



The WATCHTOWER

MAY 1, 1955

Semimonthly

KEEP YOUR PLACE

WILL YOU REASON ON RELIGION?

DO CHRISTIANS TAKE
HONORARY TITLES?

THE TRUTH INSPIRES GENEROUS GIVING

QUESTIONS FROM READERS

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-8.

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

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

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

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



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N. H. Knorr, President

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

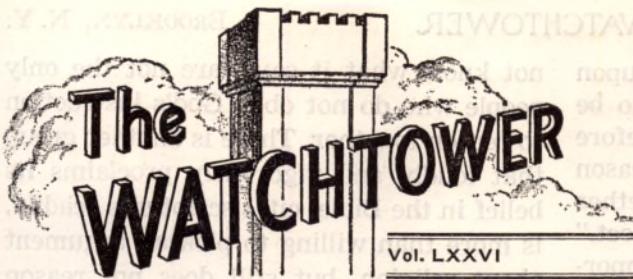
Unless otherwise indicated, the Bible used is the King James Version.

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Announcing JEHOVAH'S KINGDOM

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Number 9

Will You Reason on Religion?

"**O**NE thing I never discuss is religion." Did you ever say that? Many people who will argue politics or sports or other issues for hours, trying to convince others of the wisdom of their views, will never speak about religion. "Too controversial," they say. But are not politics controversial? Is having a right view in politics more important than having a right view on religion?

Probably one real reason why many people object to discussing religion is that they know so little about it. Some people do not even know for certain what the denomination that they support really teaches. Without facts to back up their beliefs they cannot satisfactorily uphold them, so they just get angry or consider themselves personally insulted when someone shows an imperfection in their belief. Generally people are anxious to talk about things upon which they are well informed.

Is it showing hatred to disagree with someone's religious doctrines? Far from it! An intelligent discussion can be greatly beneficial. Sometimes even a degree of controversy may be a good thing, stirring us to investigation. Too few people really have investigated their religion. How did you choose your religion? Did you merely accept the one your parents had, or did you examine the facts for yourself? Is yours an inherited religion, or a believed

one? There can be a great difference between the two.

But how can you tell whether a religion is right? By investigating and reasoning upon what it teaches in the light of the one firm guide on religion, the book that tells us what true religion was before it was divided into so many different denominational ways. That book, the Bible, is your guidebook, your road map, your book of instructions as far as religion is concerned.

But how familiar are you with the Bible? Can you prove what you believe from its pages? It is important that you be able to do so. Do you think the Bible is too deep for you to understand, and yet know a great deal about many much more difficult but less important things? It is true that some religious leaders have endeavored to make the Bible mysterious and to imply that only a theological student can understand it. But their theory is not true. Every Christian should be able to use the Bible and should be ready to defend his belief with it, because his belief is of value only if it conforms to this book that Jehovah God mercifully and lovingly provided for our benefit.

The One who inspired the Bible stated the principle: "Come now, and let us reason together." (Isa. 1:18) Sound reasoning involves systematic thinking and accurate

facts. It requires that we be informed upon God's Word. The scripture tells us to be "always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." Speaking out the truth is of vital importance. Could you imagine Jesus' apostles saying: "I never discuss religion," or the zealous, enthusiastic first-century Christians being unable to support their beliefs from the Scriptures? Why, early Christians were so on fire with their message that they were accused of turning "the world upside down"! Do you have such conviction for your faith? If not, what did early Christianity have that your religion has not provided you? Understanding? Zeal? Christian maturity?—1 Pet. 3:15, NW; Acts 17:6.

John said: "Produce fruits that befit repentance." (Luke 3:8, 9, NW) Is the man producing fruit who will not even speak up for his faith? who cannot defend it with Scriptural proof? Can he help others if he merely says: "My faith is right," but cannot show why?

No one can deny that the Christian is expected to know such things. Paul wrote to the Hebrews that they should be mature teachers, not just babes. He said: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14, NW) Is the man training his perceptive powers who thinks right worship is not so important as the current political situation or the standing of his favorite sports team? who does not even know what his doctrines are? who will never talk about religion and who will never reason on it with others?

But those who reject the Bible, who do not think it is a sure guide, and who do

not know what it says, are not the only people who do not obey God's instruction to reason together. There is another group that loudly and vigorously proclaims its belief in the Bible, cites scriptures readily, is more than willing to pick an argument about religion, but still does not reason with others upon God's Word. They are more concerned with proving themselves right than they are with finding the truth. They depend upon emotional tirades rather than logic, upon wrangling rather than informed discussion. They insult God by appealing, not to the intellect or intelligence of his creatures, but merely to their emotions.

The preacher who shouts and raves appeals to emotion rather than to reason. If he must appeal to prejudices rather than present facts, if he must endeavor to sway his hearers with the tone of his voice and the magnetism of his personality rather than with the truth of his claim, if it is upon these things rather than upon firm Scriptural support that he bases his argument, then he certainly is not obeying the instruction to *reason* upon God's Word.

The truth of God's Word is logical. It is on a high plane, for it represents the greatest intelligence in the universe. Yet its extreme logicalness makes it so simple that everyone who wishes can understand. It can be discussed in quietness and clarity, with neither emotionalism nor wrangling. The true Christian is anxious to reason upon God's Word, to convince others of its truth. He is interested in religion and is informed upon it. He knows what he believes and why. He is eager to discuss his worship because it is so important. So do not draw away, do not refuse to discuss it, but come now and let us reason together upon the truth of God's Word.

DO CHRISTIANS TAKE Honorary Titles?

PEOPLE are so used to hearing clergymen called "Reverend," "Doctor" or "Father" that they seldom question the fitness of these honorary titles. Yet if any professed Christian will read his Bible he will discover that Christ Jesus, the Founder of Christianity, absolutely refused creature-honoring titles. The clergy, though, ever since the days of Jesus, have been fond of high-sounding titles. When called just "Mister" or even "Brother," the clergy often respond with words and mannerisms indicating that they feel they have been addressed in terms beneath their dignity. So there is no doubt that honorary titles tickle the ears; they sound good. The prestige produced by titles such as "bishop," "deacon," "Reverend Doctor" and "Father" gratifies a desire for honor and praise of men. Titles also make one feel different, separate from others. Yet Christ said: "All you are brothers." This should prompt us to search the Bible to find out whether honorary titles befit true Christians.

—Matt. 23:8, NW.

To appraise honorary titles intelligently we must know what the effect of using them is. Since they are a designation implying distinction and dignity, they create class distinctions. That is what exists among professed Christians today: the clergy and laity class distinctions. Early Christians were all brothers. They had no

"HOLY FATHER"
"REVEREND"
"BISHOP"
"FATHER"
"DEACON"
"ELDER"
"HIGH REVEREND"
"DOCTOR"

Honorary titles sound good to the ears of man, but do they sound good to the ears of God? The only way to judge these titles is by God's Word, the Bible. This article shows what God thinks of titles used by clergymen and what it means to you.

class distinctions, not the slightest trace of a hierarchy. If class distinctions cropped up, they were condemned and uprooted. Class distinctions were never condoned, as the Bible writer James showed: "You have class distinctions among yourselves and you have become judges rendering

corrupt decisions, is that not so?" (Jas. 2:4, NW) Since honorary titles create class distinctions, could they really befit Christians?

It is noteworthy that James, the brother of the Lord, was given charge over the congregation of Christians at Jerusalem, and on occasions he presided over the councils and announced decisions. (Acts 21:18) After Peter was released from prison by Jehovah's angels he told some Christians: "Report these things to James and the brothers." (Acts 12:17, NW) Peter did not say: "Report these things to Father James and the bishops and deacons." No, Peter recognized all Christians as brothers. So James, even the head of the congregation at Jerusalem, was never called by honorary titles.

A DISGUSTING THING IN GOD'S SIGHT

Creature-flattering titles make men look lofty in the eyes of other men. They arouse fear of men. They take away from the fear of Jehovah God. This disgusts God. How do we know? The authority is none other than God's own Son who told the title-

craving Pharisees: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." (Luke 16:15, NW) How disgusting, then, it must be to Almighty God when men flatter one another with a title such as "Reverend"—one of the most popular honorary titles in Christendom!

Really, is any man worthy of the designation "Reverend"? The way to answer this question is to go to the Bible. Do we find any examples of a man's being called "Reverend"? Not one! In fact, the word "reverend" occurs in the King James, the American Standard and the Rotherham Version Bible just once; and then it is applied only to Jehovah God: "Holy and reverend is his name." (Ps. 111:9, AS) Yet today clergymen arrogate to themselves a term applying only to God. And even "Reverend," for many clergymen, does not sound illustrious enough, so they embellish it and call themselves "Right Reverend," "Very Reverend" or "Most Right Reverend." Can you honestly picture in your mind Christ Jesus in a long, flowing ecclesiastical robe warmly receiving from his followers high-sounding titles? In truth, it would be difficult to discover in all history any person whose life record and personal habits conflicted more openly with ecclesiastical display than Jesus of Nazareth! Declared Jesus: "I do not accept glory from men." —John 5:41, NW.

It would have been a disgusting thing in God's sight had Jesus accepted the honorary titles that were in vogue in his day. Do you know what happened when anyone tried to dub Jesus with an honorary title? Let us go to the Bible: "A certain ruler questioned him, saying: 'Good Teacher, by doing what shall I inherit everlasting life?' Jesus said to him: 'Why do you call me good? Nobody is good, except one, God.' " (Luke 18:18, 19, NW) Why did

Jesus, who certainly was a teacher and of all men one who could qualify as good, rebuke the man for calling him "Good Teacher"? Because he was using "Good Teacher" as a formalistic title, for in his heart he did not really believe that Jesus was a good teacher; otherwise he would have accepted Jesus' teaching. But he spurned Jesus' counsel. He deserved the rebuke, a rebuke that unquestionably showed honorary titles do not befit Christians.

THE TITLE "FATHER"

Did you ever read in the Bible of one Christian's calling another "Father" as an honorary title? Search as diligently as you can, and you will find that not even the apostles bore the title "Father." No authority for using the title "Father" for Christians is given in the Scriptures. Indeed, the title is expressly condemned! By whom? By Christ himself! Speaking of the title-loving clergy of his day, Jesus said: "They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market-places and to be called 'Rabbi' ["My great one; My excellent one," *footnote*] by men. But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One."—Matt. 23:6-9, NW.

Did Jesus mean what he said? Certainly! He was not uttering idle words. Does it take a mental giant to understand his command? No, his words need no special interpretation, for Jesus was speaking no parable. He was giving clear-cut instructions about creature-exalting titles: "Do not call anyone your father on earth."

The Roman Catholic clergy water down the force of Jesus' command by saying that his words cannot be taken literally, other-

wise we could not call our male parent "father." Is their reasoning sound? Hardly! Read the context. From the setting it is unmistakably clear that Jesus was not condemning the use of "father" for the male parent, for he himself repeatedly referred to the male parent as "father." (Matt. 15:4-6; 19:5; 21:31) His condemnation was of the honorary title.

To defend the use of "Father" for priests the Catholic clergy claim that a priest becomes a spiritual father when he baptizes a person. They point to one particular scripture as authority for disregarding Jesus' explicit command. This scripture is Paul's statement to the Corinthians: "For although you have ten thousand tutors in Christ, yet you have not many fathers. For in Christ Jesus, through the gospel, did I beget you." (1 Cor. 4:15, *Dy*) Was Paul here telling the Corinthian Christians to begin addressing him as "Father Paul"? Obviously not! Nowhere in the Bible is he ever called "Father Paul." Peter called him "our beloved brother Paul." (2 Pet. 3:15) Unlike Catholic priests Paul did not claim to have become a spiritual father by reason of having baptized someone. As he himself says, he did very little baptizing. (1 Cor. 1:13-16) But it was by virtue of Paul's being the first one to instruct the Corinthians in the truth of God's Word that he begot them through the gospel.

Paul was using the earthly relationship in the human family to illustrate the true picture of his position relative to the Corinthian congregation. His use of the term "father" was not disobeying Jesus' command because no one ever addressed him as "Father" and because he himself used it not as a title but as an illustration.

Further, it is enlightening to note that the Roman Catholic translation of the Bible by R. A. Knox, at 1 Corinthians 4:15, reads: "You may have ten thousand schoolmasters in Christ, but not more than one

father; it was I that begot you in Jesus Christ, when I preached the gospel to you." Now Catholics do have more than "one father." Indeed, they have more than "ten thousand" fathers, for every priest, regardless of whether he was the first to bring their religion to them, is still called "Father." So the practice of calling clergymen "Father" is still in direct violation of Jesus' command and is not supported by Paul's illustration to the Corinthians.

What, now, are we to think of the title "Holy Father" that is applied to the pope? We can only think the way Christ Jesus would think: that it is ridiculously wrong. For no man is holy. "All have sinned and fall short of the glory of God." (Rom. 3:23, NW) True, Christ Jesus did use the term "Holy Father," but he did not apply it to a man; he knew that Jehovah God alone is worthy of that name: "Holy Father, watch over them out of respect for your own name." (John 17:11, NW) Receiving or using the honorary titles "Father" and "Holy Father," as it is done in Christendom today, is a detestable thing in the eyes of Jehovah God.

BISHOPS, DEACONS AND ELDERS

Common today is the title "Bishop." The word does appear in some translations of the Bible, especially those translated from the Greek two hundred to three hundred years ago. But the word is not in the original Bible text. For "bishop" is simply a mistranslation of the Greek word "*episkopos*." This word was never intended to be an honorary title. It was used to designate a privilege of service within God's organization. The word really means "overseer." Why, then, did some Bible translators render "*episkopos*" as "bishop"? Because many translations were made by men who were members of religious organizations having so-called "bishops." Naturally these translators inserted such words *into the English translation of the Bible in order*

to give seeming support to their ecclesiastical system of offices. Accurate modern translations do not use the word "bishop."

So likewise the title "Deacon" is a mis-translation of the Greek "*diákonos*," which really means "ministerial servant." To the Philippians Paul wrote: "To all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." (Phil. 1:1, NW) This, as is quite evident, is not a flattering title.

What, now, of the title "Elder"? The Greek word translated "elder" in the King James Version Bible is *presbýteros*. Literally it means "older one" or "more aged one." So it really is not a title. Paul said: "Make appointments of older men [“elders,” AV] in city after city." (Titus 1:5, NW) Note carefully that those appointed to special privileges of service were not appointed to be elders but because they were elders or older men. The rule was that those who were to be appointed to be overseers (*episkopos*) over the flock of God were required to be "older men," namely, those whose fruits of word, doctrine and conduct proved them to be "older men" or mature ones in a spiritual way. So the Bible gives no authority for using "elder," "bishop" and "deacon" as honorary titles.

Since God's Word condemns honorary titles, would it be wrong for a Christian to address a king as "King" or a judge as

"Your Honor" or "Your Lordship"? No. When Christians address rulers and judges, they are addressing them as civil servants and not in worship or as spiritual leaders. When before King Agrippa, the apostle Paul said: "Concerning all the things of which I am accused by Jews, King Agrippa." And when before Festus, the procurator of Judea in the reign of Nero, Paul said: "I am not going mad, Your Excellency Festus." Though Paul paid official respect to civil servants, he never addressed Christians or non-Christian spiritual leaders by special titles.—Acts 26:2, 25, NW.

What does all this mean? It means that those who want to serve God in his prescribed way will stop addressing clergymen with titles such as "Reverend" and "Father." True Christians do not use any kind of honorary titles. It means much more: the use of honorary titles is a sign of false religion. Abandon such false religion. Practice true religion by associating with the New World society of Jehovah's witnesses. There are no class distinctions among these true Christians; all are brothers. All abide by the principles of God's written Word, and that includes the principle set forth by God's prophet at Job 32:21, 22 (AS): "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away."

Alert to "Incidental" Hunting and Fishing

Recently the following letter was received from one of Jehovah's witnesses in Colorado, United States: "Because of preaching the good news of the Kingdom at the place where I work one of my work mates asked if my wife and I would come to his home the following Tuesday evening as he and his wife had some questions they would like to have answered. We went there and answered their questions and they asked us to return the following night, which we did, also the next night. They were so satisfied with our answers that the following Sunday this man turned down his friends who wanted him to go hunting with them and, instead, he and his wife came to the public lecture and stayed for the Watchtower Bible study afterward. Since then they have not missed a meeting. He has already enrolled in the ministry school and is preaching. And all this in only four weeks' time.

MODERN HISTORY of

Jehovah's Witnesses

Part 9

POSTWAR REVIVAL OF THE WITNESSES



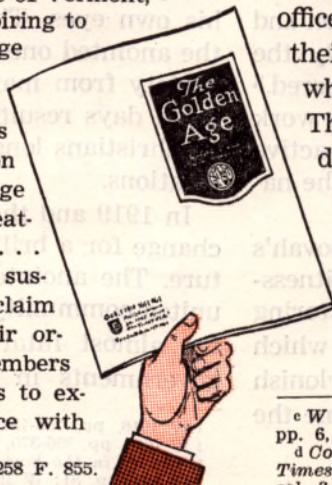
THE appeal of Rutherford and his seven associates was set for hearing and was heard April 14, 1919, by the Federal Second Circuit Court of Appeals at New York. A month later (May 14, 1919) their erroneous convictions of the preceding summer were reversed.^a (Next year, May 5, 1920, the eight men were completely exonerated when, in open court at Brooklyn, on order of the Attorney General, the government's attorney announced withdrawal of the prosecution.)^b The appellate court's reversal of the unjust convictions was reported on page 1 of the then published Brooklyn *Eagle*, May 15, 1919:

"Russellite Verdict Reversed by Appeal; 'Trial Was Unfair.' Judges Ward, Rogers and Manton of the United States Circuit Court of Appeals for the New York Federal District today reversed the convictions of the leaders of Russellism, who were found guilty last June before Judge Harland B. Howe of Vermont, sitting in Brooklyn, of conspiring to obstruct the draft, discourage enlistment and foment insurrection and insubordination among the armed forces of the Nation. The decision holds that the attitude of Judge Howe was unfair in his treatment of [three] witnesses. . . . Inasmuch as the decision sustains the legitimacy of the claim of the Russellites that their organization, which forbids members to kill, entitled its members to exemption from active service with

the Army, there seems little likelihood that the leaders of the cult will ever again be placed on trial. . . . Judge Martin T. Manton dissented from the majority opinion, which was written by Judge Henry G. Ward."^c

This is Judge Manton, eminent Roman Catholic, who on July 1, 1918, for no assigned reason, refused bail to Rutherford and his associates, thus forcing nine months of unjust incarceration upon them while their appeal was pending. This, too, is Manton whom Vatican City's pope, Pius XI, later rewarded by creating him a "Knight of the Order of St. Gregory the Great." Yes, this is Manton the "mighty one" who himself on June 3, 1939, was brought low and sentenced to imprisonment for shamefully misusing his high federal judgeship by accepting bribes of \$186,000 for six decisions.^d

As soon as the Watch Tower Society's officers were freed in the spring of 1919 their chief concern was to get the wheels of organization moving again. The witness work of more than four decades had been grounded to a standstill by Satan's external blows of 1918. Now suddenly for the cleansed survivors of this testing time there was release, freedom from Babylonish bondage. Visions came of an era of in-



^a *Rutherford v. United States*, 258 F. 855.

^b *Watch Tower* 1920, p. 162.

^c W 1919, p. 162; *Consolation*, September 6, 1939, pp. 6, 7.

^d *Consolation*, August 9, 1939, pp. 3-6; *New York Times*, January 21, 1929; November 18, 1946, p. 23, col. 3.

tense new activity. Time was at hand for the building of a new earthly organization, a New World society, under the Kingdom of the living God already established in the heavens. At the temporary headquarters in Pittsburgh plans were made for reopening the headquarters at Brooklyn, New York. That was accomplished by October 1, 1919.^e New factory premises were secured on Myrtle Avenue in Brooklyn. According to plan, there also was a grand reunion of all the surviving witnesses at a seven-day spiritual festival in Cedar Point, Ohio, September 1 to 7, 1919. It turned out to be the greatest convention ever held by the Society till then, 6,000 attending the general sessions, 200 being baptized and 7,500 being present for the public lecture.^f At the convention the publication of a new magazine, *The Golden Age*, was announced. Its first issue appeared October 1, 1919.^g The colporteur (pioneer) service was quickly revived, 150 being in that branch of service in the spring of 1919, and by autumn there were 507 engaged in full-time action in the field. The pilgrim service was reconstituted with 86 special representatives' being sent out from congregation to congregation to strengthen headquarters contact with them, to gather those scattered due to war persecution and to stimulate new enthusiasm. Truly the stormy years of crisis had been weathered.^h Yes, 1919 saw the once dead witness work quickly revived by God's powerful active force, to become an amazement to the nations.—Rev. 11:11.

Courageously and vigorously Jehovah's surviving remnant of anointed witnesses took hold of the task of restoring true worship, genuine Christianity, which had been overshadowed by Babylonish false religious thinking from the time the

last of Jesus' apostles died, about A.D. 100. The collective system of Christendom's apostate clergy, as the "man of lawlessness," had long kept the peoples in gross darkness. Though Jehovah's people from the 1870's to 1918 had gradually changed over much of their basic religious thinking from the corrupt teachings of the Babylonish religion of apostate nominal churches, yet to a great degree they still were held in restraint by tainted bonds of false conceptions and practices inherited from the pagan traditions adopted by Christendom. For example, up to and including their 1918 troubles these witnesses of the Most High God still trusted excessively in so-called "character development,"ⁱ indulged in considerable creature worship,^j accepted earthly political governments as the "superior authorities" ordained of God (Rom. 13:1, NW), and thus were held in fear of man, particularly civil rulers.^k Also they celebrated some pagan holidays, such as Christmas,^l they used the symbol of the cross as a sign of Christian devotion,^m the name of Jehovah they had in the background, and organizationally they continued to practice the democratic style of local congregational government.ⁿ Generally, everyone did what was considered right in his own eyes. The gathering together of the anointed ones under the Watch Tower Society from many parts of the earth in those days resulted in a loose association of Christians longing for still greater restorations.

In 1919 and thereafter all this began to change for a brilliant, divinely blessed future. The anointed witnesses as a loosely united community came to life again after the almost fatal blow from the Gentile governments in 1914-1918, the facts of

^e W 1919, p. 283.

^f W 1919, pp. 291-297.

^g W 1919, pp. 298, 318.

^h W 1919, pp. 371-373.

ⁱ W 1916, pp. 155-157; W 1926, pp. 131-137.

^j W 1916, pp. 356-370.

^k *Studies in the Scriptures* (1886), Vol. 1, p. 250.

^l W 1919, p. 31; W 1946, p. 361.

^m W 1906, p. 274.

ⁿ W 1913, p. 381.

which were fully examined in our previous part (8) of this history. As a restored Christian community they immediately confessed their sins of compromising, also their taints of false religion. They repented of their former course, expressed a desire to change their ways and prayed for Jehovah's forgiveness. Organizationally they remembered their sins, such as compromisingly cutting out pages 247-253 of *The Finished Mystery*, their seventh volume of *Studies in the Scriptures*, to please would-be censors.^o *The Watch Tower* encouraging its readers to set aside May 30, 1918, as a day of prayer and supplication as requested by the American Congress on April 2 and as proclaimed by President Wilson May 11,^p their tendering of compliments to governments of this world,^q and their dabbling in nonreligious enterprises.^r As a body they confessed, "We have sinned with our fathers, we have committed iniquity, we have done wickedly." "Who gave Jacob for a spoil, and Israel to the robbers? did not Jehovah? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law."^s (Ps. 106:6; Isa. 42:24, AS) The stirring *Watch Tower* articles of August 1 and 15, 1919, entitled "Blessed Are the Fearless," dispelled the grip of the "fear of man" restraining the faithful remnant and they began to go forth as a forgiven people, a cleansed organization, a new nation freed from the Devil's old-world organization. They rejoiced that now the brief interval of Jehovah's displeasure was ended, that his anger was turned away from them, and that their service to him in the future would be acceptable.—Isa. 12:1.

Prophetically what do the Scriptures have to foretell about this period of res-

toration? Previously we have studied how Zion, Jehovah's universal organization, without organizational pains, violence or troubles, gave birth to, or successfully produced in 1914, the male-child Kingdom of heaven, a new government embodied in Christ Jesus. (Dan. 7:14; Isa. 66:7; Rev. 12:5) However, following this event the prophecies say that Zion travails or 'is pained' with respect to the persecutions, troubles and scatterings of her anointed witnesses on earth (1914-1918) to produce in connection with them a "land" and a "nation." (Isa. 66:8) The "land" produced in the "one day" of Jehovah refers to the restoration of the free position of Jehovah's worshipers on earth, for building a theocratic New World society, which was thus founded in 1919.^t (Isa. 51:16) A "land" or earthly condition or position must have inhabitants, and the first ones to inhabit this new earthly situation, the "Beulah" land, were those of the remnant of anointed ones of "spiritual Israel" comprising the holy "nation" that was restored to true worship in 1919.^u (Isa. 62:4) Later, strangers, those of the "other sheep," were to be gathered into this new theocratic "land" or situation. Thus a spectacular "new earth" crowd of inhabitants is gradually developed amidst a dying corrupt old world.—Isa. 66:20-22.

Following these remarkable births in 1919 of Zion's new offspring, the "nation" in the "land," a literal period of 1,260 days is provided by the great "eagle," Jehovah, for the safe development, spiritual nourishment and strengthening of these new children. (Rev. 12:6, 14, NW; Deut. 32:11, 12; Ex. 19:4) So for three and one-half years up to 1922 Jehovah gave special eaglelike protection to his organization in the new theocratic "land." This enabled the first arrivals, the remnant of spiritual Israel,

^o W 1918, p. 77.

^p W 1918, p. 174.

^q W 1918, p. 78.

^r W 1900, p. 64; W 1911, p. 178; W 1920, p. 226.

^s W 1935, p. 267; W 1952, pp. 725, 726; *Light*, Book 1, p. 101.

^t "New Heavens and a New Earth", pp. 267, 319.
^u W 1925, p. 71.

to get settled in the new theocratic land, become spiritually fed and built up, and get acclimated to the pleasant conditions of divine favor in it.

In ancient time there was prophetic meaning to the literal restoration of the remnant of faithful Jews in 537 B.C., when they were brought from literal Babylon and restored as righteous inhabitants to the "promised land" of Israel where they again became, pictorially, Jehovah's "holy nation" under a theocratic system of things, rebuilding the temple of Jehovah's pure worship.^v So, too, from A.D. 1919 the Christian anointed remnant found themselves in "Beulah" land, commencing the work of restoring Jehovah's true worship.

That which Jehovah's forgiven people now were to experience was similar to that which the ancient Israelites experienced at the time the theocratic kingdom, first

^v Ezra chapters 1 to 3.

of Saul and then of David, was established over them. No longer could 'each one be accustomed to do what was right in his own eyes' as he did in the days before there was a reigning theocratic king. (Judg. 21: 25, NW) Now that since 1914 Christ Jesus was ruling as theocratic King of the newborn heavenly kingdom, it meant no longer a loose community of witnesses here on earth. Rather, a new organizational arrangement had to be set in motion that would be wholly theocratic, centralized in and bound closely to the King himself in structure and service. So in 1919 the restoration of the witnesses of Jehovah was not to what they had been enjoying for forty years before their 1917-1919 crisis. Instead, it was restoration to theocratic organization such as existed in the time of the early congregation.

(To be continued)

Manifesting the Spirit of Cain

THE clergy of Jesus' day manifested the same spirit as did Cain. Like him, they ostensibly worshiped Jehovah God, but they let envy get the better of them. They became murderers, as did their prototype Cain, joining hands with the anti-God pagan Romans to get Jesus out of the way.

En Eastern Germany today there are some clergymen who manifest this same spirit of Cain. Noting God's blessing on the activity of Jehovah's witnesses, instead of endeavoring to ascertain why and then bringing their own worship in line, these clergymen oppose the witnesses and report them to the Russian overlords. Certainly in this they are without excuse, for they know full well the anti-God position of the Communists and how devoted Jehovah's witnesses are to God's Word.

EThus a young Christian woman who recently entered the full-time ministry of Jehovah was visiting the people in one village after another in Eastern Germany with nothing but her Bible in hand. The Lutheran clergymen of the town of Lohm/Westhavelland,

reported her to the Communist State Security Service (SSD). As a result she was arrested and sentenced to ten years in prison. She, however, continues to keep integrity by preaching behind the prison walls.

EIn another town in the Soviet zone, one of Jehovah's witnesses was asked to make a few remarks at the graveside of a funeral of one of Jehovah's witnesses. The evangelical clergymen interfered, stating that the Communist police had phoned that no witness of Jehovah was to be permitted to speak at the funeral. Checking with the county police it was found that not they, but the clergymen, had phoned, who reported the witnesses and elicited from the Communists their ban on a funeral by Jehovah's witnesses. However, in spite of Communist threats the funeral discourse was given at the graveside, to the enlightenment of those who attended. In almost six thousand years, hypocritical worshipers have not changed, and always their envy exposes their hypocrisy.

Gilead Graduates Its Twenty-fourth Class



IN Bible times Gilead was the name of a land just east of the Jordan and today is occupied by the Hashemite Kingdom of the Jordan. Its verdant hills were ideal for grazing and from its bushes was extracted a balm famed for its medicinal properties.

What is Gilead today? It is what Jehovah's witnesses fondly call the Watchtower Bible School of Gilead located on Kingdom Farm at South Lansing, in the heart of the Finger Lakes region of New York state. This unique school accepts only mature full-time ministers for training as missionaries or special representatives of the Watch Tower Society. Students pay no tuition fee, receive free board and room and also a small monthly allowance to take care of incidental expenses. The school has four classrooms, a main auditorium and a beautiful library. Established in 1943, it has annually graduated two classes of some one hundred students each.

Gilead was established so that the Society could better preach "this good news of the kingdom" in all the world. Its missionaries have played a vital role in the marvelous expansion that has taken place in that preaching work during the past ten years. These have had the privilege to pioneer, organize and lead the work in many lands.

Gilead is the logical goal of all qualified full-time ministers of Jehovah who would heed Paul's admonition: "Do not be neglecting the gift in you." (1 Tim. 4:14, NW) Its five and a half months of intensive training enriches the student with knowledge and understanding of every aspect of the Christian ministry. It offers one no material gain but only hard work while at school and still harder work after he graduates. However, those who love God with all their heart, mind, soul and strength, and their neighbor as themselves (and who are unencumbered with family burdens), are glad to accept the challenge Gilead offers so that they may do the greatest possible good with such powers and abilities as they have, and serve where the need is greatest and where also their ministry is likely to be most appreciated.

THE 24TH GRADUATION

Most of the guests arrived at Gilead Saturday, the day before graduation. Its daylight hours were spent in visiting and with winter sports for which the weather was ideal, the sun shining brightly with freezing temperature. In the evening a three-hour program was presented in the auditorium, consisting of a Bible study with the aid of *The Watchtower*, an excellently rendered musical and dramatic program by the students and a thrilling report by the president of his lecture tour through Central America, parts of South America and the Caribbean area. A count showed 1,876 were on hand to enjoy the program.

Early Sunday morning, February 6,

crowds were standing outside Gilead's doors. Far from fretting because of having to wait in the cold for the doors to open, they were heard singing Kingdom songs.

Long before the program began at nine o'clock, every seat was taken and 2,314 had crowded the main auditorium, the classrooms, dining room, basement and library to hear, if not also to see, the program. After the usual song, prayer and introductory remarks by the president of the Society as well as of the school, N. H. Knorr, John Markus, servant of Kingdom Farm, was introduced. He drew a lesson from the trees on the farm that a recent hurricane had uprooted. Such could no longer produce fruit or provide shelter. There will be times of stress, but do not let them uproot you. Always think of yourselves as firmly rooted trees of righteousness that drink deeply of the waters of truth and provide spiritual fruit and shelter for men of good will.

Next the school's five instructors each gave parting admonition. H. K. Jackson stressed the need of the missionaries to make the language of the people fully their own, to teach them better the "pure language" of God's Word. Karl Adams, who followed, noted that just as wealth had to be used to be of value, so the knowledge received must now be put to use to be of value. Then Ulysses Glass counseled on the need of watching one's course of action. You will be as signposts to others; make sure that your words and actions always point in the right direction.

Maxwell Friend, in his parting admonition, observed that the best husband, the loveliest wife, the happiest family, the coziest home, etc., have not yet been seen, but will be in the new world. So there is no sense in looking back with regrets or spirit of frustration. Do not relive past blunders. Do not worry. Worry makes wrinkles (a beauty hint); "a raisin is a worried grape."

Today is the tomorrow you worried about yesterday. Live one day at a time. Be cheerful; a depressed soul cannot express kindness to others.

A. D. Schroeder, the school's registrar, stressed the need of association. Christians are not lone wolves, just interested in themselves. The New World society is not just a dynamic religion serving Jehovah; it is a New World way of life. There are goodness, wholesomeness and beauty in all men of good will. Look for it. The result will be happiness, for you will enjoy their fellowship and they will enjoy yours. After his remarks M. G. Henschel, one of the Society's directors, read some of the telegrams that had been received from well-wishers in various parts of the earth, including such faraway places as Tokyo, Japan.

EXCLUSIVE DEVOTION TO JEHOVAH

Then came the main address of the morning, that by N. H. Knorr on the subject "Exclusive Devotion to Jehovah." This graduation is a serious occasion, important to all. We may not view the work we have undertaken as slight. Having dedicated ourselves to Jehovah, we know that he requires of us exclusive devotion: "You must not bow down to [other gods] nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion, bringing punishment... in the case of those who hate me." (Ex. 20:5, NW) As a French translator renders Exodus 34:14: Jehovah "wants to be loved uniquely."

Jehovah, being the Supreme Being, cannot tolerate any rivals. While today Westerns may not be in danger of making literal idols and worshiping them, we can easily fail to give Jehovah exclusive devotion by interesting ourselves in selfish pursuits. For instance, some think that making money is more important than preaching God's Word.

Individuals may become rivals to Jehovah by accepting praise. A beautiful vessel does not deserve praise, but its maker does. Jehovah is the Potter and has a right to do with the clay as he wishes; he knows what he wants the vessel to look like and what purpose he wants it to serve. He will not change his ideas to suit us, but we must change our thinking to get in line with his. He knows best; we may never question him even though we may not understand him. And while he is loving and merciful, we dare not grow careless and think we can presume on his mercy, for he is also "a consuming fire."—Deut. 4:24.

Exclusive devotion requires that we glory in being one of Jehovah's witnesses, eager to stand up for our brothers who may be in disrepute because of their faithfulness. At a recent hearing before the United States Supreme Court, a government attorney implied that the Society's attorney, H. C. Covington, was lying in an effort to keep the defendants, several youths of Jehovah's witnesses, out of prison. Covington boldly denied the slur saying: "If all of Jehovah's witnesses are put in prison, they want to be put there because of the law, not because of fraud!" Observed Knorr, If that is what Caesar wants, we are not afraid. In jail we can continue giving Jehovah exclusive devotion; but we cannot do so outside jail if

we are outside because of having compromised.

In conclusion he counseled the students to go to God humbly in prayer when problems arise and to make straight paths for their feet. "You will not have a fence around you to protect you from snares but by reason of the training you have received here you are better equipped to give Jehovah exclusive devotion." He then distributed the diplomas, after which one of the students read a resolution on behalf of the class, which was enthusiastically adopted.

In the resolution the students voiced their gratitude to Jehovah for the advanced theocratic education they received and also expressed thanks to the witnesses of Jehovah whose contributions made the school possible, as well as to the president of the school, the instructors and members of the Kingdom Farm family, "for their selfless interest, patience and loving help." Gilead had done so much for them, and they resolved to pursue to the best of their ability the course of exclusive devotion to Jehovah, helping others by ministering the truth to them and at all times seeking to be blameless in speech and irreproachable in conduct. The 101 students had come from ten different lands, including the Philippines, Japan, Nigeria, Finland and Germany, and were being sent to twenty-four different lands.

The Knowledge Comes from God

¶ When an Anglican bishop tried to minimize the effect of Jehovah's witnesses' district assembly at Luton, England, the local press published both the bishop's letter and Jehovah's witnesses' reply. Among the letters that this subsequently drew from the public was one which read, in part: "I was particularly attracted by the high IQ. of this vast body of people. Their discipline and organization has to be regarded with admiration. Does this not prove that the organized churches have failed in their duties to the people?" Any knowledge the witnesses might have is not to their personal credit, however, but they say, just as Jesus said when the people marveled at his ability to teach: "What I teach is not mine, but belongs to him that sent me." (John 7:16, NW) It was the lack of such knowledge on the part of the followers of tradition that so sharply contrasted them with the true worshipers of the first century. The same remains true today.

Working Toward Deliverance of People of Godly Devotion

THROUGHOUT the Scriptures Jehovah God is shown to be a God of deliverance of people of godly devotion. He delivered Noah and his family from the watery destruction of that first wicked world; he delivered righteous Lot and his daughters from the fiery destruction of Sodom and Gomorrah; and he delivered the nation of Israel from Egypt and from Egypt's army at the Red Sea, as well as delivering them time and time again after that. Yes, "Jehovah knows how to deliver people of godly devotion out of trial."—2 Pet. 2:9, NW.

Jehovah changes not, he assures us. He is ever angry with the wicked, and since he cannot deny himself, the wicked of our day will also feel his wrath. That, according to Jesus' great prophecy recorded at Matthew 24, will be within this generation, at "the war of the great day of God the Almighty," Armageddon. At that time also, he will make a name for himself and bring deliverance to people of godly devotion. As the psalmist expressed it: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked."—Rev. 16:14, 16, NW; Ps. 91:7, 8, AS.

Today Jehovah is taking note of people of godly devotion; those who "sigh and groan over all the abominations that are committed in" modern Jerusalem, particularly Christendom, so called. People who, like Lot, are "greatly distressed by the indulgence of the law-defying people in loose conduct," and who are 'tormenting their souls because of the lawless deeds that they see committed.' So that these lovers of righteousness may experience the deliverance Jehovah has provided for them he sends forth his dedicated servants with the good news regarding his established

kingdom.—Ezek. 9:4, RS; 2 Pet. 2:7, 8, NW.

To be able to work for the deliverance of such people of godly devotion certainly is a great favor. God is not obligated to give all a like opportunity for deliverance, but it is the privilege of his servants, Jehovah's witnesses, to furnish the greatest and most favorable opportunity to the greatest possible number. It therefore follows that without doubt some will experience deliverance to the righteous new world and will enjoy its blessings throughout all eternity simply because of the zeal of some of Jehovah's witnesses in seeking them out by calling from door to door, by making return visits and then conducting Bible studies with them.

For the dedicated servants of Jehovah this working toward the deliverance of people of godly devotion is not only a privilege and favor but has also a great obligation connected with it. In fact, God makes their very lives dependent upon it, even as he said to Ezekiel, who foreshadowed God's servants today: "If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand."—Ezek. 33:8, RS.

Truly, it is both a great favor and a serious obligation that is resting upon Jehovah's servants today to work toward the salvation of people of godly devotion. Those who appreciate this will do all they can in this work. They will buy out the opportune time for themselves so that they can go from house to house, make return visits and conduct Bible studies in the homes of the people. And they will take time to train others for this work. Are you doing what you can toward the deliverance of people of godly devotion?

The Truth Inspires **GENEROUS GIVING**

*"Your
Contribution
Prospects"*

SUPPORT KINGDOM WITNESS

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.

Under the direction of the Watch Tower Society this good news of the Kingdom was preached during 1954 in 159 lands and in upward of a hundred languages. Yes, it is being preached on all continents and in all zones, in the democracies and behind the iron, bamboo and rawhide curtains, from the northern tips of Finland to the southern extremity of South America.

At seventy-five branch offices scattered throughout the world upward of a thousand workers keep busy a minimum of $8\frac{1}{2}$ hours a day and $5\frac{1}{2}$ days a week. Among these are found youths not yet out of their teens, working alongside white-haired men in their eighties, old and young counting it the greatest privilege life affords to be having a part in preaching this good news of the Kingdom. Though many have spent from twenty-five to fifty years in such service they have not grown weary in well-doing, but set an example for younger ones in zeal and joy. They receive no pecuniary gain, just board and room and a stipend of \$14 a month to take care of their personal expenses such as clothing and carfare.

The Society also has sent forth some 1,700 missionaries to all parts of the world, and assists upward of 17,000 full-time ministers who serve as home missionaries.

For the privilege of serving in such full-time ministry these Christians deny themselves many of the "good things" of life. During the past year a peak of 580,498 ministers, part- and full-time, preached under the direction of the Society. Among the results of all this activity were a twelve per cent increase in ministers and 57,369 persons of good will being baptized in token of their having dedicated themselves to the doing of Jehovah's will. Taking part in this preaching work are men and women nearing the century mark as well as children not yet in their teens.

Needless to say, to sponsor the preaching of the good news in 159 different lands and to keep branch organizations functioning in 75 countries involve a considerable outlay of money. The Society during 1954 spent three million dollars in supporting this work outside the United States, the keeping of missionaries in foreign lands alone involving the expenditure of a half-million dollars. In addition to supporting the Kingdom witness in foreign lands the Society operates a noncommercial radio station in the United States and defrays the expenses also of fighting legal battles in all parts of the world for the purpose of defending and legally establishing the preaching of the good news in all parts of the earth. Then, too, Jehovah's witnesses throughout the world contribute to the upkeep of local Kingdom Halls.

MAN'S WAY NOT GOD'S WAY

Where does all the money come from? How is it gathered? From a few rich men interesting themselves in this work? No; for the Bible tells us that God's kingdom

message would not appeal to the rich, and the facts bear this out. Or do Jehovah's witnesses operate bingo games or operate other games of chance such as raffling off automobiles at \$10 a chance as some Roman Catholic churches do? No; for they recognize that by appealing to the desire to get something for nothing they would be encouraging selfishness, whereas Christianity is the very essence of unselfishness.

Neither does the Watch Tower Society send out professional pledge takers who parrot the sales talks of financial wizards by telling congregations that "statistics show that your family, your business, and your community will prosper in accordance with what you and others give. The more you invest therein the more you will get out." Nor does it send out church canvassers as did the Episcopal church of the diocese of Long Island, New York, late in 1954, when 3,500 canvassers sought to collect 4½ million dollars for that church. No; the Watch Tower Society does not solicit and never has solicited funds by any such means, for it holds that it is doing the work of God and therefore it would be most inconsistent for it to beg help for carrying on God's work when he states that all the gold and silver and the cattle on a thousand hills belong to him.—Hag. 2:8; Ps. 50:10.

GOD PUTS IT IN THEIR HEART

Was it necessary for Moses to canvass the Israelites for supplies with which to build and furnish the tent of meeting in the wilderness? Why, upon the mere announcement that willing-hearted ones could make contributions the people gave so generously that they had to be restrained, for "the stuff proved to be enough for all the work to be done, and more than enough."—Ex. 36:6, 7, NW.

The same spirit of generous giving was apparent at the time David gathered the

necessary materials for the temple Solomon was to build. Their value has been estimated at thousands of millions of dollars, David's gifts alone being valued at some one hundred million. No wonder he was caused to exclaim in prayer to Jehovah: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." —1 Chron. 29:14, AS.

Jehovah changes not, neither do his principles change, nor do those who truly know and love him change. By means of his Word, his earthly organization and his enlightening holy spirit, he is making known to men of good will just what a wonderful God he is, perfect in wisdom, love, justice and power; what he has done, is doing and will yet do, and therefore how right and wise it is for us to devote our all to him and to his cause. All who can possibly do so devote their entire time thereto, and those who cannot give what they can in the way of time, energy, influence and means. Yes, it is God-inspired giving that provides the financial sinews for world-wide preaching of this good news of God's kingdom. He it is who puts it into their hearts to want to give even as Nehemiah spoke of his activity in rebuilding the walls of Jerusalem as being that which "my God had put into my heart to do for Jerusalem."—Neh. 2:12, RS.

Just as Moses and David caused announcements to be made advising the Israelites of their privilege to contribute toward Jehovah's worship, so the Watch Tower Society once each year brings to the attention of those dedicated to Jehovah's cause their privilege to make contributions for the work of preaching this good news of the Kingdom in all the world for a witness. That the Society may properly plan

its work it seems best that those who are in position to make contributions throughout the year advise the Society in advance as to what they hope to be able to give. This is in no sense of the word a pledge, for the Society will not at the end of the year make a comparison between what you hoped to do and what you actually did, but merely an expression on your part of your prospective contribution, and therefore such expressions are properly called "your contribution prospects." Should any not wish to make such expression, that is perfectly all right.

The branch office of the country in which you reside may be addressed, and for the United States address your card or letter to: Watch Tower Bible and Tract Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N.Y. Regarding "your contribution prospects" something to the effect as follows can be stated: "It is my hope that during the next twelve months

I shall be able to donate to the work of preaching the good news of the Kingdom the amount of \$....., which contributions I shall make in such amounts and at such times as prove to be convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus." [Signed] In addition to the above address of the head office in Brooklyn, a list of other branch offices is found on page 258 and a complete list is on the last page of most Society publications.

God's Word reminds us that "except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain." (Ps. 127:1, AS) This being so, all those keenly interested in the work of preaching this good news of the Kingdom will not only support it with their time, energy, personal influence and means, but will also daily pray Jehovah's guidance, protection and blessing upon it.



Vacuum in Ideals?

¶ A thought-arousing item by Sydney J. Harris appeared in the Chicago *Daily News* of July 29, 1954, under the caption "Strictly Personal." The writer asked the question: "Want to know what America believes?" Then he answered: "It believes that everybody should have as much education as possible—but that people who talk and act as if they were educated are suspicious intellectuals. It believes that Russia is a godless, materialistic state—but that it's good for us to acquire as many material possessions as we can get our hands on. It believes that environment creates most criminals—but it spends billions to lock up criminals, and virtually nothing to change their environment. It believes that every man is entitled to his opinion—but that it doesn't take any effort or knowledge or careful reasoning to distinguish an opinion from a mere prejudice. It believes that children should get pretty nearly everything they ask for—but that parents are to blame if their children become spoiled and willful from this indulgence. It believes that the caste system has no place in a democratic society—but that the size and price of the car you drive is a mark of your relative social position. It believes that you can't fool all the people all the time—but that you have to respect the politicians and promoters who manage to do so most of the time."

KEEP YOUR PLACE

"I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eyes upon thee."

—Ps. 32:8, AS.

JEHOVAH, the great Creator of the universe, knows the proper place for all things animate and inanimate. He has created not only all things but also places for all things. It does persons, of high intellect and of low intellect, good to meditate daily on their relationship to Jehovah and the multitude of other objects and living creatures that Jehovah has placed around them. Doing so will aid them to appreciate the majesty and honor and greatness of Jehovah and will aid them to seek to find their place in Jehovah's grand arrangement of things in this wonderful universe.

² The psalmist was a person who did this and his words are recorded for our benefit at Psalm 104. In the opening verses he states the need for a creature's blessing Jehovah because of Jehovah's greatness: "Bless Jehovah, O my soul. O Jehovah my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain." (Ps. 104:1, 2, AS) Here the psalmist ties in Jehovah's greatness with acts of his

performance in placing things by remarking that Jehovah is the one that placed the heavens in their location stretching them out "like a curtain."

³ The stretching out of the heavens is only the beginning of the many features of Jehovah's great placing work. The psalm continues, listing for our benefit many things from angels in the heavens down to animals and inanimate things upon the earth. "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh winds his messengers [or, his angels winds]; flames of fire his ministers; who laid the foundations of the earth, that it should not be moved for ever." (Ps. 104:3-5, AS) It is an important fact to note in this day of social upheavals and threats to destroy the earth by superpowerful instruments of destruction in man's hands that the Scriptures point out that Jehovah placed the earth where it is on foundations out in space and he has decreed that "it should not be moved for ever." The writer of this psalm knew much about the history of the creation of

1. Why is a consideration of one's place in relationship to Jehovah important?

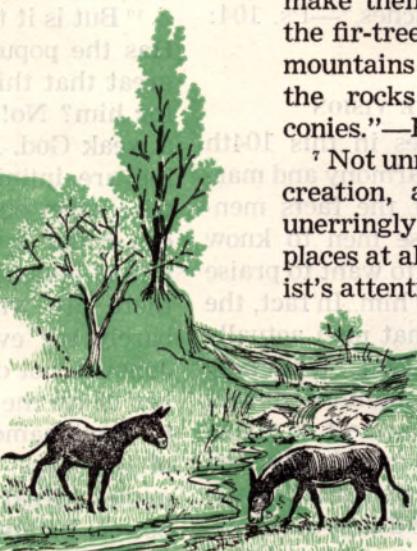
2. How does the psalmist show relationship between Jehovah's greatness and the things He had performed?

3, 4. Name some things that Jehovah has found places for.

the earth and wrote of the Noachian flood upon the earth with its resulting physical upheavals that gave the earth its present form with towering mountains and deep oceans, as is noted in verses 6-9 (AS): "Thou coveredst it with the deep as with a vesture; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hastened away (the mountains rose, the valleys sank down) unto the place which thou hadst founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." Notice the proper appreciation of Jehovah's power used in setting bounds on the water so that it must stay in its place.

⁴ Of course, water is needed in all parts of the earth, too, as well as in the seas for the purpose of watering plants and providing drink for all living creatures. Jehovah made places for water to appear even away up in the mountains convenient for other things of his creation that are in all parts of the earth. "He sendeth forth springs into the valleys; they run among the mountains; they give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the heavens have their habitation; they sing among the branches." (Ps. 104:10-12, AS) Great wisdom and harmony are revealed to man by observing how Jehovah has properly arranged for the supply of water—one of the great necessities of life.

⁵ Along with water, food is needed for sustaining life. The combination of water and earth causes vegetation and plants to



5. How does Jehovah provide food for living creatures placed in various parts of the earth?

grow and abundantly care for this need. "He watereth the mountains from his chambers: the earth is filled with the fruit of thy works. He causeth grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart."—Ps. 104:13-15, AS.

⁶ After meditating and writing of the wonders and perfectness of the placing of provisions for living creatures' needs, the psalmist showed appreciation and understanding of the placing of certain animals and birds in various places. Down to this day these same creatures stay in the same habitats. "The trees of Jehovah are filled with moisture, the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir-trees are her house. The high mountains are for the wild goats; the rocks are a refuge for the conies."—Ps. 104:16-18, AS.

⁷ Not unnoticed are other things of creation, and the marvel of their unerringly being in their proper places at all times catches the psalmist's attention. These are the sun and the moon. "He appointed the moon for seasons: the sun knoweth his going down." (Ps. 104:19, AS) For years without number Jehovah has kept not only our sun and moon but also countless billions of other stars and the planets precisely in their places. Even clocks and timepieces of split-second accuracy can be checked by them.

⁸ A considerable variety of activity takes

6, 7. What else does the psalmist mention as being in their proper places?
8. What different activities take place during the night and the day?

place upon the earth as the days continually proceed through daylight and darkness. "Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their food from God. The sun ariseth, they get them away, and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening." (Ps. 104:20-23, AS) There is a perfect interweaving of purposes and placements in Jehovah's placing man, animals, birds, fish, plants, waters, earth, sun, moon, planets, stars, mountains, valleys, rivers, etc., in the places that he did and giving each a particular assignment or work to do. One could come to no other conclusion than that to which the psalmist came: "O Jehovah, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."—Ps. 104:24, AS.

GOD'S PENETRATIVE VISION

⁹ The psalmist continues in this 104th psalm to point out more harmony and marvels of creation, but just the facts mentioned above should cause men to know something about God and to want to praise him and properly worship him. In fact, the apostle Paul points out that man actually has no excuse not to know God. "What may be known about God is manifest among them, for God made it manifest to them. For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable; because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise,

they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." (Rom. 1:19-23, NW) Man has not looked at creation and learned from its marvels and wonders that there is a God with greatness, honor and majesty, but he has foolishly worshiped creation itself. Today men worship money, power, a great name, and, to gain these things, engage in all sorts of wickedness and do not imitate the loving provisional characteristics of the Creator. In fact, man implies by his wrongdoing and his ignoring of Jehovah that Jehovah does not even see him in his evil-doings. Egotistically, the mass of human society turn their back on the Creator and, unmindful of him, proceed to do things their way.

¹⁰ But is it true that Jehovah sees them? Has the population of mankind gotten so great that things have gotten out of hand for him? No! Never! Jehovah is not such a weak God. His wisdom and understanding are infinite. Man is considered quite wise when he builds larger telescopes and can count a few more thousands of the untold billions of stars in the heavens. Yet there are whole galaxies that man can barely see even with his telescopes. But Jehovah not only sees and counts the number of *all* the stars but also calls them all by their names. "He counteth the number of the stars; he calleth them all by their names. Great is our Lord, and mighty in power; his understanding is infinite." (Ps. 147:4, 5, AS) God does not lose track of things. He knows what you are doing, however important or unimportant you may feel in this world. Even down to the tiny forms of life, God's care for detail is felt. Consider the tiny gnat that so bothers one as it flies around one's head or the almost

9. These wonders of creation should cause men to do what? Do they?

10. How can we be sure that God does see all that man does?

invisible chigger that irritates the skin so much. The presence of these in such great numbers shows they have the organs necessary for life and reproduction in great numbers. Nothing was omitted by forgetfulness, they have all that is necessary to their livelihood.

¹¹ It is well worth our time to think seriously of the power demonstrated by Jehovah in causing the creation of so many things, and even though they number in the millions of millions he has arranged for them to stay in their respective and proper places. Inanimate things are controlled by various laws of nature—such as law of gravity, law of centrifugal force, etc. Living things are bounded by laws of "kind." It is impossible for any living thing to cross with another family "kind" and make some new thing and create a new place that Jehovah did not provide. Even with coaxing and with forcing by man's efforts with all his laboratories with X rays, violet rays, antiseptic conditions, etc., no new "kinds" have ever been formed or created and all things continue in the places that Jehovah made for them. Some think that a mule is an exception to the above statement, but a mule is no family kind in itself, as it cannot reproduce. Mules, left to themselves with plenty of good food and water, would in due time die off. Any of the true "kinds" of life continue to live on and on with sufficient food and water.

THE FIRST LEAVER OF HIS PLACE

¹² Even the angels in heaven have a certain place made and provided for them by God. They, of course, are not bound by the same laws as such low forms of creation as inanimate things and as plants and animals. However, they are expected to stay in their proper places and disastrous re-

sults accompany their leaving such assigned places. The Scriptures tell us of one angel, a cherub, that left his assignment, and of the results. It is the angel that was assigned as overseer in the garden of Eden and betrayed his assignment, becoming Satan the Devil. The account tells of his original great wisdom and perfection and of his being placed in a certain position as a part of Jehovah's organization. "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire." (Ezek. 28:11-16, AS) The information is very specific that this angel was assigned to a certain place in God's organization and upon disobeying the instructions for carrying out his obligations he was cast out of Jehovah's organization. Some religious organizations try to lead a person to believe that Satan was not cast out of Jehovah's organization but merely had a change in assignment by saying that now Satan is foreman down in a place they call "hell-fire" and that he is wearing a red suit, carrying a pitchfork and stoking the fires. However, the Bible testifies otherwise, as is shown in Jude 6 (NW): "And the angels that did not keep their original position but forsook their own proper dwelling-place he has reserved with eternal bonds under dense darkness for the judgment of the great day." For-

11. Can inanimate things and the lower animal life get out of their places? Why?
12. What about the angels?

saking their place means a complete destruction and annihilation, as there is no place in a harmonious universe for disunity and disobedience. In symbolic language John reveals to us this fact, writing about the whole wicked pack of demons and all wicked persons, using the terms "heaven" and "earth" to symbolize them: "And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and *no place was found for them.*"—Rev. 20:11, NW.

¹³ For those that think Jehovah cannot accomplish the destruction of such a huge system as now exists in both the spirit realm and the physical realm, a little consideration of the power available to him should change their minds. Great hosts of angels have stayed in their place and are obediently carrying out the work assigned to them in God's perfect organization. In vision Daniel was given some indication as to the number of them. "Thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him." (Dan. 7:10, AS) Describing the host in heaven at the present moment in battle array against the wicked forces, John writes: "And the number of the armies of cavalry was two myriads of myriads [twenty thousand times ten thousand; that is, 200,000,000]: I heard the number of them." (Rev. 9:16, NW) The power of such hosts can be appreciated when we read of the activity of just one angel used by Jehovah to destroy 185,000 human soldiers within one night. (2 Ki. 19:35) An atomic bomb in a split second can destroy upward of 60,000 persons and more. But once exploded the energy of the bomb is completely expended. Angels can repeat the performance of destruction as many times as needed. Multiplying this power by hun-

dreds of millions and considering it a continuous power forcefully causes one to come to the conclusion that man's power cannot even be compared with God's power.

¹⁴ Appreciating this and the fact that God knows what is going on and does not overlook or miss anything will help a Christian to be not overly worried about the wicked. Practically all mankind, similar to many of the angels, have left the place assigned to them by Jehovah, stubbornly refusing to obey his counsel. The expenditure of thousands upon thousands of lives on battlefields, billions of dollars in equipment, and tremendous efforts of mankind today are futile in stamping out wrongdoing. Instead, the whole society of man is steadily progressing downward in its stubborn course, reaping its wicked harvest of greed, selfishness, delinquency, graft, corruption, disobedience, dishonesty, etc. The man of God does not get unduly excited about the activities of these wicked and proud persons and invent in his mind places of eternal torment after this life as punishment for the wicked. But he realizes that God can handle the situation, and waits upon him and does not fret himself. "Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. For they shall soon be cut down like the grass, and wither as the green herb. Rest in Jehovah, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing. For evil-doers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. The wicked plotteth

13. What proof do we have that Jehovah can keep control of things?

14. Confidence in Jehovah's power gives one what kind of attitude toward the wicked?

against the just, and gnasheth upon him with his teeth. The Lord will laugh at him; for he seeth that his day is coming." (Ps. 37:1, 2, 7-10, 12, 13, AS) Imperfect man, in trying to stamp out evil, commits evil himself. Those that wait upon Jehovah trust and know that he will take care of the wicked, leaving them absolutely no place for existence anywhere in his vast and glorious universe.

GUIDANCE FOR KEEPING IN PLACE

¹⁵ This promised housecleaning stirs up intelligent and honesthearted men and women to be anxious to learn where their place is in Jehovah's sight. Does God have laws of nature to bind them in a certain place? Is man forced to stay in his place? Do the Scriptures tell us where man's place is and how to get into it and stay in it? David expressed the truth on the matter and shows us that there is a relationship possible between man and his Creator and that man's getting into this relationship means a secure place for him with protection and deliverance. "Thou art my hiding-place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance. Selah." (Ps. 32:7, AS) With man's expressing himself as recognizing his dependence upon Jehovah, as shown in this psalm, Jehovah answers him in the next two verses and shows exactly what arrangements he has made to put man in his place and for him to keep his place. "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in, else they will not come near unto thee."

—Ps. 32:8, 9, AS.

¹⁶ In these two verses it is clear that Je-

ovah knows his creatures and knows what to use to keep them in their proper places. For man who was created with a marvelous brain, far, far superior to that in any animal, the intellect is the part of man that needs guidance and it is the intellect of man that directs him. Therefore God did not provide the same kind of boundaries for man that he did for lesser creation, but he provided counsel for him. So in many places in the Scriptures men of understanding spoke of the value of God's written Word as a guide for them and as a light for their path. So, in the above verses of Psalm 32, Jehovah contrasts the means of guiding man with that of guiding a horse or a mule. Having a very inferior brain, a horse or a mule has to be guided to places it is desired for it to go by physical means—a bit and bridle. Man, then, should not expect that God would provide the same thing for him, for certainly God knows that man was created on a much higher level and can be directed in a superior way. Therefore, man is counseled to be not like a horse or mule. Jehovah does not force or drive man to do certain things. He uses the appropriate way—he gives counsel that man can take in through his eyes by reading and his ears by hearing and store it in his mind and then use the information to direct his steps and control his actions.

¹⁷ This clearly puts much emphasis on the importance of the Bible. It is God's provision for aiding us to know what to do and how to do it, so that we not only can please him but also get into a place that is in complete harmony with the operation of the entire universe. It is a provision that will enable obedient mankind to get back into a relationship with Jehovah that was set before Adam. If he had been obedient to God's instructions, he could have continued living even down to

15. How can man know where his proper place is?

16. Why does God use different means to guide man than he uses for animals?

17. How important does this make the Bible?

our day and on through our day. So if one will accept Jehovah's counsel today, he may look forward to the undeserved gift of everlasting life.

¹⁸ Yes, man's proper place is one of worshiping God with spirit and truth. This cannot be done as tried by some in becoming hermits and monks and isolating themselves. But the great Exemplar, Christ Jesus, demonstrated to us that God is properly worshiped by man in publicly proclaiming God's purposes and his qualities and his characteristics to other human creatures. All his disciples Jesus counseled to be busy in proclaiming the Kingdom message. He showed his faithfulness by doing so himself, even though he was killed because of it. Worshiping God is a necessary feature of man's daily life. And it is necessary as long as man lives. "Every day will I bless thee; and I will praise thy name for ever and ever." (Ps. 145:2, AS) Therefore man should accept this counsel now and not refuse or balk like a stubborn mule but obey like an intelligent human creature. He should seek out how to worship God and look to him as a hiding place and a place of deliverance.

ONE'S PLACE IN THE NEW WORLD SOCIETY

¹⁹ Those who are now associating with the New World society are doing just that. They know that the New World society has accepted God's Word as its guide and is following a path that is made clear in that Word. They know that this is the proper place for them to be and that the warning in the Bible of the destruction of the wicked with no place left for them does not apply to the New World society. The battle of Armageddon which will destroy the wicked and remove them will change nothing with the New World society, because it has gotten willingly into its proper

place and is not deserving of destruction. It will not even change the need to continue preaching, as it will be necessary to praise God's name by talking throughout eternity. However, there will be no more wicked ones left to talk to, but there will be the children to teach and in due time the millions of persons who will be raised from the grave by means of the resurrection.

²⁰ Certainly it is wise counsel now to urge everyone to follow theocratic counsel. Find your place and stay in it. Work with the New World society now and it may be that you will be able to work with the New World society after Armageddon. It takes effort to seek out and follow theocratic counsel. It requires sacrifice on your part. Such is a commandment from God. "By this we have come to know love, because that one [God's Son Jesus] surrendered his soul for us; and we are under obligation to surrender our souls for our brothers." (1 John 3:16, NW) This proper love and concern for our human brothers we will show by telling each one who will listen of the need for him to praise and worship God. Actually there is no place outside the New World society for Jehovah's people. Such outside places are for another people, a stubborn people that seek out places of habitation according to their own way of thinking; a people who will soon feel the results of refusing to obey God.

²¹ All who are now associated with the New World society should appreciate their place of favor and stick to it. Many have positions of responsibilities and all have positions of service in connection with the New World society. In order to keep our place there we must be diligent to follow the counsel given us by inspired writers

18. How does one show that he is in his proper place?

19. What society is it proper to associate with, and how will Armageddon affect it? Why?

20. Why can we expect it to take effort to find and keep our proper place?

21. Name some of the requirements for Christians to meet to be in their proper places. What should be our attitude toward these requirements?

of the Bible. The course of a true Christian is far different from the course of people associated with this old world system and he must keep in this different course to maintain a permanent place. The apostle Paul mentions many of the requirements for the overseers in particular and for every true Christian in general: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil." (1 Tim. 3:2-7, NW) Those who have positions of responsibilities and are special representatives of the New World society should strive to carry out all the counsel mentioned by Paul here and counsel given throughout the entire Bible. Jehovah caused it to be recorded and preserved for the very purpose of aiding us to get into our proper place in whatever position we serve. One should not try to evade the duties that come upon a Christian, thus trying to step out of his place, but he should be eager to accept the responsibilities and diligent to carry them out.

²² Considerable attention is given in the Scriptures also on the matter of the proper

place of women in the congregations. In writing to Titus, Paul stated: "Let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good, that they may recall the young women to their senses to love their husbands, to love their children, to be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively." (Titus 2:3-5, NW) Women of the old-world society today often cannot appreciate this position. Many feel that such a position would be interfering with their rights. But this is an arrangement made by Jehovah God, and women are in their proper place only as they do subject themselves to their husbands. While there are some that say they do not believe that women should subject themselves to their husbands, yet the general run of comments about a household where the woman instead of the man rules shows that everyone appreciates the correctness of God's arrangements. In such a household, the man in America is frequently referred to as "henpecked" or as a "weak sister" and the woman may be referred to as a "battle-ax." Women of the New World society will be anxious to please God by observing Jehovah's arrangement as to their placement and they will not try to run things in the congregation, nor will they try to take over their husband's duties. It would mean that they are trying to become a man in God's sight, thus leaving their proper place. In a similar argument, a man in the New World society will be diligent to step into a man's place and he will not try to give to his wife things to do that are rightfully his and will not depend upon his wife to direct his thoughts and activities. Thus he will avoid stepping out of a man's assigned place and becoming a woman in God's sight.

22. What counsel does the Bible give for women? How do we know that even those in the world recognize that it is proper for the man to have headship over the woman?

²³ A man or woman who has taken up the ministry and observed all the counsel of God and willingly steps into his proper place becomes an ambassador of Christ and is well qualified to urge others to become reconciled to God by getting into their proper place. The ministry is the way that God is using to enable multitudes of persons to learn how to please God properly. "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:20, NW) It is easily seen that for one to humble himself and to be squarely in his proper place is so very important for the success of his ministry and the resulting obtaining of everlasting life not only by others that he preaches to but also by himself.

²⁴ This is difficult for many persons to do because of the prestige they may have in this old world. Perhaps one is too proud to carry God's message of life from door to door. Perhaps he is afraid that some of his business associates and friends will see him. One might feel that he should have an elevated position where all he does is speak from the public platform and instruct large groups. A woman may have been a social worker for many years and used to taking the oversight over many people—men and women. Coming into the New World society she may find it difficult to subject herself to the oversight of men. She may feel that because of her abilities an exception should be made and that she might continue in a work of directing others. Men may have secular positions in which they direct the activities, and successfully so, of dozens or hundreds of other men. When they come into the New World society they might find it hard or may not

want willingly to come under the oversight of a man of directive powers inferior to theirs. Many are the conditions that people find themselves faced with that tend to prevent their stepping into a proper place in God's perfect arrangement of things.

GOD ADHERES TO ASSIGNMENTS MADE

²⁵ But Jehovah is not going to change his organization because of man or woman. It is up to us to change if we want to fit into God's organization. Recorded for our benefit is an account where a mighty military man of old desired to take advantage of a provision of Jehovah. He became very angry when no special provision was made for him because of his high position. The man was Naaman, a captain in Syria's army. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." (2 Ki. 5:1-3, AS) This information soon came to the attention of the king of Syria and in typical showy fashion the king wrote a letter to the king of Israel requesting the services of the prophet to heal Naaman, sending along ten talents of silver and six thousand pieces of gold and ten changes of raiment. Arrangements were made and Naaman presented himself before the door of the house of Elisha the prophet, accompanied with an array of horses and chariots as he was accustomed to. But when Elisha did not even bother to come to the door and did not make a show

23. State other reasons why all should be completely in their place.

24. Why do some find it hard to accept Jehovah's arrangement?

25. What example in the Bible shows that God does not vary his provisions because an individual would like to have something different?

or fuss over Naaman but merely sent a messenger down to him and told him to go and wash in the Jordan River, Naaman was furious and turned away in a rage, stating that the waters of the rivers in his home country were far better than the water of the Jordan. So reads the account: "Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the



rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." (2 Ki. 5:10-12, AS) One of his servants approached him and calmed him down, pointing out that if Elisha had asked him to do some great thing he would gladly do it; so why not do this small thing. When Naaman did exactly as Elisha had told him, he was completely cured of his leprosy.

²⁶ The mighty military man had to change, and not God. Jehovah had a way for doing it and he was not going to change it just because of the egoism of a mere man. And so it is with Jehovah's dealings with mankind today. Jehovah has made wonderful provisions—the ransom sacri-

fice, a theocratic organization with a "faithful and discreet slave" class, one revelation after another of his truths revealed to his people, etc.—all giving any humble and honest person a hope with a sure basis for a spiritual curing today that will lead to everlasting life. (Matt. 24:45-47, NW) He will make no special provisions for a person who might think he is different from or better than others; he is not going to pick out some individual and give him special revelations or extra outpouring of the spirit, but he is dealing with people as a group in an organizational way, giving copious counsel in his Word, the Bible, on how the group is to work together. The

growth of the organization and its spiritual prosperity today is visible proof of the truthfulness of this. Today, hundreds of thousands of persons appreciate this and are accepting the provisions that Jehovah has made and are looking forward to further blessings of his kingdom, just as people who knew Jehovah down through the centuries looked forward to the Kingdom and its attending blessings.

²⁷ Righteous Abel looked forward to it. So did Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets. (Heb. 11:1-40) Jesus taught us to pray for it and seek it. (Matt. 6:9, 10, 33) The apostles and disciples of Jesus believed in

26. What provisions do we have today?

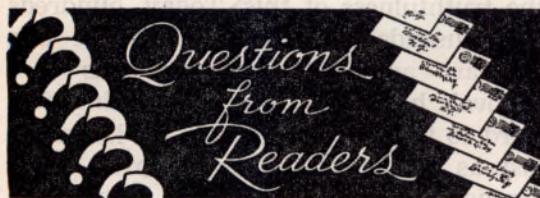
27. What one thing have all servants of God looked forward to? This results in what kind of path for all servants?

it and looked forward to it, and so do multitudes of persons today. And Jehovah has not let one faithful person down. He has not changed this great purpose of his to have the universe ruled by the righteous kingdom, but has steadily through thousands of years worked out the details for such an arrangement. Thus persons have been able to worship God and know what to look forward to and have not had to be disappointed and change their hopes. God's Word has been a 'lamp unto their feet, and a light unto their path.' (Ps. 119:105) Walking in the way Jehovah directs, they have found their feet on a steady and even place.

²⁸ In contrast with this, those persons who have not looked to Jehovah for counsel but have looked to great ones in this old world's systems have constantly been disappointed and have had their hopes fail them as one scheme after another, one agreement after another, one king after another, has failed to bring them real satisfaction and has always left them

28. What kind of path do those not trusting in Jehovah have to walk in?

-sins at the moment no end to wrong to long satisfy at yester yesterday I am



● Jehovah told Balaam to go to Balak, but when he started to go Jehovah was angry with Balaam because he was going. Why?—G. S., England.

Balak king of Moab sent messengers to the prophet Balaam in the land now Iraq. The messengers brought payments to the prophet to hire him to curse Israel. Balaam wanted the rewards, but he had some relations with Jehovah the God of Israel and he wanted Jehovah's permission to go curse Israel. However, Jehovah

with plenty of troubles and problems, many seeming to be unsolvable. Their feet are on a path that is full of pitfalls, a very uneven path with no sure goal in view.

²⁹ It should be clear, then, that it is not those things that are great and popular in the sight of this old world that are best for man, but it is the arrangement that Jehovah has made that is best. As humble as a place in the congregations of Jehovah's people may seem to be, it is the place of real safety and value. It is the place that a Christian should seek out, get into it and then keep his place there. This he will do if he has the psalmist's appreciation: "Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth. Gather not my soul with sinners, nor my life with men of blood; in whose hands is wickedness, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. My foot standeth in an even place: in the congregations will I bless Jehovah."

—Ps. 26:8-12, AS.

29. What can one say about a place in Jehovah's congregations?

vah told the prophet: "You must not go with them. You must not curse the people, for they are blessed." So Balaam refused to return with the older men from Moab and Midian. Balak sent more men to Balaam with an entreaty to the prophet to come curse Israel and gain great honor and riches. This time Jehovah said to Balaam: "Get up, go with them. But only the word that I shall speak to you is what you may speak." Yet immediately after this the record states: "And the anger of God began to blaze because he was going." Jehovah's angel blocked the way and the ass on which Balaam rode halted and finally spoke miraculously, and then Balaam saw the angel also. Frightened and ready to turn back, Balaam said: "Let me go my way back." But Jehovah's angel said: "Go with the men, and nothing but the word that I shall speak to you is what you may speak."

So Balaam continued on, and when he joined Balak he blessed Israel instead of cursing it.—Num. 22:12, 20, 22, 34, 35, NW.

Balaam was asked to come to curse Israel, so first Jehovah told him not to go because Israel was blessed. But Balaam wanted to go curse the people to get the reward, and he raised the question again. This time Jehovah said he could go, but with the limitation that he speak only what Jehovah told him to. But if Balaam did not curse the people he would get no reward, and when he set out on the journey it was with the reward in mind, with the thought that he might evade the divine restriction in some way and curse Israel and gain honor and riches. Jehovah could discern this and his anger blazed when Balaam went in this spirit of greed and shiftiness. Jehovah shocked Balaam to his senses by making the ass speak and disclosing his angel to Balaam, an angel with a drawn sword ready to execute the prophet if he tampered with the message, if he tried to alter it to please Balak and get the reward. This demonstration knocked from Balaam's mind his intent to curse Israel and fear sobered him to pronounce the blessing. The curse he had in mind was changed to a blessing; thus Jehovah "changed the malediction into a blessing."—Deut. 23:5, NW.

Proof that Balaam went with the reward in mind, hence with a curse in mind since that was the only way he could collect the reward, is shown by Peter's words concerning covetous ones: "They have turned aside and followed the path of Balaam, the son of Beor, who loved the reward of wrongdoing, but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course." This proves that getting the reward by wrongly cursing Israel was in his mind and was dislodged only by the miraculous speaking of the ass and the threat of the angel. Again

showing Balaam still had the reward for erroneously cursing Israel in mind, Jude said similar greedy ones "have rushed into the erroneous course of Balaam for reward."—2 Pet. 2:15, 16; Jude 11, NW.

But even after all this exhortation and demonstration from Jehovah, Balaam's perversity and his determination to do injury to Israel in accord with Balak's wish persisted. After his intended cursing was turned into a blessing, he advised Balak how Israel could be stumbled and felled and bring upon themselves a curse from Jehovah. Before he left he apparently told Balak to seduce them with the daughters of Moab and Midian and involve them in Baal worship. The next event recorded after Balaam's departure is Israel's immorality with these women and its practice of Baal worship, which brought upon Israel Jehovah's wrath and resulted in the death of thousands of guilty ones. (Num. 25:1-9) Showing that Balaam was behind it, Moses said when some Midianite women were preserved alive: "Look! they are the ones who, by Balaam's word, served to induce the sons of Israel to commit unfaithfulness toward Jehovah over the affair of Peor, so that the scourge came upon the assembly of Jehovah." When the Israelites took these women captive "they killed Balaam the son of Beor with the sword." Further proof that Balaam put Balak up to causing Israel to stumble are these words addressed to "the angel of the congregation in Pergamum": "You have there those holding fast the teaching of Balaam, who went to teaching Balak to put a stumblingblock before the sons of Israel, to eat things sacrificed to idols and to commit fornication."—Num. 31:16, 8; Rev. 2:12, 14, NW.

From the foregoing it is apparent that when Jehovah told Balaam he could go to bless Israel the prophet went with the intention of cursing Israel, and for that reason Jehovah's anger blazed against him.

Praise ye Jehovah. Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments. Wealth and riches are in his house; and his righteousness endureth for ever. He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.—Ps. 112:1, 3, 7, 10, AS.

ANNOUNCEMENTS

WORKING TOWARD DELIVERANCE OF PEOPLE OF GODLY DEVOTION

—2 Pet. 2:9, NW.

Jehovah's witnesses are working toward deliverance of people of godly devotion. The significant trend of the times assures them that "this generation" will witness the climactic conclusion of the evil "system of things." All who love Jehovah, know his truth and do his service will be working this month of May to aid others of godly devotion who are as yet uninformed about what is due to take place in the near future. Knowledge is essential! This knowledge will be brought to people in study form by the offering of two books and two booklets for \$1. Endeavor to leave with each householder at least the latest booklet.

JOYFUL HOLY ASSEMBLY

"And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel. . . . So there was great joy in Jerusalem; . . . Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven." (2 Chron. 30:1-27, AS) Such joy will be evident this summer when tens of thousands of Jehovah's witnesses gather in holy assembly. Bless-

ing from the hand of Jehovah most certainly will be evident. His spirit will be present, and heaven will take note of what is said and done. Hundreds of thousands will thrill to the public talk, "World Conquest Soon—by God's Kingdom." Which of such assemblies will you attend? Are your plans already made, and are they definite? You are invited to assemblies in England, France, Italy, Germany, Sweden and the Netherlands, as well as in the United States and Canada. Especially are you encouraged to attend the European assemblies. We hope to see you at these "Triumphant Kingdom" assemblies.

DALLAS SPANISH CONVENTION

The Spanish-speaking persons in southern United States and in neighboring countries will be interested in learning that facilities have been arranged for in the fairgrounds so Spanish meetings may be held in the afternoon and evening with the same schedule as in English. It should be kept in mind that it will be considered a part of the big convention in Dallas, sharing the same cafeteria and other departmental arrangements, and not an assembly removed from the other activities.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 5: Keep Your Place, ¶ 1-14. Page 276.

June 12: Keep Your Place, ¶ 15-29. Page 281.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What probably is the real reason why many people will not discuss religion? P. 259, ¶2.
- ✓ What type of "Bible-believing" religionists pointedly reject the instruction to reason upon God's Word? P. 260, ¶3.
- ✓ Why flattering religious titles are disgusting in God's sight? P. 261, ¶4.
- ✓ What the original word for "bishop" means, and why it has been mistranslated? P. 263, ¶5.
- ✓ What occurred when the Watch Tower's officials were released from their unjust imprisonment in 1919? P. 265, ¶4.
- ✓ Why Gilead School was established, and what privileges its graduates have? P. 269, ¶3.
- ✓ What methods Jehovah's witnesses pointedly reject in financing their work? P. 273, ¶6.
- ✓ Through what Scriptural method this work is financed? P. 274, ¶5.
- ✓ Why it is important to consider our place in relation to Jehovah? P. 276, ¶1.
- ✓ Whether even the angels can safely leave their appointed place? P. 279, ¶12.
- ✓ What a woman's place is within the Christian congregation? P. 283, ¶22.
- ✓ What special provisions we should avail ourselves of today? P. 285, ¶26.
- ✓ Why, after telling Balaam to go to Balak, Jehovah was angry when he went? P. 287, ¶1.