeting that they subsequently voted to refuse any payment whatsoever for the use of the hall. And they are interested in having further lectures given by Jehovah's witnesses. Undoubtedly new impetus was given the work on this island, and the two travelers were glad to have a share in the expansion program for Aruba.

Friday afternoon the two travelers from New York, along with the two missionaries assigned to Aruba, said good-bye to the brethren and flew over to the larger island of Curaçao to attend the assembly arranged for that weekend. The capital city of Willemstad was in a gala mood, for the prince of the Netherlands had just arrived for a visit. Buildings and thoroughfares were brightly lighted at night with colored lights; and the Dutch ensign was everywhere

to be seen, alongside a great number of orange banners in honor of the Dutch House of Orange. Willemstad in many ways reminded Brother Knorr of his visit to the Netherlands. The city is not more than a few feet above sea level, and the style of building construction is similar to that in the mother country. One unusual feature of the town is the Queen Emma bridge which crosses St. Anna bay. This two-lane bridge rides on fourteen large pontoons, and it provides passage for both vehicles and pedestrians. The bridge has a hinge arrangement on one side, and when boats must enter the bay the entire bridge swings aside on this hinge, moving to a position parallel and close to the shore. While the bridge is open people are ferried across the water free, but vehicles must wait till the bridge is closed again. In a matter of minutes it is easily closed and traffic resumes.

Not far from this bridge one finds tied up at the wharf many small craft that bring tropical fruit from Venezuela, selling such directly from the boat to consumer. Within a few blocks of this site is the city market. A visitor cannot help but be amused by the curious custom of smoking adopted by many natives. Though they 'light up' in the usual manner, the lighted cigarette is at once reversed so that the glowing tobacco is inside the mouth. Thus the observer sees the customary puffing of smoke, but he is at first puzzled by the lack of glow on that portion of the cigarette protruding from the mouth. However, where there is smoke there must be fire, and he soon sees the cigarette removed from the smoker's mouth to facilitate the removal of ash. Then the phenomenon becomes plain. The cigarette companies of America have not advertised this method yet. Maybe they can sell the public the idea of being "fire-eaters" instead of just being a smokestack.

The company of fifty of Jehovah's witnesses in Willemstad had looked forward to this first visit of the Society's president to Curaçao, and they, along with the two missionaries assigned to the territory, had made good preparations. On Friday night there were 93 persons assembled to hear talks by the two brothers from New York. After each talked a summary of the talks was given in Papiamento. In view of the fact that Brother Knorr would be in Curaçao only one full day, Saturday, the public lecture was arranged for that evening in the fine public library building. This building is a bit unusual because, although it is entirely enclosed so far as entrance from the street is concerned, it has a large patio in the center specially designed for meetings and lectures. So, with the starry sky as a roof, 234 persons heard Brother Knorr discourse on the great freedom that the new world will soon bring to all lovers of righteousness. The people of the Netherlands West Indies particularly enjoy lectures of this kind, as had also been evidenced at Aruba, where many thought the hour talk much too short. So at Curaçao Brother Knorr went into greater detail, devoting the best part of an hour and a half to the subject. Many were the expressions of appreciation heard.

In reviewing the Kingdom work in the Netherlands West Indies, it was observed that there is a continually developing interest in the six islands of this group. The new Kingdom publishers need better attention and service than can be given them from the office at Brooklyn. So Brother Knorr arranged for the establishment of a new

Branch commencing March 1, 1950, to be known as the Netherlands West Indies Branch. This will keep the brethren and companies of Jehovah's witnesses in much closer touch with the Society and give them much better aid in performing their field ministry. Brother Thomas R. Yeatts, a Gilead graduate serving in that territory since the middle of 1946, was appointed Branch servant.

Early Sunday morning, January 22, Brother Knorr bade the brethren good-bye and departed by air for Paramaribo, Surinam (Dutch Guiana). Brother Morgan remained behind in Curaçao to conduct a baptismal service for the Willemstad company that morning; and in the evening he spoke to the brethren once again after the usual *Watchtower* study. As was true with practically all the talks given by the two visitors in Curaçao, a local brother gave a brief résumé in the Papiamento dialect for the benefit of those who did not fully understand English. The brethren in Curaçao are enthused over the prospects for the expansion of the work in the Netherlands West Indies; and they are especially happy with the fact that they now have a Branch office to serve them. Moreover, the missionaries serving in both Aruba and Curaçao were happy to learn that they would get help from graduates of the 14th Gilead class after the 1950 assembly.

SURINAM

Although Brother Knorr had been in Surinam only last year on his South American trip, it seemed advisable for him to now make a special journey from Curaçao down to Surinam. There had been some difficulties among the brethren and some problems had arisen that they did not feel able to handle. For the interests of the work it seemed advisable to make the trip. Brother Knorr was met by the brethren at the airport Sunday afternoon, drove into town and had dinner with the graduates of Gilead at the missionary home. That evening all attended the *Watchtower* study, 86 being present. One-half hour later the public meeting began. This was arranged for in the Kingdom Hall, and just the known people of good-will were invited. There was no public advertising. There were 112 in attendance, and much interest was shown by those present. This was the beginning of a three-day assembly.

Monday and Tuesday Brother Knorr spoke through an interpreter to about 75 of the brethren. The admonition given was to forget the difficulties that had arisen in the past and settle down to the principal work of preaching the gospel. Even though the people in Surinam gossip and say some bad things about Jehovah's witnesses, the brethren should not be disturbed by that. "By the lives you lead and the message which you preach you will be able to comfort those seeking truth and righteousness," Brother Knorr told them. It was pointed out, too, that we are not following man or an organization but the principles set out in God's Word, and this we must do regardless of what other people have done or will do in the future. Our work has been, and will continue to be, 'preaching the word.' But while we "preach the word" our life and daily course of action must reflect that we believe the Word of God and will live up to it, even as Christ Jesus did. He took the proper course in his daily life and he also preached the truth, proving himself worthy to be the chief witness of all Jehovah's witnesses. The breth-

ren were greatly encouraged to press on. They realize that the maintaining of one's integrity is essential regardless of what other people do or say.

A new Branch servant was appointed, Brother Simmonite from Canada. It is believed that he will pick up the Dutch language very quickly. Even after being there only two months he was able to read his speech in the Duteh language and this was greatly appreciated by all the brethren. The missionaries now in Surinam are cooperating well together, and they are doing everything they can to aid the company organization and carry on the expansion work. The three days in Paramaribo were very blessed, even though it was at the close of the rainy season and periodically throughout the day the downpour of rain was so great that there was a sheet of water from one side of the street to the other. It was good to be with the brethren again. They are all determined to continue on faithfully in the work, and they send their love and greetings to their fellow workers throughout the world.

On Wednesday, January 25, rising time was 5:30 a.m., for it was a long ride out to the airport where Brother Knorr was to get his Pan American flight for the trip back home. He said good-bye to the brethren at 8:45 and was on his way to Trinidad. While the stop-over at Trinidad was only twenty minutes, previous arrangements had been made for the Branch servant to meet the president at the airport to go over any problems with regard to the work in the British West Indies. The twenty-minute stay in Trinidad was just like a minute. But it was good to see Brother Newton again before continuing the flight to Puerto Rico.

PUERTO RICO

At 10 p.m. Monday evening, January 23, Brother Morgan left Curaçao for San Juan, Puerto Rico, arriving there in the wee hours of the morning. Brother R. V. Franz, the Branch servant, and another Gilead graduate were on hand to meet him, and by 3 a.m. they were retiring for a few hours' rest before undertaking the busy schedule outlined for Tuesday. Inasmuch as Brother Knorr would not arrive in Puerto Rico from Surinam until Wednesday afternoon, on a Pan American through flight to New York, the Puerto Rican Branch arranged for Brother Morgan to serve two meetings. Wednesday morning a group of brethren accompanied Brother Morgan to the town of Caguas, where a new missionary home had just been established. En route the party drove through some very beautiful country. In the afternoon 64 brethren and persons of good-will assembled to hear a discourse, in English and Spanish, packing out the two rooms in the missionary home that are used for a Kingdom Hall. In the late afternoon the party returned to San Juan, and that evening 190 persons, including 23 graduates of Gilead, gathered together in a hall specially rented for the occasion. All were delighted to hear of the good progress the Kingdom work is making throughout Central America and the other points visited. And yet the

Puerto Rican brethren are happy with their own progress and the Lord's evident blessing upon their efforts, for during December, 1949, Puerto Rico exceeded 300 Kingdom publishers for the first time.

Some time Wednesday morning was devoted to going over Branch matters and inspecting the Society's recently purchased home in San Juan. In the early afternoon a large group of brethren accompanied Brother Morgan to the airport where he would join Brother Knorr for the final leg of the long trip. At 3 p.m. Brother Knorr arrived by plane from Surinam, and the forty-odd brethren who had come to the airport were able to talk to him for an hour's time. Of these, 27 were graduates of Gilead. Also, the Branch servant was able to consult Brother Knorr on certain matters regarding the work in Puerto Rico. At 4 p.m. the loudspeakers called for all New York-bound passengers to board the four-engine plane, and so Brothers Knorr and Morgan were off on their final flight, Puerto Rico to New York. Passengers were advised that the weather in New York was bad and that the only airport open was the new International Airport at Idlewild. However, when the plane had covered about half of the scheduled eight-hour nonstop flight the stewardess announced that landing would have to be made at Washington National Airport, as now all the New York area was blanketed in fog. At 12:10 a.m. the ship put down at Washington; and at 1:05 a.m. all passengers boarded a special bus for the trip to New York city. At 9 a.m. Thursday morning several brethren from Brooklyn Bethel met the tired travelers at the airlines terminal in the heart of New York.

Looking back over the trip, which was made in eight weeks by Brother Morgan and in six weeks by Brother Knorr, it is seen to have been a profitable one. Much had been accomplished and many plans made for expansion. In 1946 the president of the Society visited these same thirteen countries, with the exception of the Netherlands West Indies, and at that time there were 3,810 publishers in the field. Three years later we find that there are 8,219 on the average every month preaching the message of the Kingdom, or an increase of 115 percent. From reports that are coming in from these places concerning work being done in the respective countries it is believed that 1950 will show well over 10,000 publishers working under the thirteen Branch offices. So the work goes on. The brethren continue to "preach the word" and Jehovah's name is honored. In 1950 new territory will be reached in all these countries; and, by the Lord's grace, the plans made for the future will mean that immediately after the 1950 assembly in New York city many more missionaries will go into these territories. As long as Jehovah God shows his patience so that salvation may come to others we, his servants in the earth, will, with him, be patient and present the good news in all the world for a witness. We are grateful for the mercy shown to us and for the opportunity to "preach the word".

Rejoice in Jehovah, O ye righteous: praise is comely for the upright. Sing unto him a new song; play skilfully with a loud noise. For the word of Jehovah is right; and all his work is done in faithfulness. He loveth righteousness and justice: the earth is full of the lovingkindness of Jehovah.—Ps. 33:1, 3-5, A.S.V.

LETTER

"FURTHER ON BLOOD TRANSFUSION"

February 3, 1950

Dear Madam:

Yours of December 16 has not had previous attention for press of business here.

Your frank statement concerning blood transfusion is appreciated, and for it we are not taking any spiritual action against you or against anyone else, but must let the great Lawgiver be your Judge, as He is ours. Our published statements concerning this matter are something owing to those who look to us for spiritual guidance, and are not issued to cause division among Jehovah's people. Repeatedly we are confronted with requests for information on blood transfusion, particularly for us to pronounce a sanction of this medical practice. This is so general that for the information of all, that they may know our position, we were obliged to make a statement upon the matter. Our statements have not caused any more division of opinion upon the subject than existed before we said anything about it. It is only that we have made ourselves clear upon the matter, so that others in doubt as to our position will not be pleading with us to sanction their resort to this disputed medical practice. If anyone thinks there is merit to our position and that it has Scriptural support and chooses to be guided by it, all right; but if contrariwise, then that is such one's responsibility before God. He cannot claim taking a certain course because of ignorance of what we Scripturally believe upon the subject.

At 1 Corinthians 9:9, 10 Paul says: "Is it about the oxen that God is concerned? Is he not clearly speaking in our interests? Of course this law [of Moses] was written in our interests." (*An American Translation*) And so we ask you, If God considered the blood of lower animals so sacred that he forbade the transferring of their blood from their bodies into the human system, does he consider the blood of the higher creature man less sacred so that it can be transferred from one system to another with impunity? God confined the proper use of the blood of animal sacrifices to the altar for the purpose of atonement or propitiation of sins, to typify that Jesus' blood would likewise be confined to the spiritual altar for the purging of mankind's sins; and all the Christian Greek Scriptures bear this fact out. So in this important regard you are absolutely wrong when you say that "God or Christ Jesus NEVER issued any commandment against HUMAN blood except the shedding of it in MURDER". You say truly that Christ said his disciples must eat his flesh and drink his blood, but you also raise the question: "Since Jesus gave his blood for us, so that we might have life—eternal life, would it not be fitting, that we, his imitators, give our blood to a sick brother when he is nigh to death, so that he might recover and further serve his Lord?" So we ask you, Did Jesus give his blood by the medical practice of transfusion? Is it by medical blood transfusion that his disciples "drink his blood"? Or is it not by faith in his blood which was applied, like blood of Israelite animal sacrifices, to God's altar? And if Jesus is God's High Priest typified by Israel's high priest Aaron, did he not confine the blood of his human sacrifice to the use that God's law marked out for it, namely, to God's holy altar? (Leviticus 17:11) So, how can anyone argue that Jesus' shedding of his blood in sacrifice author-

izes his followers to be blood donors for transfusion purposes?

You say God's laws concerning the disposal of animal blood have no bearing upon the matter of blood transfusion. We say that God's laws in this matter are significant and typical and that they do have a strong bearing upon the matter. Whose position is safer, yours or ours? Whose position is more Scriptural and showing careful regard for the laws of God?

Your admission is very interesting: "Even if the blood given is not compatible with your own type, it will kill you." If blood transfusion is approved of God and is Christ-like, why should this be so? Of what type was Christ's blood? And does his blood benefit only people with a certain kind of blood? Or does it benefit all? You refer to the scripture that God "hath made of one blood all nations of men" (Acts 17:26). Why, then, should medical doctors have to exercise such care about the types and other features of the blood of certain individuals? If God, the great Physician, approves of blood transfusion as practiced between human and human (not lower animal and human), why should not blood transfusion be outright beneficial and applicable without all the precautions? And think of all the harm that blood transfusions did before the doctors discovered the harmful features about this practice that must be guarded against! Do you think God justified all the harm that was thus done during the experimental stage and that is still being done despite greatest care, on the assumption that the doctors are working toward the perfecting of the practice for the greater health benefit of all mankind?

You send us a clipping from the *Evening Bulletin*, Philadelphia, Friday, December 16, 1949, announcing "Rare Operation Saves Girl, 14" and telling of how this girl "had been built up by 17 blood transfusions" and telling of her discharge from the hospital. We can counter with a clipping from *The American Weekly*, January 29, 1950, under the heading "Safeguarding the BLOOD BANKS". It tells how a young girl Mary, injured and shocked from an automobile accident, was given a blood transfusion and appeared to be normal after two weeks; BUT "a month later, however, Mary developed a fever. Her eyes and skin took on a yellowish cast. Doctors diagnosed jaundice and traced its cause to a serious liver disease, known to the medical profession as virus hepatitis. This disorder is caused by an infectious virus. As yet there is no specific remedy to destroy the virus, . . . At first the source of Mary's infection was a mystery. Then a check-up disclosed that her transfusion had been from a donor whose blood contained the virus that causes hepatitis. Mary's recovery, from the disease her donor's blood gave her, took much longer than her recovery from the automobile accident."

The foregoing, please, is not any sectarian opinion of ours, setting down any "iron-clad rules of conduct governing human beings" "the distinguishing signposts of apostate religion", but is the statement of the writer of the newspaper or magazine article. It may be true, as you say, that one Roman Catholic pope banned blood transfusion; and yet another pope, claimed to be just as infallible as the other, tried blood transfusion causing the death of the donors, and today Roman Catholics likewise resort to the same

medical practice. We do not know why Catholics reject the ban of an infallible pope, but our position against transfusion is not dictated by the ban of that pope; our appeal is to the Holy Scriptures.

Your bringing in the matter of smoking into this discussion is beside the point. But it seems to us that in arguing for us to show indifference toward smoking you are inconsistent when you appeal to all the good that the medical profession claim for the blood transfusion, whereas you seem to ignore all that science and valid medical investigation have to say against smoking as injurious to the human

system. Why not adhere to all that medical practice claims and harmonize therewith?

We shall let the foregoing paragraphs suffice as an answer to your seven pages, hoping that they make our stand still clearer to you. Whether you accept or reject does not hurt or hinder us. You are the one that must take the consequences of the course that you pursue. We must bear our responsibility before God as those trying to expound his sacred Word and commandments.

Sincerely yours,
WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

The prophet Zechariah declared: "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (8:23) "Those days" have come for Italy as well as for all other nations, peoples and languages of the earth, and it is a daily source of amazement to see spontaneous fulfillments of this prophecy in this land. Here is a case in point.

The company servant of the B—— company of Jehovah's witnesses in northern Italy recently received two unexpected visitors who, explaining that they had come as representatives of a number of villages six to eight miles away, lost no time in announcing the purpose of their visit: "We want to be Christians! We have heard that we might find Protestants here that preach a good doctrine. We have recognized ourselves as being deceived by the priest and have turned from him, desiring now to be organized into a church. Among us are over 120 families; can you help us?" Overwhelmed with genuine joy, the company servant immediately informed them that a traveling representative of the Society, the circuit servant, was due that week and that he would be glad to visit and talk with these interested families.

As promised, the matter was talked over with the circuit servant, plans were made for a public discourse, police authorization secured, and all was in order for Monday evening. That night as the brethren approached the village, they rejoiced to see groups of three and four walking toward the hall to attend the "new church", as it was called by them. Outside the hall a crowd had gathered, an unusual sight because in Italy it generally happens that the audience does not begin arriving until the discourse is well under way. But why were they standing outside? To give the "preacher" a royal welcome? No indeed! They were outside because there was no more room inside: the hall with two adjacent rooms was packed tight with expectant people, and the arriving brethren felt at that moment the compassion Jesus must have experienced in his day upon seeing the multitudes in need of a shepherd.

But Satan was determined to nip the "new church" in the bud. Five *carabinieri*, awaiting the circuit servant's arrival, immediately informed him that permission to hold the meeting had been canceled! It was useless discussing the matter with these police. The marshal's office was three

miles away. Appealing to the assembled audience to remain, for he had many important things to tell them, the circuit servant hastened to the police station and, with the Italian Constitution in one hand and the Questura's written authorization in the other, succeeded in convincing the authorities that the meeting should be allowed. The latter acquiesced on one condition: no wine was to be sold and all glasses and bottles were to be cleaned from the hall. Condition granted, for the speaker was to use the bar as his "pulpit"!

The discourse was given, lasting one and a half hours, before a most attentive and responsive audience imaginable. No one entered or left. When statements of the Church's hatred for the spread of the Bible were read, and official Catholic Church documents revealing the pagan origin of its doctrines, expressions of surprise appeared on honest faces as they began to perceive why the Church has hidden the Bible from the Catholic people. An accurate count was impossible, but over 1,000 persons listened to the talk, and not a single handbill had been used to invite them! The limited supply of 185 booklets, 18 books and 30 magazines were placed in eager hands in short order.

Many were the interesting comments after the discourse was finished. The wife of the owner of the hall had been ill and earlier that same day had been visited by the parish priest, who had counseled her to go to the hospital. "Hospital!" cried she, "but I can't. I'm expecting the new church tonight!" Remarked a young man: "I have heard many discourses of the clergy, the Communists and others, but never a discourse like this. With these I desire to unite myself." Another: "I thought we had it, but now I must admit that you folks have it." "It's about time we were getting our eyes opened," opined another man who asked to be visited and wanted to subscribe for *La Torre di Guardia*.

That was indeed a memorable evening. As the brethren took leave of the townsfolk, the latter lined both sides of the street shouting farewell and "Return again". This gave promise that the local company of Jehovah's ministers will have many heart-rejoicing experiences in these days as they help these persons of good-will array themselves on Jehovah's side along with other thousands in the earth who now cry out: "We will go with you: for we have heard that God is with you!"

A Gilead graduate in Italy