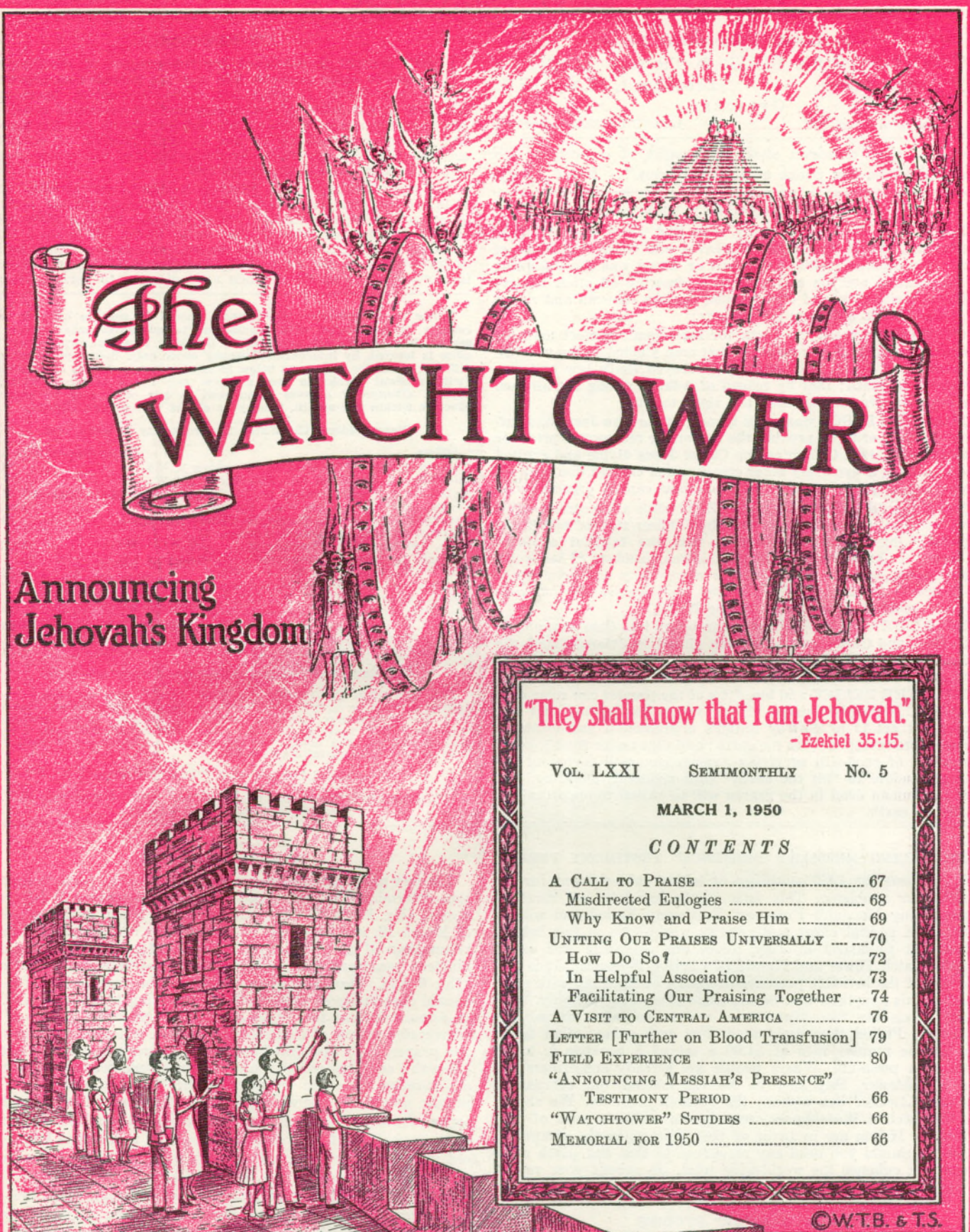




The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI

SEMIMONTHLY

No. 5

MARCH 1, 1950

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

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

N. H. KNORR, *President*

GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

"ANNOUNCING MESSIAH'S PRESENCE" TESTIMONY PERIOD

April closes the 1950 campaign of taking subscriptions for the *Watchtower* magazine. This final month has been set aside as "Announcing Messiah's Presence" Testimony Period and will be a month of special effort and activity world-wide in this behalf. When first published in July, 1879, our magazine was called "Zion's Watch Tower and Herald of Christ's Presence". It is still a herald of the invisible presence of Christ or Messiah, with more proof of this now than ever before since 1914. Very fittingly, then, subscriptions for *The Watchtower* are to be taken during the Testimony Period thus designated. For each subscription for a year at the regular rate of \$1.00 a set of 8 booklets is to be given as a premium. Where people are already subscribers for *The Watchtower*, they may be offered, instead, our companion magazine *Awake!* but without the booklet premium. We should like this twelfth *Watchtower* campaign to realize a peak of subscriptions. If you are in favor of that, join us in the campaign. Write us, should you need any assistance to that end. Each one's report will enhance the world-wide total. So submit your report on our form for such.

"WATCHTOWER" STUDIES

Week of April 16: "A Call to Praise,"

¶ 1-12 inclusive, also "Uniting Our Praises Universally",

¶ 1-5 inclusive, *The Watchtower* March 1, 1950.

Week of April 23: "Uniting Our Praises Universally,"

¶ 6-23 inclusive, *The Watchtower* March 1, 1950.

ITS MISSION

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

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

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

Please address the Watch Tower Society in every case.

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T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many languages.

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

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MEMORIAL FOR 1950

The new moon nearest the spring equinox in the north temperate zone determines the first month of the year according to Jehovah's decree. (Ex. 12:1, 2) This year the month Nisan begins at sunset of March 19, and hence the fourteenth day of Nisan would begin at sundown of Saturday, April 1, 1950. This agrees with the date nineteen years previous according to the metonic cycle. That day, after 6 p.m., Standard Time, would be the correct time for the annual observance of Christ's death according to his command. At an appointed hour that night companies, units, and groups of the consecrated people of God should assemble. After an opening song and prayer, some appointed consecrated person, preferably one of Jehovah's anointed ones, should present extemporaneously or read a discussion upon the meaning of the Memorial emblems. Then prayer should be offered over the emblems and they should be served, for any of the remnant of the anointed members of Christ's body to partake of. The emblems should be unleavened bread and red wine, to copy our Lord's example. All persons of good-will, whether consecrated or not, are cordially invited to attend this significant and blessed celebration, even though they are not authorized to partake of the emblems as members of Christ's body. After the Memorial appropriate service announcements for the group may be made, a closing song sung, and the meeting dismissed with prayer. A report should be made to the Society of the entire number attending at each gathering, and the number of those partaking of the emblems.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

MARCH 1, 1950

No. 5

A CALL TO PRAISE

"Let everything that hath breath praise Jehovah. Praise ye Jehovah."—Ps. 150:6, Am. Stan. Ver.

JEHOVAH, the great Builder of the universe and the Creator of life, is worthy of praise. For his own pleasure he willingly undertook the burden of bringing into existence a great mass of orderly creation, visible and invisible. None of this creation exists independently of him, and therefore all creation has an obligation toward God and must join in testifying to his supremacy by showing that his work is commendable, or else perish. The rapidly approaching battle of Armageddon makes the matter of praising God increasingly urgent for survival. At this critical stage of world history it is more than a question of what is expedient for us. This is a great day of decision, and necessity requires us to face the facts and decide where we stand on the issue of universal sovereignty. Are we for God and his kingdom of righteousness? Or do we throw in our lot with this evil world under Satan its prince, being content with what it provides and supporting its multifarious schemes for human betterment? We cannot avoid the issue, nor will the shortness of the time allow for us to indefinitely ponder our steps. Only positive action now in favor of praising Jehovah will guarantee continued existence, for God is now bringing everything into final judgment. That which does not reflect God's glory is doomed to destruction.—Ps. 9:7, 8.

² The inspired psalmist had foreknowledge of these things, and therefore he calls upon "everything that hath breath" to praise Jehovah. So fully did he appreciate creation's absolute dependence upon God for survival in this day of judgment that he goes beyond the realm of man and extends his call to praise even into the invisible heavens. In exalted phrase he sings out: "Praise ye Jehovah. Praise ye Jehovah from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of Jehovah; for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass away." (Ps. 148:1-6, *Am. Stan. Ver.*) Even the

faithful spirit creatures inhabiting the invisible heavens high above man are not exempt from honoring Jehovah God. They must bless and praise God in proof that they support his universal domination. The faithful spirit creatures are doing this, for at the birth of Jesus they appeared with the announcing angel and were observed by the God-fearing shepherds. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2:13, 14, *Am. Stan. Ver.*) Now that Jesus has come since 1914 as King and sits upon his throne of power, those heavenly hosts are more than ever causing the corridors of God's habitation to resound with his praises.—Rev. 12:1-12.

³ It would be fatally erroneous to conclude that the necessity of giving God praise is limited to only heavenly creatures. No creature, in the highest estate or in the most humble position, is exempt from the obligation of honoring and glorifying his Maker. Moreover, it was down here at this earth that the supremacy of God was originally challenged, and so it is in the vicinity of this earth that the issue will shortly finally be settled. Inasmuch as man is created a little lower than the angels, he is wise in taking his cue from the faithful hosts. All inanimate creation shows forth God's glory, so it is only reasonable that all living creatures, and outstandingly the intelligent human creature, should join the rest of creation, including the angels, in declaring God's adorable qualities and virtues. The psalmist meant to overlook nothing when calling for praise to God, and so he turns his attention from the high heavens to this earth: "Praise Jehovah from the earth, ye sea-monsters, and all deeps; fire and hail, snow and vapor; stormy wind, fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying birds; kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth

1. Whom must we praise? Why is it increasingly urgent to do so?
2. How far up does the command to praise him extend? Why?

3. Who on earth are commanded to praise him? Why wisely do so?

and the heavens." (Ps. 148:7-13, *Am. Stan. Ver.*) It is wise now for man to give serious heed to these words, for they mean life. The reason is shown by another prophet of God, who wrote concerning these last days: "Jehovah hath a controversy with the nations; he will enter into judgment with all flesh: as for the wicked, he will give them to the sword, saith Jehovah."—Jer. 25:31-33, *Am. Stan. Ver.*

⁴ In the face of such wholesome admonition, with a prediction of dire consequences for those not heeding the call to praise God, one might expect to find a great chorus of voices extolling the Most High, looking for his salvation. Unhappily, such is not the case. It is manifest that "kings of the earth and all peoples; princes and all judges of the earth; both young men and virgins; old men and children" have not followed the instructions of the 148th Psalm. Had they done so, there would not have been two total world wars in this century with practically all humankind, young and old, male and female, being regimented and required to take part in the effort of the total nation against its enemy. There would not now confront the nations the perplexing problem of how to control the use of atomic energy to prevent world disaster. The military would not be directing the scientific effort of every nation toward the development of more efficient instruments of death and destruction. The dread of a cosmic-ray bomb with a thousand times the power of its atomic forerunner would not haunt the rulers, nor would they find it necessary to appropriate huge sums to keep abreast of the field in a world armaments race. No; instead, the total effort of all nations and peoples would be centered and united on exalting the Lord God, whose kingdom by Jesus Christ was brought forth A.D. 1914 in realization of Bible prophecies.

⁵ So, in the light of Psalm 148, the nations have failed in their highest duty. More than ever it is now clear that the rulers are not the "higher powers" "ordained of God", and there is no truth to their claim to rule "by the grace of God". According to the facts they certainly do not rule "for the glory of God" nor as his administrative servants or ministers. (Rom. 13:1-4) The best interests of the people are not served, either, for, true to Jesus' prediction for these very days, we find "men's hearts failing them for fear, and for looking after those things which are coming on the earth".—Luke 21:26.

MISDIRECTED EULOGIES

⁶ Nevertheless, in the nations of the earth, particularly in Christendom, there is today a great pretense at praising God. Imposing church buildings and temples are everywhere to be found, with paid clergy

to direct man's praise. Instead of praise to God, however, the earth rings with the glorifying of creatures. Men and women who have achieved fame in financial, political, social, military, religious and athletic fields are held constantly in the public eye and are lauded for their works. Without protest from the clergy, who indeed often join them, the people continue to forsake God's law. They magnify the prominent and wise men of this world which lies under the wicked one, Satan the Devil. (1 John 5:19; Matt. 4:8,9) The unhappy results that have always come from praising men have no retarding influence on this misdirected worship. Every man glories in his own works and in the works of fellow men, whereas the apostle Paul advised: "He that glorieth, let him glory in the Lord." (1 Cor. 1:31) Ignored is the wise declaration that God himself is the one to be praised, and for good reason, too: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11) That includes praise from the creature man, who was brought into being for God's pleasure.

⁷ Not only do men join together to give praise to individuals, but nations have joined together in setting up a great idol to which they give honor and glory. A United Nations organization, with a world capital, is set forth as the only remedy for the fear-some troubles that now beset the peoples and nations. The proverb advises mere man: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth"; but global architects heedlessly boast of a "better world of tomorrow" through the efforts of the U.N. They predict it will achieve great things for suffering humanity, and they call upon the people to trust in it and support it. Religious clergy lend their moral support and look upon it as God's way of ushering in peace. The U.N. has become a graven image that stands for man's power and achievement and it is hailed as the world's salvation. But it can never stand alongside of Jehovah God. In the coming settlement of the controversy as to who is worthy of praise, God will not let the glory due him go to any such image. Says he: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images."—Isa. 42:8, *Am. Stan. Ver.*

⁸ The political and religious leaders would do well to examine the record of past ages to determine whether like schemes for world salvation met with any success. They might with profit note what happened in the days following the deluge of Noah's time when men tried to build a super city and a tower that would reach into the heavens, all in an effort to hold the world together and make for themselves a

4. Have rulers and peoples obeyed this command? What proves it?
5. Whom does this disprove to be the "higher powers"? Why so?
6. With whose praises does earth ring? On the part of whom?

7. What world organization is idolized? Will its praises endure?
8. Examining Bible history, what should such idolaters note?

great name. God held to his rule of not allowing his praise and glory to go to another. He confounded the would-be builders and reduced their combined efforts to nothing. He has not changed from then till now, and he will not change in future days till Armageddon in requiring that praise be given to him. If twentieth-century men persist in idol-building, they can expect nothing better upon their efforts than that which God has decreed: "Confounded be all they that serve graven images, that boast themselves of idols." (Ps. 97:7) They might with great profit note how God was provoked to anger and moved with jealousy because of the graven images to which Israel gave praise, and how he gave that nation of old over to complete destruction.—Ps. 78:55-64.

⁹ But the rulers do not prefer to give heed to the record of history preserved for the learning of those who would be truly wise. (1 Cor. 10:11) Undaunted by past failures they proceed with their own schemes apart from God, at the same time keeping up a pretense of acknowledging God. The situation in the world is as Isaiah was obliged to describe it: "Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13, 14, *Am. Stan. Ver.*; 1 Cor. 1:19) Jehovah will not be served through any political government, nor through any agency of idol-images. It is by and through the Kingdom that Jehovah will perfect praise to himself, in heaven and earth, and that is why the Kingdom is the predominant theme of the Bible and why Jesus taught Christians to always pray for its coming. Now it stands revealed in heavenly glory, and it will soon command unlimited jurisdiction of this planet earth. So the day is truly here when men must decide whether they will worship and praise other creatures and images or whether they will seek out God and honor him.

WHY KNOW AND PRAISE HIM

¹⁰ Being practical, now, Why should an honest and sincere person seek to know God and praise him? Do you not stand to lose in a world filled with creature-praisers, man-made idols and get-rich-quick schemes if you take the opposite course of praising God? What is there in it for you? Stated briefly, it means life for you, not for sixty or seventy years, but for years without number. Said Jesus: "And this is life

eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17:3, *Am. Stan. Ver.*; Rom. 6:23) No human agency can guarantee as much for you. When Almighty God shortly goes forth to express his righteous indignation against this iniquitous, creature-worshiping world, only the person with unshrinking faith will live because of having God's pleasure upon him. Men who now worship God aright will be "hid in the day of the Lord's anger". (Zeph. 2:3) Therefore you must recognize the truth of the prophet's words: "For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the peoples are idols: but Jehovah made the heavens." "From the rising of the sun unto the going down of the same Jehovah's name is to be praised." (1 Chron. 16:25, 26; Ps. 113:3, *Am. Stan. Ver.*) You must realize that your eternal destiny rests in the hands of God, and therefore you must seek to win God's favor by praising his name, for "in his favour is life".—Ps. 30:5.

¹¹ Make no mistake about the matter! It is the praising of God that guarantees deliverance and salvation into the new world of everlasting life. Unless a man now praises God by confessing his faith, there is no lasting future for him; and there are no exceptions, either. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." (Rom. 14:11; Isa. 45:22, 23, *Am. Stan. Ver.*) The faithful apostle Paul, then, had Scriptural support when he argued that not the praising of men or images but the confession of praise to God leads to eternal salvation. He was uttering the mind of God on the matter when he said: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) It is inescapable that all men who live shall bow the knee to Jehovah God and confess to his supremacy, and they must start now. When Armageddon breaks over the earth it will be useless for men to then first start doing these God-honoring acts, because the judgment of all living men will have been completed and the executioners will have been given the go-ahead signal. No Armageddon deathbed repentance will be acceptable. Therefore it is time to soberly consider the matter now while there is yet opportunity.

¹² Today a "great multitude" of persons "of all nations, and kindreds, and people, and tongues" are offering praise to God in the proper way; and their

9. By what agency will God perfect his praise? When?

10. What does it mean for one to know and praise Jehovah? Why so?

11. Why must praising him be started now, before Armageddon?

12. By whom is he now being praised increasingly? In what way?

ranks are constantly growing. (Rev. 7:9-17) With Jehovah's witnesses they raise their voices from every nation, echoing the words of the psalmist: "Praise ye Jehovah. Praise Jehovah, O my soul. While I live will I praise Jehovah: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:1-4, *Am. Stan. Ver.*) Jehovah's irresistible spirit is behind this singing of praise and nothing can stop its increase. In a very practical way, with much hard work in tramping from door to door, repeatedly visiting the people with the Kingdom message, Jehovah's witnesses and their companions testify to

the people concerning the Kingdom and its blessings. They call upon the people to join in praising God, because it is on this issue of praising God that men are now being judged. It is a great dividing work that is now in progress among the people everywhere, as Jesus foretold. Those who join in singing God's glories are classed as "sheep" whose inheritance will be eternal blessings. Those who refuse to acknowledge God by praising his name now place themselves with the "goats" whose end is eternal destruction. (Matt. 25:32-46) Where will you stand? Will you be able to say, as it was foretold Jesus did, "I will give thanks unto Jehovah with my mouth; yea, I will praise him among the multitude"?—Ps. 109:30, *Am. Stan. Ver.*

UNITING OUR PRAISES UNIVERSALLY

SUPPOSE now, having considered the foregoing facts dealing with the importance of praising God at this end of the world, you earnestly desire to seek God and strive for the salvation and blessings he has promised. What shall you do? Shall you enroll in a religious seminary and undertake a difficult course of study, consuming years of time, in order to prepare yourself to serve God in a manner that will merit his salvation? Must you first produce a certificate signifying high educational achievement in schools of this world before you can hope to make confession of praise to God? If so, then not many men could hope to qualify for the salvation that God promises. And if only a few are capable and qualified to sing God's praises in the right manner, then how can we understand these words of Jesus? "And this gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come." (Matt. 24:14, *Am. Stan. Ver.*, margin) How possibly could such a testimony be given to all nations in this very generation, as Jesus said it would, unless there were many, many persons singing God's praises? No, such high worldly educational achievement is not necessary for you to serve God. That is why it is possible for Jehovah to call forth a "great multitude" from all nations in these last days.

² Consulting the Bible record we find that Jesus himself had not studied at the feet of Doctor of Laws Gamaliel in Jerusalem, nor is there any record of his having had extended training in any college or school as a prerequisite to commencing the preaching work ordained for him by God his Father. Jehovah God knew what the people needed: they needed the truth concerning himself and his kingdom of salvation. They needed this message in a pure and unadulterated form, without worldly embellishments, un-

beclouded by any wisdom of man. So when Jesus appeared at the Nazareth synagogue he was not known to the people as a learned doctor of divinity, nor as a doctor of letters, but as a carpenter was he known, the son of a carpenter. That did not hold Jesus back from declaring his intention to praise God by becoming a preacher of Jehovah's Word, did it? Certainly not, for he picked up the Holy Scriptures and read his commission from the book of the prophet Isaiah: "The spirit of the Lord [Jehovah] is on me, because he has anointed me to proclaim glad tidings to the poor; he has sent me to publish a release to the captives, and recovery of sight to the blind; to dispense freedom to the oppressed; to proclaim an era of acceptance with the Lord."—Luke 4:16-21, *Diaglott*.

³ Yes, it caused a stir among the people for Jesus to do this, especially because they knew he was not qualified according to the standards of men at that time. "The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?" (John 7:15, *Am. Stan. Ver.*) Perhaps Jesus was not learned in all the wisdom of his time, but he did have the truth, which is the Word of God. (John 17:17) He knew it was the truth that would make the people free and enable them to join in praising God unto salvation, and with this truth from God's Word he had filled his heart. (John 8:32) So Jesus could not refrain from doing that which he knew was to the highest good of humankind and, more importantly, to the eternal glory of God and the vindication of Jehovah's name. The desire to praise God was like a burning fire within him and he could not keep still. Jeremiah felt the same way, for he said: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) Jesus did not make an effort to withhold his praise. Rather, as it is written,

1. What worldly course is not needed to learn to praise him?
2, 3. How was this exemplified in Jesus' case?

"And it occurred afterwards that he traveled through every city and village, publishing and proclaiming the glad tidings of the kingdom of God; and the twelve were with him."—Luke 8:1, *Diaglott*.

⁴ And what about the twelve that were with him? They, too, became praisers of God by preaching his Word and telling of his good works. They looked for God's salvation, even as we look for it now in these last days when it is so near. How did they qualify to praise God? They did not spend years getting ready to tell others about the glorious gospel of the Kingdom. With the exception of Paul, they were not men of worldly education, yet that did not stop them from confessing with their mouths. For example, take Peter and John. Although uneducated according to the standards of the day, they praised God so mightily in declaring his way of salvation that they caused great wonderment among the high officials of Jerusalem. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." "Unlearned and ignorant" though they were considered to be, they had hearts filled with the desire to praise God because of what they had heard from Jesus. "Out of the abundance of the heart the mouth speaketh"; so they spoke words of praise to Jehovah. These early Christians were joined by many more who heard the truth from their lips, and they formed a great company of gospel-preachers. They had a treasure of knowledge concerning God and his kingdom, and they brought forth good things in behalf of all the people. For "the good man out of his good treasure bringeth forth good things: and the evil man out of evil treasure bringeth forth evil things. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned". (Matt. 12:34-37, *Am. Stan. Ver.*) They stood apart from the religious scribes and Pharisees whom Jesus condemned as bringers of evil upon the people.—Matthew 23.

⁵ So neither education nor lack of education can prevent anyone from singing praises to God; nor is one's qualification to preach determined by his social or financial standing. He must have an honest heart, desiring truth and righteousness. That does not mean to say it is not necessary for a man today to study God's Word, for as the disciples had to learn from Jesus, so we today must learn from the Bible. It would be impossible to answer any man concerning God's works and the hope you have in God's promises unless you apply yourself to study of what God has written concerning himself. You must always be ready to give an answer for the hope that you have in order to stir up faith in others. (1 Pet. 3:15) Paul admonished Timothy on this point, saying:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) Timothy needed to be equipped, and we need to be equipped today.

⁶ The mouth cannot speak good things of praise to God unless the heart is ready to supply the message from its abundance. So, then, "the heart of the righteous studieth to answer." (Prov. 15:28) Study, then! That is what you must do in order to serve God in the right way; and as you learn you must put your knowledge to work by telling others. This will strengthen your faith, "a basis of things hoped for, a conviction of things unseen," and you will be better able to commend to others the good works of God. Through personal study you will gain an insight of God's omnipotence; you will hear of his wondrous acts in times past in behalf of men of good-will, and you will see what he promises for this day and for the new world now at hand. Paul says that "faith cometh by hearing, and hearing by the word of God". (Rom. 10:17) So you must study the Word of God, which requires merely the ability to hear and read in your own native tongue.

⁷ But you say that you must work at your job for eight hours a day, five or six days a week, with only week-ends and a few evenings free for other activity of your own choosing. True, and the great majority of people in every nation have to do the same. Yet it is to them and to you that the glorious gospel of Christ is being preached, and you have the same opportunity of hearing, believing and praising God unto salvation. God is not making a mistake in having the gospel preached to you and to like people in all the world, because there are people in all the world who will praise God and be saved. God knows you have the problems of life that are common to all men and that you must, by the sweat of your brow, wrest a living from the earth. Yet he knows, too, that you have sufficient time to hear his message and act in harmony with it in giving him praise that is due; otherwise he would not bother to have the gospel preached. Therefore to those of honest heart in this evil world he gives some good advice, namely: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time [buying up the opportunity, *margin*], because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5:15-17, *Am. Stan. Ver.*) It is possible for you to devote a little time each week to a consideration of God's Word as it applies to these times; and it is possible for you to set aside some time for the giving of praise to God. But there must be the desire on your part and the determination to take the God-approved course, by his grace.

4. How was this exemplified in the case of the apostles?

5. What are the requirements to be able to preach and praise?

6. Why is study necessary?

7. So, with limited time available, what is it needful to do?

⁸ The practicalness of this conclusion is attested to by the record of Jehovah's anointed witnesses and that great multitude of persons now with them in praising Jehovah God in all the earth. Most of these people are just like you. They are factory workers, farmers, professional men, laborers, skilled tradesmen, housewives—in fact, they come from every walk of life. Many of them have families to care for and they work for their daily bread. They have household chores to perform; they get sick now and then; they come home from work late sometimes; and very often they are tired from the long hours of work they must perform in order to realize a reasonably comfortable existence. All the problems of life that you must daily face, they contend with also; and yet they study God's Word to gain better understanding, and they devote some time to singing Jehovah's praises. They are looking for the salvation that God has promised, with its eternal blessings. Therefore they understand that not all one's effort must be devoted to securing comforts in this present evil world, nor should one strive to lay up treasure as a protection against the future. While they work for their daily living, they keep in mind Jesus' words: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6: 19, 20) They strive to lay up these treasures with God in heaven by praising him here on earth, with the assurance that such heavenly treasure will be available to them in full measure.

HOW DO SO?

⁹ How do Jehovah's witnesses and their companions praise God? By preaching the gospel of the Kingdom. Referring to the 1950 *Yearbook* we find a record of great world-wide activity in offering this praise to God. More than 317,000 different individuals devoted approximately 53,700,000 hours to the service of preaching in 1949. They conducted more than 167,000 free Bible studies in the homes of the people weekly, singing praises of God to those who wanted to hear. As they walked from house to house encouraging the people to give heed to the gospel message, they left more than 15,000,000 Bibles, books and booklets in the homes of the people, in scores of languages. Additionally, more than 13,000,000 copies of magazines bearing the "good news" were obtained from them by persons who wanted to know more about this "time of the end", to be followed by a new world of righteousness. They found it necessary to arrange for more than 174,000 public Bible lectures during 1949 and they

advertised these meetings widely. The interest manifested by the people who heard compelled these preachers to revisit homes more than 15,800,000 times during the year. All of this work was done in 104 different nations, colonies, isles of the sea and territories of nations. How did Jehovah's witnesses do it? By going "through every city and village, publishing and proclaiming the glad tidings of the kingdom of God", as Jesus did it. And, mind you, most of this work was done by people who have families, jobs, and all the other responsibilities that are common to all men. But they set aside a little time each week for praising God, endeavoring to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God".—Phil. 1: 11.

¹⁰ Jehovah's witnesses, working under the direction of the Watch Tower Society, are prepared to aid any seeking person in his study of the Bible. They have a systematic and orderly course of study in Bible matters, designed to fit into the busy routine of the man or woman who must work for his daily bread. This study course is based upon a time period of one hour each week, that hour to be of your choice. Right in your own home you can in a few months' time gain more knowledge of the Bible and its present-day application than you ever dreamed you could have in a lifetime. What does it cost you? Absolutely nothing, except your time and the small effort you put forth. Yes, Jehovah's witnesses, many of whom themselves learned Bible truths in the very same manner, are willing to come to your home for one hour each week and help you grasp what the Bible says and what it means today; and they will not charge you a penny for this Bible-study service. This is in keeping with the invitation that God himself sends forth to everyone: "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 17) Moreover, when Jesus sent the twelve out to preach "The kingdom of heaven is at hand" he reminded them that they had not paid anything for the good truth they received from him. So he said to them, "Freely ye have received, freely give." This brings praise to God because it is an unselfish devotion to helping others learn of Him.—Matt. 10: 7, 8.

¹¹ Using a textbook provided by the Watch Tower Society you take up Bible study according to a topical arrangement. Within a year's time you will have covered many subjects. You will know who Jehovah God really is; why he sent his Son Christ Jesus to the earth and what Jesus did; how a disobedient cherub became Satan the Devil, God's opponent, and why he seeks to devour all men. Hell, the "trinity", the Lord's return, resurrection, the end

8. How is the practical possibility of this attested to?
9. How does the *Yearbook* show his witnesses did this in 1949?

10. By what course do they help people study? On what terms?
11. What knowledge is thus gained? By what study arrangement?

of the world, judgment day, images, sabbath, prayer, the Kingdom, the "new earth", consecration—all these and many other subjects will come under your examination in a year's time and you will understand what the Bible has to say on all of them. How much of this have you learned through religion in many years? You will have a good basic knowledge of what the Bible teaches, and you will have read the Scripture texts yourself out of your own Bible. No man will have deceived you with cunningly devised fables, but you will have rightly divided the Word of truth. Your whole outlook on world conditions will change and you will have new hope, because now God has revealed to you through his Word the reason for present-day troubles. But you will not be satisfied to stop here, for you will want to go on increasing in knowledge and understanding. You will join the psalmist in his prayer to God, saying: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works."—Ps. 119: 27.

¹² You will find that you cannot hold back from telling to others the good news that you have learned. It fills your heart and burns within you, and you get great joy out of speaking the truth to your friends and neighbors. Truly, "it is more blessed to give than to receive," so you will want to follow the example of Christ Jesus, telling publicly that "the kingdom is at hand". You will, even with what you think is your limited knowledge, feel like the prophet Isaiah did, who said, "The Lord God has given me a tongue for teaching." (Isa. 50: 4, *An Amer. Trans.*) You will want to teach others so they may praise God also. The prophet Zechariah knew beforehand what you and others like you would do in these last days, and so he declared: "These are the things that ye shall do: Speak ye every man the truth with his neighbor." (Zech. 8: 16, *Am. Stan. Ver.*) And you will be doing that, secure in the knowledge that it is the approved way of praising God and that you have his favor and blessing. You are now actively fulfilling the primary purpose of Christianity, which is to give witness in favor of Jehovah and his kingdom by Jesus the Messiah. Because of your newly found vision of God and the kingdom by his Christ, "your heart shall rejoice, and your joy no man taketh from you."—John 16: 22.

IN HELPFUL ASSOCIATION

¹³ There are other responsibilities that fall upon those who undertake the praising of God's name. Individually, each one has toward God the obligation of using his tongue to sing God's praises to others. But, because now he is a part of God's family of "chosen people" upon whom Jehovah bestows his spirit and blessing in their faithful service to Him,

the new publisher of the Kingdom must not keep himself apart from others who are similarly worshipping God. In the days of Christ Jesus and the apostles the truth spread out over a wide area of the then known world as a result of their preaching. Many people heard, believed, exercised faith and began to join in offering praise to God, just as they are doing today. Because these believers were in a world generally hostile to the truth they were, on the basis of their common belief and faith, naturally drawn together. Thus we find that early Christians were associated in congregations or companies, which the Bible calls "churches".—Rev. 1: 4; 1 Cor. 16: 1.

¹⁴ The evidence shows that the early praisers of God were associated together in these "churches" or groups, and the "churches" were in contact with the headquarters at Jerusalem, where there were many of the apostles and older brothers. In like manner all of Jehovah's witnesses throughout the world today have contact with the central headquarters through association with the local congregations. This association together is very beneficial to the individual and has God's blessing, for we read concerning the ministry of Paul and Timothy: "And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." (Acts 16: 4, 5, *Am. Stan. Ver.*) Moreover, God deemed it advisable to have entire letters of the Greek Scriptures addressed to various churches or congregations, giving instruction, admonition and correction to the entire group of worshipers. Thus the congregations received the encouragement and assistance that the headquarters body was able to provide, and this strengthened them in the faith and aided in fostering an increase among the associated praisers.

¹⁵ What was true in the days of the apostles is more true at this time as we see the day of Armageddon's trouble fast approaching. No one today who wants to serve God acceptably can afford to ignore the injunction at Hebrews 10: 25 (*An Amer. Trans.*): "Let us not neglect meeting together as some do, but let us encourage one another, all the more as you can see that the great Day is coming nearer." It pleases God for us to meet together for joint study of his Word and for combined activity in the field service, and his blessing is seen in the great increase in the numbers of persons praising him in every nation. We cannot afford to remain away from the meetings of Jehovah's witnesses where our brethren receive instruction and plan their organized praise. God's favor is plainly upon the group activity and the arrangements for the

12. How does such knowledge acquired and appreciated affect us?
13. Why does responsibility to associate fall on us?

14. How was this need to associate shown in the early church?
15. Why can we not afford to neglect such association together?

weekly *Watchtower* study, service meeting and course in Theocratic ministry, which are held in the local Kingdom Halls of Jehovah's witnesses everywhere throughout the earth. Each one has the responsibility of contributing toward these meetings for the general good of the congregation and for his own spiritual welfare. To neglect these congregational activities when they are available to us indicates a lack of appreciation for God's arrangement to aid us in maintaining our praise to him, thus assuring us of salvation. Such neglect may lead to worse despisings on our part and we may ultimately fall from the ranks of praisers.

¹⁶ As we work with a congregation, cooperating in doing the field work of preaching, "everyone will have to bear his own load of responsibility." (Gal. 6:5, *Moff.*) That is to say, each publisher of the Kingdom message is directly responsible to the Great Judge for the work he does or does not do in and with the congregation. God requires a "reasonable service" of praise from each one, which the individual ought to do according to a convenient schedule. If, by God's grace, he is able to do much in Kingdom service, he will not compare his record with that of another person who is perhaps able to do less, seizing upon the occasion as an opportunity to boast among his brethren. He will realize that "every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else". (Gal. 6:4, *An Amer. Trans.*) If you must compare yourself with others, take Jesus as your measuring rod and see how you line up with his example. That will eliminate any spirit of competition from the congregation and the consequent feeling of dejection, inferiority or discouragement that is prone to occur to those who are, for one reason or another, able to perform less service than others. For real satisfaction from your service, you must follow the spiritual advice that Paul gave to the Colossians, namely: "Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men. For you know that it is from the Lord you will receive the inheritance as your reward. . . . The man who perpetrates a wrong will find the wrong repaid to him."—Col. 3:23-25, *Weymouth* (Fifth Edition); 1 Cor. 10:31.

¹⁷ While each must bear his own load before God, he does at the same time have a responsibility toward others in the congregation having the same faith and who are also striving to praise God. Paul indicates this when he says, "Bear ye one another's burdens, and so fulfil the law of Christ." This shows that, as we praise God ourselves, we cannot be unmindful of those who are associated with us in running the race

of faith. If we have first in mind the vindication of Jehovah's name and his universal sovereignty, then we will appreciate that the faithful, constant service of our fellow workers will contribute as much toward the honoring of Jehovah's name as will our own confession of praise. Contrariwise, the failure of any will bring reproach upon God's cause. So if we are strong in the Lord and in the power of his might and bear our own burdens well, perhaps also being better situated materially to do this, we must fulfill an obligation toward those who may be having a more difficult time continuing with us in God's service. Because we are strong, we cannot become impatient with those among us who are weak, nor can we brush them aside as of little importance in God's arrangement. If we do so, then we are going expressly contrary to the Lord's instruction given through the apostle Paul. He says: "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves; each of us must please his neighbour, doing him good by building up his faith. Christ certainly did not please himself, but, as it is written, The reproaches of those who denounced Thee have fallen upon me.—All such words were written of old for our instruction."—Rom. 15:1-4, *Moff.*

FACILITATING OUR PRAISING TOGETHER

¹⁸ This means, really, that in our association together as a group of God's people we are not to be governed by the standards or spirit governing those outside of the faith in the world. The world operates on the principle of selfishness, and a man is acclaimed for his achievements no matter whom he hurts or offends in the process. "Survival of the fittest" is the motto of this evil world, and so in their struggle to get to the top men of the world bite and devour one another, they bicker and strive, they indulge in quarrelings and bitter rivalries. Frequently they assume the attitude that "the end justifies the means" and they steamroller over anything that gets in their way. Not so among God's people, however, because they know that those who practice such things will not inherit the kingdom of God. (Gal. 5:21) Anyone seeking to praise Jehovah must be guided by the spirit of God. "Now I say, Walk by the spirit, and fulfil not the desire of the flesh. For the flesh desires the contrary of the spirit, and the spirit the contrary of the flesh; for these are opposed to each other; so that you do not perform the things which you wish." (Gal. 5:16, 17, *Diag.*) Being guided by the spirit of God, his servants in their association together must walk by the spirit and show forth the fruits of the spirit. "But the fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; against such like

16. How must we bear our responsibility? To compare with whom?
17. How can we bear one another's burdens, and those of the weak?

18. In our association by what spirit must we be guided? How?

things there is no law." (Gal. 5: 22, 23, *Diag.*) There is no law that prohibits a Christian from superabounding in these good fruits of the spirit, and in doing so he is a blessing to those with whom he associates. That means we will not be acting immorally, getting drunk, indulging in pleasures to excess as the world in general does, but we will be soberly giving first attention to spiritual things.

¹⁹ Looking to the direction of God's spirit we will not conduct ourselves in the company of God's people as though we had a chip on our shoulder. It is not good to be so touchy and sensitive that we seize upon every remark or utterance as an assault upon our person and attempt to retaliate in kind. We must not permit prejudice to build up within us against another brother or sister in the company organization, so that we cannot speak to her or hear him speak without being overbalanced adversely to the extent of closing our mind to the good things from God's Word that he may be imparting to the congregation relative to our mutual service. This will have a tendency to sour our mental disposition and distort our thoughts, and the resulting mental upset will not permit us to benefit from attendance at meetings. Instead of fixing our mind on the important things of God's service, the united service is forgotten in favor of personal selfish inclinations. There is danger, too, that this attitude, as a cancerous growth, may spread to others of the congregation and thus inflict spiritual damage to more than ourselves. We must strive to counter such imperfect inclinations by exercising love and forbearance.

²⁰ Being guided by God's spirit we will never become cocky, high-minded and proud, thinking we have progressed to a point where it is impossible for us to commit a trespass or be overcome by the adversary. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12) Realizing that we are all subject to temptation, we will not feel any inward satisfaction over a misstep of another brother in the congregation. Having love, kindness and self-control, we will be anxious to help that brother up from his unfortunate condition. We will not increase his burden by going to others in the congregation and whispering to them just what his difficulties are and wherein he has erred, not if we love him and want to help him as one of God's "sheep". We will try to visualize ourselves in the same position and then we will act toward him as we would want to be dealt with if we made the same mistake. This is the gist of the apostle's advice at Galatians 6: 1 (*Am. Stan. Ver.*): "Even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted."

19. Why must we not be touchy, sensitive, quick to retaliate?

20. Why not gloat over but try to help those who have misstepped?

²¹ Suppose a brother commits a wrong of some kind against us, perhaps unsuspectingly. What shall we do? Shall we hold a grudge and be unyielding in our attitude, waiting for him to come beaten and penitent at our feet? Shall we insist on a public apology before we attempt any move at reconciliation? No; we can go to him and settle the matter privately, avoiding publicity that might embarrass him. In a spirit of gentleness we will approach him in the way Jesus directed, striving for a settlement of the matter with the least possible disturbance. If he will not hear us, then we can lay the matter before the representative members of the congregation so that they, quietly and in a spirit of gentleness, might remonstrate with the one who has offended us. (Matt. 18: 15-17) We must not let slip from our mind the general good and welfare of the congregation, and our efforts at settlement of any dispute should be put forth having first in mind the peace and unity of the company, so that God's service of praise is not interfered with. In this way we endeavor to safeguard God's organization, and at the same time hold onto those who are our brethren, and not merely preach to others outside of the organization in order to bring new ones into the fold of God. All of this imposes a burden upon us, but we must willingly bear it to help others with their load.

²² We must remember that Jesus did not spare himself, but he 'laid down his life for his friends'. He was surely walking by the spirit of God when he unselfishly took upon himself our great burden of sin, while at the same time bearing the reproaches that fell upon God. He was reflecting in our behalf the great mercy that God himself exercises, and so he was praising Jehovah God. We must be willing to extend the same mercy to our brethren who commit faults and make mistakes. Do not forget the divine law: "Blessed are the merciful, for they will be shown mercy!" (Matt. 5: 7, *An Amer. Trans.*) We are going to make mistakes, too, at one time or another, and we shall want forgiveness and restoration "in a spirit of gentleness". But we must always try to show improvement, else such mercy is wasted on us.

²³ Today all of us who have heard the truth, by God's mercy and loving-kindness, must be constantly aware of the fact that Jehovah is allowing this brief interval of time between the enthroning of his King and the violent outbreak of Armageddon so that "this gospel of the kingdom" may be preached. Already thirty-six years have passed and the opportunity to praise God grows more fleeting with each succeeding year. Urgently the command falls upon us with

21. How do we avoid disturbing a company over personal wrongs?

22. Why should we be merciful and also not abuse others' mercy?

23. Why must we praise God during this interval before Armageddon?

increasing force: "Praise ye Jehovah. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. . . . Let everything that hath breath praise Jehovah. Praise ye Jehovah." (Ps. 150:1-6, *Am. Stan. Ver.*) This is no local call to praise God; it is a universal appeal to all creation to join in singing Jehovah's praises. All men that know Jehovah must praise him now, so that

maximum opportunity is afforded others of goodwill to learn of him and join in the praising. Every available instrument must be pressed into service to sound out Jehovah's glories. No one must shirk his privilege of joining in the "Hallelujah" chorus, for the only creation that will survive to all eternity will be that which renders unceasing praise to Jehovah in this "day of Jehovah" and forever beyond its terrible climax.

A VISIT TO CENTRAL AMERICA

WEDNESDAY, November 30, 1949, was the day that N. H. Knorr, president of the Watch Tower Bible & Tract Society, and one of his secretaries, R. E. Morgan, were scheduled to leave New York for a service tour of the Society's Branch offices and missionary homes in Central America, also taking in three countries on the northern coast of the South American continent and several islands in the Netherlands West Indies. They were to attend conventions and give lectures in the principal cities visited during their trip. Preparations for the journey were interrupted fourteen days prior to the departure date when Brother Knorr was stricken with an acute attack of appendicitis. It was hoped that the inflammation would respond to treatment and subside so as to make an operation unnecessary. However, this was the third attack over a two-year period and the doctors decided that an operation was imperative. So at 10 p.m. on November 16 an appendectomy was performed. This meant, of course, that Brother Knorr would be unable to leave on the journey according to the itinerary sent to all Branch offices of the Watch Tower Society in the area to be visited, even though he was back at his desk and working by November 22, six days after the operation.

Due to the fact that Jehovah's witnesses in these countries were expecting a visit by representatives from the Society's headquarters, and because preparations had already been made for conventions and the advertising of public meetings to be addressed by Brother Knorr was being done, he advised Brother Morgan to continue his travel arrangements and plan to make the trip by himself from Mexico through to Nicaragua. Brother Morgan would keep all the speaking appointments and substitute for the president at the public meetings. Brother Knorr decided that, after allowing several weeks for the incision to heal sufficiently, he would leave New York on the 17th of December and spend two days in the first six countries to be visited, finally overtaking Brother Morgan in Costa Rica on December 30. In this way Brother Knorr would be able to handle important matters pertaining to the Kingdom work, check Branch offices, discuss problems of expansion and those confronting missionary homes, and address the local companies that Brother Morgan had already served; and at the same time he would not miss visiting and counseling Gilead graduates in these countries.

Early in the morning of November 30 a group of brethren from Brooklyn Bethel, including Brother Knorr, who was by this time feeling quite well and working every day, accompanied Brother Morgan to the airport at Newark,

New Jersey. There was a very heavy smog over the city that morning, and especially over the airfield; but promptly at 9 a.m. the airport loudspeakers announced the departure of Eastern Airline's Flight 501 to Houston, Texas. The brethren seeing Brother Morgan off wished him the Lord's blessing upon his journey, and within a few minutes the giant new-type Constellation thundered down the runway and soon disappeared in the haze on its southwesterly flight. With its pressurized cabin it cruised at an altitude of more than 11,000 feet, crossing southeastern United States at better than 300 miles per hour. Riding was smooth for the greater portion of the trip. A few minutes before 2 p.m. the captain called for seat belts to be fastened, and promptly at 2:05 the wheels touched down on the Houston runway. Reservations called for a continuance of the trip to Mexico City via Pan American World Airways at 3:30 p.m. But there was a delay of thirty minutes because of repairs being made on the Pan American DC-4. However, not many minutes after 4 p.m. the "Clipper Archer" was out over the Gulf of Mexico, taking a straight course for the capital city of Old Mexico.

MEXICO

A few minutes after 8 p.m. the lights of Mexico City began to appear in the distance. All was pitch dark in the sky above as we flew over the city and circled to the west, but the brilliance of the multicolored lights below evidenced the fact that Mexico City is a modern city, appearing no different from the sky at night than any large American city might. The plane settled down smoothly on the runway of the *Aeropuerto Central* on the outskirts of the city. On hand were all the Gilead graduates doing educational work in Mexico City, along with some members of the Mexican Bethel family. They wondered where Brother Knorr was, as the Mexican office had not received the notification that he would come two weeks later, although they knew Brother Knorr had been sick. Some thought that a fellow traveler getting off the plane with Brother Morgan was one of the brethren from Brooklyn Bethel, and they gave that gentleman as royal a reception and shook his hand as vigorously as they did with Brother Morgan. He certainly must have thought well of Mexican hospitality. It was not until a few of the "reception committee" of some thirty or more brethren said, "Wait for the other brother," that they all learned Brother Morgan was traveling alone.

After all this excitement the group proceeded to the home of the brethren. There everyone gathered around the dining-room tables to look at the latest pictures of the new Brooklyn

Bethel and factory, and to talk about friends back home and how things were going in the U.S.A. This was Brother Morgan's first trip to a strange and interesting country and he was enjoying it.

Thursday and Friday were devoted to checking procedure in the office of La Torre del Vigia de Mexico, A.C. Although Jehovah's witnesses in Mexico had just concluded three very successful district assemblies, a good number of persons gathered together in Mexico City to enjoy a fourth assembly for that country during the year. Principally those comprising the units in Mexico City were in attendance. All persons interested in the work of Jehovah's witnesses were invited to attend the special talk to be delivered on the subject "Liberty to the Captives". There were 670 brethren attending the opening meeting on Friday night. To Brother Morgan this was a new experience and he was impressed by the colorful group—people coming from all walks of life, each distinguished by his dress, but all being the Lord's "other sheep". To see babies carried in a *rebozo* or shawl in the mother's bosom or on her back was a strange sight when one is used to seeing babies moved about in carriages or carried in the arms of the mother. The children of all ages were unusually quiet and never caused any disturbance. All faces radiated joy and happiness. After a few words of greeting the speaker conveyed the love and best wishes of Brother Knorr and his regrets at not being able to be with them.

Then a fine service program got under way. This concluded with a thirty-minute talk by the traveling representative on the responsibilities of servants in the company organization. Saturday morning was set aside for field service; and the afternoon was devoted to talks, all by graduates of Gilead, two being native Mexican brethren. Saturday evening Brother Morgan spoke again, using a Gilead graduate as interpreter. Although the Mexican brethren do not have a *Kingdom Service Song Book*, but just the printed words, it seemed that their singing was so much more vigorous and moving than when the same songs are rendered in English. Sunday afternoon 850 persons assembled to hear the special talk "Liberty to the Captives". There were many persons of good-will in attendance, some having come to their first meeting. The convention concluded Sunday evening with a report on the expansion of the Society's facilities in the United States and a summary of how the witness work is moving ahead in other countries of the world. Approximately 950 persons enjoyed this last session and they requested Brother Morgan to convey their love to all their fellow workers whom he would meet along the course of his trip. At 11 a.m. Tuesday morning, December 6, Brother Morgan bade good-bye to the brethren at the Mexican office and boarded a Pan American DC-4 for the trip to Guatemala, to the south.

THE PRESIDENT GETS AWAY

The Mexican brethren had a very blessed time with Brother Morgan. They were not downhearted because Brother Knorr had not been present with him, because they knew that in about ten days they would receive a second visit, this time by the president of the Society. While his stay would not be as long, still it meant two visits by someone from headquarters, and for this they were glad. Time rolled by quickly and December 17 was upon them before

they knew it. This was the day Brother Knorr was to arrive. He got away from New York on time, saying good-bye to a number of brethren who had come to the airport to see him off. He was traveling the same route he would have traveled with Brother Morgan. The weather was, however, not quite as favorable, for while traveling over the states of Louisiana and eastern Texas the plane ran into a very heavy rainstorm and bumpy air. About half the passengers got sick. Brother Knorr, being a veteran traveler by air, was not disturbed by the bouncing but he felt very sorry for the many distressed passengers. He landed in a drenching downpour in Houston, Texas. All the passengers had to walk through lakes of water to get to shelter. The plane was considerably late and the traveler wondered if the Mexico-bound Pan American plane had waited for the arrival of this Eastern Airlines flight. In checking with Pan American it was learned that their plane was late too and would not leave until 7 p.m. That meant two and a half hours of waiting around the airport.

Desiring to see some brethren in Houston, Brother Knorr phoned the company servant, and shortly thereafter about fifteen brethren came to the airport and spent the time with him. There were many interesting things to talk about, and so until they left about 9:30 p.m. he certainly appreciated their company. Conversation made the time fly by rapidly. Pan American kept postponing their flight 30 minutes at a time until finally midnight rolled around. One of the engines of the DC-4 did not run properly and had to be taken apart two times before they found the trouble. Around 12:15 a.m. the engine was tuned up and sounded as good as the other three. All passengers were on board and they rolled away through a dense fog. Speeding down the runway it was possible to see only a few lights that marked the path for the plane, but within a few minutes they were up in the air above the clouds, observing the stars of heaven. Tired and sleepy, the president of the Society slept all the way to Mexico City, arriving there at 4:30 in the morning. Pan American had informed the brethren who had come out to the airport earlier in the day to meet the plane that it would not leave Houston until morning. So they gave up and went home, with the exception of one brother who checked later in the night and found the plane would arrive between 3:30 and 4:30 in the morning. So he waited until Brother Knorr came. It was good to see Brother Terán, a graduate of Gilead and a native Mexican. The two took a taxi to the Bethel home and got in without being heard or disturbing anyone, and they slept well for a few hours in the morning.

Sunday was a busy day, spent talking to graduates of Gilead school and the Bethel family. Arrangements were made to talk to two of the Mexico City units at 7 p.m. and three units at 8 p.m. The first hall was packed out, with standing room only, and Brother Pérez, the servant in charge, interpreted what Brother Knorr had to say to the company. He was then rushed by car from one hall to the other and started talking there at 8 p.m. At the two meetings there were 550 persons in attendance. Announcement was made at these two meetings that, due to the number of publishers in Mexico City and the crowded three halls they were using, the Society would arrange immediately to break up the five units into twelve, establishing units in all parts of the city so as to make it convenient

for those interested to get to meetings and get better attention as to field organization. This arrangement was received with enthusiasm, for the brethren in Mexico are expansion-minded.

Monday was devoted to problems pertaining to the office work and generally in the field. There are nine circuits in the country of Mexico. These are being increased so that better arrangements can be made for circuit assemblies. A circuit servant in Mexico must be physically strong and mature in the truth. Getting from company to company in some of the out-of-the-way places involves much walking, traveling by horseback, sleeping out in the open, enduring all kinds of hardships, never being sure of good drinking water, contending with the threat of malaria and other diseases, etc. But the brethren in Mexico, like the apostle Paul, are willing to endure all things for Christ's sake. Many little groups of isolated publishers need the service of the circuit servant, and arrangements were made to get in touch with them and give them regular visits. Three and a half years ago Brother Knorr visited Mexico, and in that year they had an average of 3,094 publishers. They have nearly doubled that now with an average in 1949 of 5,547, reaching a peak during the year of 6,733. Companies have increased from 223 to 306. All this expansion has made the brethren rejoice in the Lord's blessing upon their work. There are over 200 pioneers devoting full time to the service, many getting out into isolated places.

Opposition to the work comes mainly from the Catholic Church. It has for years been their policy in Mexico to keep the people ignorant, whereas Jehovah's witnesses for some time now have been helping the illiterate to read and write. The government of Mexico has put forth vigorous efforts to help the people in their education. This, of course, has not found favor in the eyes of the Catholics. They have been able to hold their great population throughout the world by keeping people ignorant, but they are in for a day of reckoning. While the Church has been thrown out of government and has little to say in affairs of state, it still does wield great influence over the people who are born into Catholic families and know nothing else but the Catholic system. The Church would like to regain her lost power in Mexico, but the present generation can recall clearly the evil it has done to the nation. Prominent are the remains of some of the church institutions which, if allowed to remain, will always remind the people of the tyranny of religious inquisition that once existed in Mexico. There was nothing "holy" about the years the Catholic Church ruled that land. In one of the sixteenth-century convents, still in a fair state of preservation, we find beautiful gardens covering subterranean dungeons where religious prisoners were chained in pitch darkness. In their fiendishness the priests devised a method of driving prisoners insane by dropping water on their heads. Still preserved is the lime pit where bodies of the victims were destroyed. Places like this speak for themselves as to the "holy years" of Catholic rule.

It is good to see the Word of God now getting into the homes of the people. And the Mexicans are rejoicing and making known the good news of salvation, 'letting God be true though every man be proved a liar.' On Monday, the 19th, Brother Knorr left Mexico City to take up his work

in Guatemala, after spending a most pleasant time with the Mexican brethren.

GUATEMALA

Flying over Guatemalan territory to the capital, Guatemala city, to the left of the plane Brother Morgan could see three huge volcanoes: Agua, Acatenango and Fuego, Fuego (meaning "fire") being the only active one of the three. It was about 2:20 p.m. when the plane passed over Lake Amatitlan at an altitude of only a few hundred feet and then settled down on the paved airstrip south of Guatemala city, one of the finest airports in Central America. Immigration checking was very brief, but Brother Morgan's baggage was retained at the airport for four hours in order to fumigate it. This is a government precaution against the spread of hoof-and-mouth disease among cattle. Each passenger also had to walk through chemically treated wet sawdust for the same purpose; and all had their baggage handled in the same manner. But within twenty minutes or so the Branch servant and all the Gilead graduates and company publishers who had come to greet the visitors from New York were on their way to the Branch home at 11 Avenida Norte No. 8, Guatemala city. On the way home we passed the site where is being constructed a gigantic sports center. This is being rushed to completion for the Latin-American sports games early in 1950. Right up to date is Guatemala city, with its many busses and fine new cars. At the same time alongside the "new age" are the many yoked oxen, horse-drawn carts and barefooted Indians carrying huge loads on their backs and heads. The fine missionary home consists of seven bedrooms and a modern bath, along with a kitchen and three patios. The largest patio is enclosed and forms an ideal Kingdom Hall that will comfortably seat 200 persons. This certainly provides an excellent headquarters for the Lord's work in Guatemala.

On Wednesday morning the Branch servant, Brother Munsterman, and Brother Morgan emplaned for Quetzaltenango, a city to the northwest of the capital with a population of about 35,000. Here a missionary home is located and the brethren have been doing good work. For that afternoon they had arranged a public meeting in the Teatro Zarco, one of the town's several movie houses. The Gilead graduates were a bit apprehensive, wondering what would happen and how many people would come to a midweek meeting. There is no company in Quetzaltenango as yet, and the previous high attendance figure for a public meeting was only thirty-seven. At 3 p.m. there were not more than twenty or thirty persons present, and so it was decided to wait fifteen minutes more to allow some people time to arouse themselves from the midday siesta. By the time the talk "Liberty to the Captives" got well under way there were 145 persons listening. Everyone was delighted with the attendance, and it was hoped that this meeting would give impetus to the work in Quetzaltenango. A company is being formed there now. Thursday morning all the Gilead graduates returned to the capital with Brothers Morgan and Munsterman to attend the convention there.

It was reported that Guatemala city presented a strange sight on Wednesday evening. After 6 p.m. many fires appeared in the streets, two or three to a block. The church bells began to toll incessantly, and the air resounded with the explosion of fireworks. This was the eve of the annual

celebration of the immaculate conception of the virgin Mary, and hundreds of fires were lighted everywhere to frighten away the evil spirits. In some cases hot coals are taken into the homes so that no evil spirit will take refuge there. It was observed on Thursday that a large image of the "virgin" was carried from one church to another. Following this image were eight other images, all supposed to represent angels. On Friday night this ceremony was repeated when the "virgin" and her angels were returned to the church of origin. It is a very ceremonious procession and is made somewhat weird in the night by the carrying of lanterns and lighted candles on poles. People line the streets to observe the procession, and many move along with it, selling various kinds of foods and trinkets. The men who bear the statue of the "virgin" on their shoulders pay so much per block for the privilege of carrying her. And those who actually carry her back into the church building, which is considered the greatest privilege of the ceremony, pay the most money. This certainly emphasizes the need of liberty for the captives.

Thursday night a good service meeting was had at the Salón del Reino in Guatemala city, and on Friday evening 184 brethren were present for the opening of the assembly. There were young and old, the oldest being a brother of 80 years. He had traveled 120 miles to attend the convention and felt this might be his last because, as he said, "I'm getting rather old to travel." But his vision of the Kingdom is clear and he is an active publisher. It is his earnest desire to have help in the preaching in his town. One sister with eight children, who also manages several Bible studies each week, was there too. Great zeal is shown by many in preaching the Word.

Saturday was devoted to field service, principally the distribution of 60,000 handbills which had just arrived from Brooklyn on Thursday. In the afternoon and evening there was a full program of talks. Sunday morning seven brothers and nine sisters symbolized their consecration in a small pool in the park on the edge of town. The attendance of 425 at the public meeting on Sunday afternoon made glad the hearts of all the brethren. This was a figure 173 more than any previous public meeting in the country. All agreed that this was the best convention yet in Guatemala.

Monday, December 12, after dinner, all the brethren at the Branch home piled into the bus that was to take Brother Morgan to the airport; and shortly, with our driver leaning on the horn, we were under way. Sometimes it seems that the brakes are a safety factor second only to the horn. As we passed down the streets we glimpsed the beautiful National Palace, an architectural credit to the city. But it still bears the marks of the last revolution, for its pretty light-green stone surface is pock-marked with small shell

holes; and here and there one sees a large hole. However, we were soon at the airport and it seemed as though the visit was all too brief. Here again the brethren were happy that the visit was not completely over, because Brother Knorr was coming in a few days. He arrived on the 20th of December.

The plane Brother Knorr took out of Mexico City left promptly and, having a good tail wind, it arrived early at the Guatemalan airport. He landed and was going through the customary procedure for entering the country, but none of the brethren had arrived to meet him. They were all very much embarrassed when they did arrive and found Brother Knorr already there. All were very cheerful, though, and one would think from the joy they all expressed that a convention was on in full force. They had planned a meeting for that night. All the people of good-will had been invited. So there was arranging of chairs at the Kingdom Hall to be done; and we were delighted to see that 225 persons turned out. The subject discussed was the yeartext, "Preach the word," and it was pointed out how important it is for the brethren to prepare to be on their own. They should not work just because the Society had a Branch office there, or a missionary home; but each person in the truth should be ready to continue should all be scattered as the brethren in Jerusalem were when persecution became heavy against the early church. All should be ready to "preach the word" everywhere. While there has been no opposition to the preaching in Guatemala, and the message is received well, it must be expected that the Devil will bring pressure to bear from some source to disturb the tranquillity of the organization.

There were many problems to discuss with regard to the Branch and the work yet to be done in Guatemala. There are more than 3½ million people in the country, and at the present time there are 188 publishers on the average, with a peak of 218 last year. However, expansion is very noticeable in Guatemala, for at the time of the last visit there were only twenty-five publishers on the average in the whole country. That was three and one-half years ago. Plans were made this time to send more Gilead graduates to Guatemala, probably ten to work in other cities. And the graduates of Gilead now in the country are going to work not only towns they are in, but on specified days in certain months they will move out into some of the villages to see what can be done to establish companies. More visits will be made by the Branch servant to the four companies already established, and to a number of isolated brethren. There is a lot to do in Guatemala and the brethren are anxious to do it. After spending two happy days in Guatemala, the president of the Society was on his way to San Salvador, following the route his secretary had taken.

LETTER

FURTHER ON BLOOD TRANSFUSION

October 28, 1949

Dear Madam:

Answering yours of the 14th instant re blood transfusion:

The method of giving blood transfusions today may not follow the normal human procedure as when slaughterhouse men drink the warm blood of animals they have killed or

as when people eat blutwurst or blood sausage with its congealed blood. But just because the manner of administering the blood is different is not proving that God's law concerning blood does not cover or apply to transfusion of HUMAN blood. Whether by eating or drinking or transfusing blood, in all cases it is basically the transferring of blood from one organism human or animal to another organ-

ism, and this basic transfer of blood is what God's Word condemns and forbids to his consecrated people. Just because a blood transfusion does not quench a person's thirst or satisfy a person's hunger is beside the point: the transfer of the blood remains an undeniable fact.

And why did God forbid the transfer of blood from another creature's organism to the partakers seeking some sort of relief, whether relief of hunger, thirst or blood depletion? Search the law of God given in the Bible, if you please, and in no case will you find that the reason why God forbids such transfer of blood is in any way a health reason, to avoid corruption, contamination or infection. The reason is a higher one than that, and your letter shows you have ignored or overlooked that higher reason. At the very beginning, when God established the everlasting covenant with Noah regarding the sanctity of our blood, he made plain this higher reason, when he said: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Genesis 9:4) The blood is the life of the flesh, and for that reason God restricted the use of blood to propitiatory sacrifices for his holy altar. Note that no health reason is given when God says on the atoning value of the blood: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. [Why?] For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of NO MANNER of flesh; [why?] for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Leviticus 17:10-14, *Am. Stan. Ver.*; see also Deuteronomy 12:16, 23-27.

It was in harmony with this fundamental significance of the blood that David refused to drink water brought him at the risk of men's lives and said: "My God forbid it me,

that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy?" (1 Chronicles 11:18, 19) In harmony with this vital significance of blood Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him." (John 6:54-56, *Am. Stan. Ver.*) It is his blood that makes propitiation on God's antitypical holy altar for our human souls. Hence without the shedding of his blood there is no remission or forgiveness of our sins. (Hebrews 9:14-22) That is the only use of human blood that does any real good to humankind, and we should, therefore, not pretend to do mankind a service by a misuse of human blood contrary to the very essence of God's law.

Blood transfusion is blood transfusion whether done by the crude methods of 1492 or by the more refined methods of 1949. Though modern blood transfusion does not kill the blood donor, it is taking part of his life and reducing his vitality and misappropriating his blood under the specious claim of doing good. The Bible speaks of quenching fire, and the pouring out of water in order to save combustible property from a fire is a far-fetched comparison with blood transfusion for medical purposes, because God's law does not forbid quenching fire with water but his law is very specific regarding the disposal of blood. The figures you cite on the enormous use of blood in the U.S.A. in medical practice just goes to show the tremendous blood bill that God has to settle with mankind at the battle of Armageddon for their violation of his everlasting covenant regarding the sacredness of creature blood.

True, Jesus "told his disciples to heal the sick and he gave the order unconditionally. There were no buts attached to it". But records at Matthew 10, Mark 6 and Luke 9 and 10 do not show he authorized them to perform blood transfusions or other violations of the everlasting covenant to do so. He gave them miraculous powers, and the only thing like medical practice is that "they cast out many demons, and anointed with oil many that were sick, and healed them".—Mark 6:13, *Am. Stan. Ver.*

Sincerely yours,

WATCH TOWER BIBLE & TRACT SOCIETY

[For our previous letters on this subject see the *Watchtower* issue of December 1, 1949, pages 367, 368, under the heading "On Blood Transfusion".]

FIELD EXPERIENCE

BIBLE STUDY STARTED WITH WBBR LISTENER

"A young Catholic mother sent a letter to WBBR, requesting more information. I received the letter from the station and made the call. She had lost her only son of ten years of age through drowning, but when she sought comfort from her priest she was told his death was a judgment from God for her not having been a good Catholic. She had implored the priest to spare her son the fire of purgatory, but to no avail. Frantic, unable to eat or sleep, she contemplated suicide. Then by chance she tuned in on WBBR. She heard of a new world of peace without death, she heard of the dead being asleep, resting until a resurrection, when God would bring them back again to a cleansed earth. Hope

sprang up in her heart and she had written for someone to call on her. She had asked that the caller come in the forenoon, as her husband would not be home, for she supposed her husband opposed her listening to WBBR. But when I called her husband was unexpectedly home, yet as I discussed world conditions and God's purposes to bring in a new world of righteousness he nodded in agreement. I finally asked how he had gained so much knowledge. To his wife's amazement he said that every evening, while she put the children to bed, he had been listening to WBBR! I immediately arranged for a study in that home, and now the mother and one daughter are active in Jehovah's service."—New York city publisher.