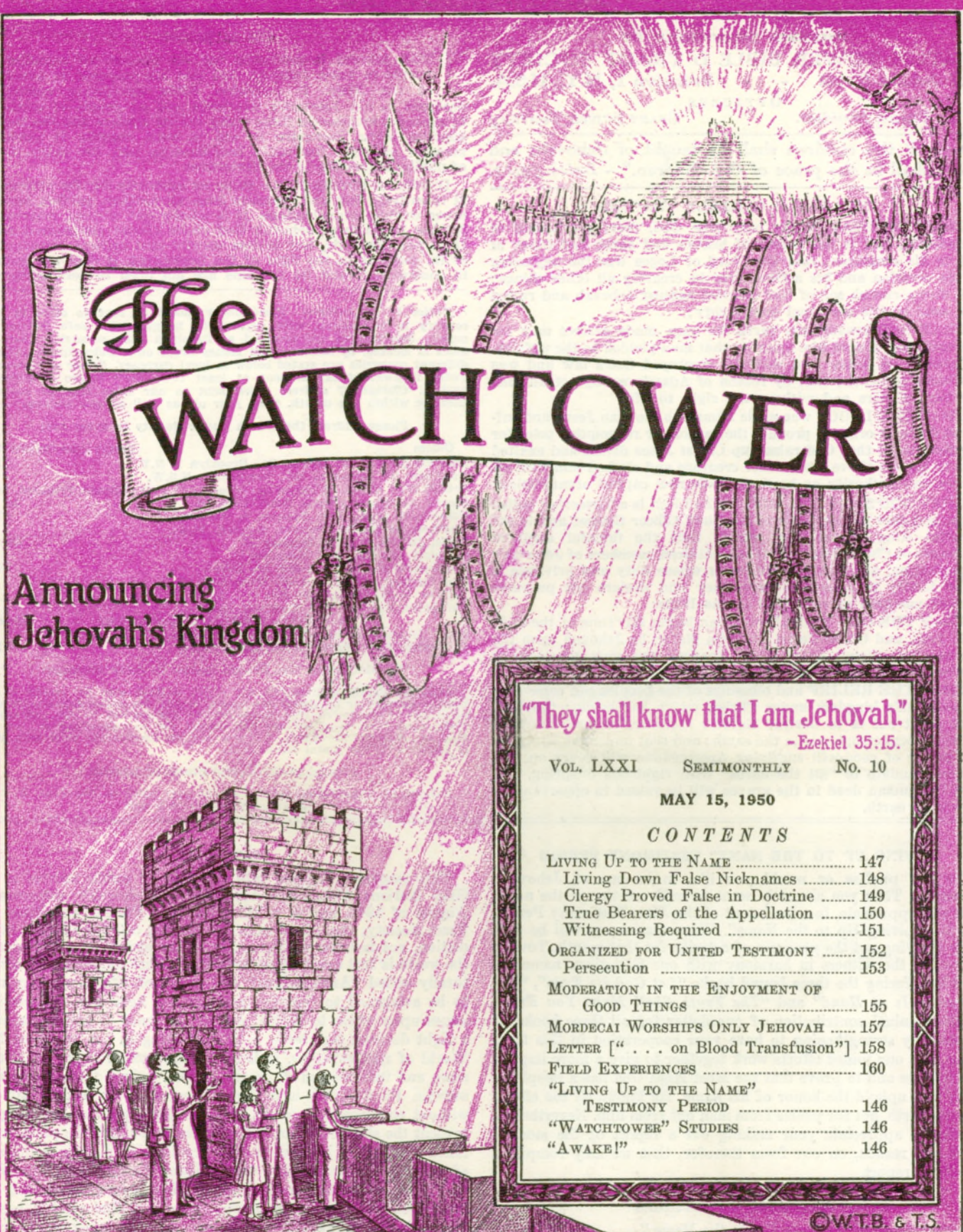




The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 10

MAY 15, 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.

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.

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"LIVING UP TO THE NAME" TESTIMONY PERIOD

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

"WATCHTOWER" STUDIES

Week of June 18: "Living Up to the Name,"
¶ 1-27 inclusive, *The Watchtower* May 15, 1950.

Week of June 25: "Living Up to the Name,"
¶ 28-35 inclusive, also "Organized for United Testimony",
¶ 1-16 inclusive, *The Watchtower* May 15, 1950.

"AWAKE!"

This magazine stepped into the field of public service at the Glad Nations Theocratic Assembly of Jehovah's witnesses in August of 1946, and is published by the Watchtower Bible and Tract Society, Inc. It answers the rousing call for fearless information, not because we have entered the atomic age, but because the world is fast asleep near the brink of that universal war Scripturally called "Armageddon" and lovers of life in security need to be awakened to the real sense of the news and the pressing issues upon which to decide. *Awake!* is aimed to help them make a right decision that leads to life unending in the now-close New World of righteousness. It is a magazine of 32 pages devoted to news and information of world import, gained from world-wide sources. Its make-up is of fine appearance. Its leading articles, without compromise toward commercialism, politics and religion, present the straight facts, without fear to publish the plain truth. Much variety of interest is also provided in shorter articles of educational and instructive value. Under the heading "Thy Word Is Truth", each number of *Awake!* offers a moderate-length discussion of Bible teachings of importance. A final section, headed "Watching the World", makes note of the latest world news before going to press and gives the pith of all news items, uncolored, undistorted, concise. *Awake!* is published on the 8th and 22d of each month. A year's subscription of 24 issues is \$1, American money; individual copy, 5c; mailed anywhere.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

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No. 10

LIVING UP TO THE NAME

"Ye are my witnesses, an affirmation of Jehovah, and my servant whom I have chosen, so that ye know and give credence to me, and understand that I am he, before me there was no God formed, and after me there is none."—Isa. 43:10, Young.

JEHOVAH has had his witnesses in the earth from the time of the first martyr, Abel. After all these millenniums of time he still has his witnesses on the earth, and these will be eyewitnesses of the smashing victory he will gain over the enemy world at the coming battle of the universe, Armageddon! Till then they are obliged to live up to the honorable name they bear. Living up to it means divine protection and salvation for them to life everlasting. By them he has not left himself without living testimony in this world. They give to him the glory in harmony with his own affirmation: "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.*) He is a God of purpose. The meaning of his unique name is "he causes to be", and so he creates all things according to his purpose. He is able to carry out his purpose, and his word never fails: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

² His attributes are power, wisdom, justice and love. The Scriptures say that all power belongs to Jehovah and that he is thus the source of all power in the universe. (Ps. 62:11) His wisdom is perfect; he does nothing wrong. Everything he says or does is right. The wise One, he is the source of wisdom. (Ps. 33:4; Prov. 2:6, 7) He is just and is the beginning of justice. His decisions are righteous and fair. (Deut. 32:4) His strong affirmation is: "There is no God else beside me; a just God and a saviour; there is none beside me." (Isa. 45:21) Jehovah is a God of love. Of him it can be rightly said: "God is love." (1 John 4:8, 16) By him love is expressed in perfect unselfishness and for the lasting benefit of all his creatures who serve him with unbreakable devotion. To have love his creatures must be unselfishly devoted to him and must strive to reflect all four of his attributes to all.

³ Jehovah God created the heavens as well as this earth which is man's permanent habitation. (Gen. 2:4) "Thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD [Jehovah]; and there is none else." (Isa. 45:18) He pulled up out of the deep waters of the earth the towering mountains with their stately peaks jutting through the beautiful clouds like upraised arms, giving testimony to his majesty. Through his omnipotence he placed in the heavens the mighty sun and the beautiful moon to give light to the eyes of man by day and by night. They shoot their beams of light all over the earth. —Ps. 104:10-30; Gen. 1:14-19.

⁴ God not only purposed light for the eyes of man, but also purposed light for the mind of man. The light for man's mind is God's Word, the Bible, of which he alone is the Author by his spirit or active force. (Ps. 119:105) Through the Word of God man learns of him. His Word discloses his purpose. The divine purpose is that all mankind shall know about him, learn of his attributes and understand his law and purposes. For that reason he purposed to raise up a people for his name, in order that his light for the mind of man might shine in the earth. Since his holy name implies the giving of light, if his people in the earth reflect his light, they must live up to the name of Jehovah, the God of purpose toward man on the earth.

⁵ God's name, Jehovah, must be revered throughout all the earth. "For this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*; see also *An American Translation*) He declared centuries ago that, in this time of the end where we now are, he would raise up a people who would be found living up to the name and who would proclaim that name throughout the world: "That men may know that thou,

1. Who bear God's name, and what does the name mean?
2. What are his four great attributes, and how are these expressed?

3. What did he create for man's home and enlightenment?
4. Besides natural light for man what did he purpose? To shine how?
5. Why must his name be declared in all the earth? By what means?

whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:18.

⁶ Who is living up to the name? In this "time of the end" there is a people who bear that name. They are known throughout the earth today as "Jehovah's witnesses". The lofty privilege of bearing the grandest name in the universe is theirs. Coupled with the privilege is a tremendous responsibility. They must live up to the name.

⁷ Jehovah's witnesses are a group of ministers and missionaries who perform their evangelistic work among the people in all parts of the earth. They manifest their love of God and their fellow men by declaring God's purposes to all the people of the whole world in the same primitive manner as did Jesus Christ and his apostles. In the performance of this strange work they are associated with and act under the direction of the Watch Tower Bible and Tract Society, a charitable corporation organized by law to preach the gospel of God's kingdom throughout the earth. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24:14.

⁸ Prior to 1931 this distinctive name was not applied to the ministers who use as their legal and publishing servant the Watch Tower Bible and Tract Society, for it was then that they were first called Jehovah's witnesses. In 1931, while assembled in an international convention in Columbus, Ohio, the ministers who work with the Watch Tower Bible and Tract Society acknowledged by a resolution the gift of the name "Jehovah's witnesses". They declared to the world their determination to be identified by this God-given name and by none other. "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . I, even I, am Jehovah; and besides me there is no saviour. . . . ye are my witnesses, saith Jehovah, and I am God." (Isa. 43:10-12, *Am. Stan. Ver.*) The facts prove beyond dispute that the name has not been bestowed upon any other group.

⁹ Jehovah's witnesses give testimony about Jehovah's purposes. One who gives testimony in court is designated a witness. Very soon a final judgment in the great issue of the supremacy of Jehovah God must be rendered in the greatest court in the universe, the court of Almighty God. Jehovah's witnesses have been designated to give testimony concerning that great controversy which Jehovah has with the nations. Since they give testimony about Jehovah and his purposes, they are properly entitled to use the name.

¹⁰ One who witnesses to Jehovah's supremacy is

a Christian. Jehovah's witnesses follow in the footsteps of Christ Jesus, which entitles them to call themselves Christians. The author of Christianity was a mighty witness on behalf of Jehovah's supremacy. Before Pilate, he said: "To this end was I born, and for this cause came I into the world, that I should bear *witness* unto the truth. Every one that is of the truth heareth my voice." (John 18:37) In "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass", he further discloses: "And from Jesus Christ, who is the *faithful witness*, . . . These things saith the Amen, the *faithful and true witness*, the beginning of the creation of God." (Rev. 1:1, 5; 3:14) It is plain, therefore, that in order to bear the name of Christ and assume the name Christian one must first be a witness of Jehovah, as was Christ.

¹¹ One who lives up to the name does not preach his own word. He must preach and teach the words and law of Almighty God from the divine Record, the Bible. Nor does he preach the wisdom of the Lord Jesus, or of someone other than Jehovah God. Jesus declared that "the word which ye hear is not mine, but the Father's which sent me". (John 14:24) It is clear that Jesus, the greatest witness, interpreted the name Christian to mean one who gives witness or testimony to the name, word and kingdom of Almighty God. To be a Christian, therefore, one must prove true to the name.

LIVING DOWN FALSE NICKNAMES

¹² Jehovah's witnesses have been falsely called by other names. They have been referred to as Russellites. Some have called them Rutherfordites. Others have cast the appellation of Millennial Dawnites upon them. Similar unclaimed and uninvited names have been given to them by their enemies or by scoffers, as well as by the clergy of Christendom. All of such names are defamatory of Jehovah's witnesses because they follow no man and are not to be identified by any one of these misnomers which find no support in the Bible. Such names detract from the real person glorified by them, who is Jehovah God, the Creator of all things. Jehovah God is the author of every doctrine or truth that is to be found in the Bible. He dictated the Bible itself, which is his Word. Jehovah's witnesses cannot properly be called by the name of any doctrine or man. They can be identified only by the name of the only one they represent, who is Jehovah God, and by the work of witnessing they must do. They can and will live down the defamatory names given them by men, by living up to the name Jehovah's witnesses.

¹³ The clergy of Christendom and millions of their

6. Who bear his name? What is their great responsibility?

7. What work in general do they do? In what manner?

8. When was the name publicly accepted by them, and how?

9. Why are they entitled to use the name?

10. To bear the name "Christian" what must a person be? Why?

11. To prove true to the name, what word and wisdom do we preach?

12. What have we been called, falsely so? How do we live such down?

13. What name have the religious clergy failed to live up to?

religious followers claim to be Christians. They are not living up to the name. By claiming to be Christians, they assume the obligation to witness to Jehovah's name through Christ Jesus. They take the name Christian, but do they measure up to it? No! They decline to be witnesses of Jehovah. They show great disdain for the name. They have failed completely to give testimony concerning the Kingdom, the purposes or the name of Almighty God. Millions of people in the Catholic cult, the Baptist, the Presbyterian, Episcopal and hundreds of other sects claim to be Christians. But none of them lives up to the name by acting as witnesses for Jehovah or giving testimony in harmony with his Word and will.

¹⁴ The clergy of the various sects and cults of organized religion in Christendom call themselves by high-sounding titles. They assume these grandiose titles so as to distinguish themselves from and place themselves above the common people. They insist on being called reverend, very reverend, father, his holiness, his eminence, etc., contrary to the scriptures which expressly forbid such practice. "Holy and reverend is his [Jehovah's] name." (Ps. 111:9) "Call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9) Practically all the clergy of Christendom wear a distinctive garb so as to be seen among men and assume a superior attitude. This attitude of segregation and superiority that sets them apart from the common people is condemned by God.—Matt. 23:5-8; Mark 12:38-40.

¹⁵ While claiming to follow Christ Jesus, the clergy and their followers have rejected him and the testimony which he gave to the supremacy of Jehovah, the Almighty. Also, they have rejected the kingdom of Almighty God as the only hope for mankind and have hailed the substitute, "the abomination of desolation," as man's savior. (Matt. 24:15) They scoff at the Bible doctrine that Almighty God will bring about a new world of righteousness on the earth.

¹⁶ False impersonation is a fraud. To impersonate certain officials of a government or assume to represent a government of this world without being authorized to do so is a crime. A person, not a member, but wearing the uniform of the armed forces of a nation may be prosecuted and imprisoned. The law of the land makes it a felony, punishable by heavy fine and long prison term. The clergy of Christendom have falsely assumed the name Christian. Therefore they are guilty of impersonating the first witness of Jehovah, the Lord Christ Jesus, in violation of the law of Almighty God.

¹⁷ These self-styled Christians have committed a much higher crime than violating the law of "Caesar". They have flouted the commandments of Almighty

God and violated his supreme Law. They have adopted pagan rites and traditions into their religious organizations and advanced false doctrines as the truth. They fall into that class of persons prophesied by Isaiah and described by Christ Jesus: "This people honor me with their lips, yet their hearts are far away from me." (Matt. 15:8, 9, *An Amer. Trans.*; see also Colossians 2:8) There is a multitude of such unscriptural doctrines. Mention of only a few of them here will demonstrate the false impersonation of the clergy and a failure on their part to live up to the name.

CLERGY PROVED FALSE IN DOCTRINE

¹⁸ The clergy of Christendom and their supporters deny the second presence of Christ. They say that he has not taken his Kingdom power. The clergy fail to live up to the name by teaching that the earth will be destroyed by fire. This is contrary to God's Word that "the earth abideth for ever" and that God created it as the place of eternal habitation for those of mankind who are meek and teachable and who obey God.—Eccl. 1:4; Ps. 37:11, 29; Matt. 5:5.

¹⁹ Furthermore, they teach the people that when man dies he goes to an eternal torment of hell if wicked. The Bible plainly teaches that hell is the grave where all who die remain in silence unless and until God resurrects them. (Eccl. 3:19, 20; 9:5, 10; Job 14:13-15) The clergy, moreover, fail to live up to the name unlawfully assumed by them by falsely telling the people that man has a soul distinct and separable from the body, whereas the Bible plainly teaches that man is a soul. Man is a living, sentient creature and, like all other animals, ceases to exist when he dies. (Ezek. 18:4, 20; Eccl. 3:19) Roman Catholic clergy instruct the people that man goes to "purgatory" upon death and remains in that transitory state until, by the payment of an adequate sum of money made to the priests by the relatives or friends, he is prayed out of "purgatory" into heaven. If the relatives cannot afford to pay, the poor man finally is left to suffer his full term there. The word "purgatory" does not appear in the Bible; nor is a description of such place found therein.

²⁰ Christendom's clergy fail to live up to the name by refusing to tell the people about God's kingdom and the new world of righteousness here on the earth as the hope of men, which is the principal and main theme of the Bible. They hide from the people a knowledge of that new world which shall vindicate the name of Jehovah and provide a means of life everlasting for the people of good-will toward God. Being blind to this paramount truth, they lead their blind followers to believe that man will not live upon

14. How do the clergy separate themselves and assume superiority?

15. How have they rejected Christ and the Kingdom?

16. How are they guilty of false impersonation?

17. Doctrinally how have they flouted God's law and commands?

18. How do they err as to Christ's presence and earth's destiny?

19. How do they err as to the soul and punishment after death?

20. How do they fall short on the principal doctrine of the Bible?

this earth but that the earth will be destroyed and man will end up either in heaven or in hell.—Matt. 15:14.

²¹ What a contrast there is between the clear, refreshing waters of truth about God's kingdom and new world of righteousness as the only hope for mankind, as given by Jehovah's witnesses, and the dry, deathly doctrines of Christendom's clergy! (Rev. 22:17; Isa. 55:1; Rev. 7:17) The truth blows away the false testimony like chaff before the wind. The truth presented by Jehovah's witnesses is like hail that riddles the thin, brittle roof over the refuge of lies. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isa. 28:17) Like flooding waters the truth washes out the hiding-place of the lying witnesses, the clergy.

²² In spite of the fact that the error of their doctrines has been plainly established in the Great Court, the clergy refuse to discontinue the teaching of such false doctrines. "They know not, neither will they understand; they walk on in darkness." (Ps. 82:5) "This is the condemnation, that light is come into the world, and men loved darkness rather than light." (John 3:19) They have balked like a stubborn mule and defied all efforts by Jehovah to bring them into line with his purposes.

²³ The clergy and their followers have rebelliously declined to be disciplined. (Eph. 2:2) "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23) While claiming to be sons of God, they have, by their course of action, shown that they are not sons. "If you have none of that discipline which all sons undergo, you are illegitimate children, and not true sons."—Heb. 12:5-8, *An Amer. Trans.*

²⁴ The actions and doctrines of the clergy of Christendom find no support in the Bible. They have not given and do not give testimony concerning the kingdom of God. On the contrary, they have lied and uttered false words concerning the purposes of God. Although they have had an opportunity to carry the vital message to the people, they have lost all opportunity of having and proclaiming the truth. Their course of action proves to the world that they do not live up to the name. "Therefore say I [Christ Jesus] unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43.

TRUE BEARERS OF THE APPELLATION

²⁵ The privilege of preaching the message of the Kingdom has been joyously caught up by Jehovah's

witnesses. Particularly since 1918 they have been running to and fro in the Scriptures and their knowledge has been greatly increased. Now, as "the wise" among the people, they instruct many by a great campaign of education of the people in God's purposes. (Dan. 11:33; 12:4) Such facts prove that they, exclusively, are living up to the name.

²⁶ Jehovah now has anointed witnesses who are true and legitimate sons of God, begotten by his spirit, and spiritual brothers of the anointed King Christ Jesus. Associated with them, and also bearing the name, are a "great multitude" of "other sheep" who are to become earthly children of the King. (Rev. 7:9; John 10:16) Together they bear the name Jehovah's witnesses. They are Christians in fact as well as in name. By giving testimony concerning the truth of God's purposes, they live up to the name, witnesses of Jehovah. By so doing they have distinguished themselves from the false impersonators, the religious clergy and their followers.

²⁷ Jehovah's witnesses not only bear the clear, truthful doctrines of the Bible about God's kingdom, but they have lived up to the name by opposing the false doctrines of the clergy. Never have they been found to bear the name of Jehovah falsely or to have assumed that name in vain. Unlike the clergy, they have never been false impersonators. They have borne "kingdom fruit", proving where their heart is. "Wherefore by their fruits ye shall know them." (Matt. 7:20) The people of good-will and all the world at large can see who are the true witnesses of Jehovah. They have practiced what they preached. By living their faith, they have shown to the world a mountain of evidence in indisputable proof that they are living up to the name. "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."—Jas. 2:17, 18.

²⁸ The primitive followers of Jesus, the apostles and disciples, set the example for Jehovah's witnesses today of living up to the name. They did not follow the course pursued by the clergy of that day, who made the people sit at their feet to receive instruction. The meek and lowly apostles and early Christians went to the people with the gospel message. They did not put the common people to the trouble of coming to them to get the truth. They took God's word which had been given to them by the Master and personally carried it to the people in their homes, visiting from house to house and going back for instructive revisits. (Acts 20:20; 5:42) This was the example set by Jesus, who also went from door to door and city to city publicly preaching

21. What does prophecy say will happen to their lies?

22, 23. At what have they balked, showing themselves not God's sons?

24. So what grand opportunity have they lost?

25. How have Jehovah's witnesses caught up the privilege?

26. What associated groups now bear the name, worthily?

27. What proves them to be truly what they are called?

28. What example as to preaching did the early Christians set us?

and teaching. (Matt. 10:7, 11-14; Mark 1:38; Luke 8:1) True Christians do not emulate the clergy of today, who do not preach by calling from door to door. They emulate Christ.

²⁹ "Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) Jehovah's witnesses preach as did the primitive followers of Jesus. They have a far grander privilege than the early disciples, because they are now advertising in this "time of the end" the complete fulfillment of all that has been written in the Bible. They accept the responsibility imposed by God and the Lord Jesus Christ to declare now the gospel of God's kingdom over all the earth. They have answered the great challenge of preaching this gospel in all the world as a witness to all nations (Matt. 24:14) by employing modern inventions, such as radio, the printing press and modern transportation, to supplement their primitive method. They have caused the message to be put into the form of printed Bibles, books, booklets, journals, newspapers, handbills and other literature which has been distributed throughout the earth by the millions, yes, by the billions of copies. This sharing of the truth with others they do without financial reward. It is only by this wise course, as sons of God, that they can have a part in the vindication of Jehovah's name and live up to the name as his witnesses, making glad his heart. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." —Prov. 27:11.

³⁰ The covenant obligations of Jehovah's witnesses, requiring them to live up to the name of Jehovah, are carried out by both old and young alike. All who hear must say "Come"! (Rev. 22:17) Today, in every part of the earth, are to be found young and old alike preaching and teaching the glad tidings of God's kingdom. True to the admonition of Ecclesiastes 12:1, the young ministers of Jehovah God remember their Creator in the days of their youth. In order to escape the destruction which is the destiny of the unfaithful religionists at Armageddon, they offer acceptable sacrifices of praise now. They do not wait until they are old and decrepit to praise Jehovah by preaching and teaching. They serve while they have vigor. They put forth all their energies in their youth, laying up a great treasure of good works. (1 Tim. 6:12, 19) The preaching work is not reserved to the few, as the clergy claim preaching as their prerogative. The preaching work of Jehovah's witnesses is open to all, young and old, from every nationality and walk of life, who are willing to enter into a covenant with God and who want to volunteer to live up to the name by declaring his work, kingdom and name in this time of the end.

29. Whom do we copy in preaching, but with what modern aids?
30. Besides the older ones, who also preach, and why?

³¹ To gain the knowledge required for preaching, Jehovah's witnesses forsake not the assembling of themselves together. Realizing they are living in the last days, they strengthen themselves for the work of maintaining the name of Jehovah. "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." (Heb. 10:25, *An Amer. Trans.*) Having freely received the gift of knowledge as to Jehovah's purposes, they are obligated to freely give it to others.—Matt. 10:8.

WITNESSING REQUIRED

³² Living up to the name requires preaching. "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) Besides preaching verbally Jehovah's witnesses distribute magazines containing God's Word of truth on the streets and, incidental to their preaching to the people in their homes, offer them Bibles and explanatory literature. Such literature is an additional channel of the flowing stream of education that leads to life. Revisits by the minister are required to maintain a constant flow of the truth. This continual helpfulness, exercised in a wise and tactful manner (Matt. 10:16), produces good results, proving that Jehovah's witnesses are living up to the name. The persons of good-will also become active as preachers of the Word.—Rev. 22:17.

³³ Living up to the name does not mean just praising Jehovah God on occasions. It is not confined to fair-weather serving of Jehovah. Regular, dependable preaching is required, with much patience. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9) Living up to the name by perseverance requires that Jehovah's witnesses continue to stand on the street corners with the magazines regardless of the stony faces, cold looks and rebukes of passers-by, or bad weather. It means they will continue their witnessing regardless of the lack of interest shown. It means that territory will be combed over regularly, even though door after door may be slammed in the face.

³⁴ The apostle Paul had in mind the perseverance required to live up to the name when he wrote that Christians must have the patience of a farmer. (1 Cor. 3:6) There he wrote: "I have planted, Apollos watered; but God gave the increase." As a farmer must wait on the power of God to bring up the seed and make it grow, so must Jehovah's witnesses plant, cultivate, water, watch over and care for their territory of witnessing. They must also fight the religious tares and weeds which the

31. To gain required knowledge and strengthen us, what do we do?
32. Living up to the name calls for what? How is this done now?
33, 34. To be true to name, why must perseverance be shown? How?

clergy throw in among the crop of people of good-will in the territory. Showing the perseverance of a farmer in diligent attention to his crops, Jehovah's witnesses live up to the name.

³⁵ Much more than just preaching is required to live up to the name. It is possible, as the apostle stated, to preach to others and yet become a castaway. (1 Cor. 9:27) Christians must live their faith in their daily lives, being alert at all times to praise and honor God's name, both in season and out of season. (2 Tim. 4:2) This means that by living up

35. When will they preach, and in what manner?

to the name Jehovah's witnesses will take every opportunity to explain to people the hope that is within them. (1 Pet. 3:15) They will not remain silent when it is proper to speak. They will not, of course, indiscriminately intrude the Kingdom message upon others. They will not be rude. But they will not wait for a direct question for occasion to answer the hope within them or tell others about the Kingdom promises. They will be friendly, taking advantage of the opportunity to inform the listener on what the Bible reveals concerning the new world of righteousness.

ORGANIZED FOR UNITED TESTIMONY

IN ORDER to measure up to their name, Jehovah's witnesses know that they must work together with others of like precious faith. Together they all fulfill Matthew 24:14 by preaching the gospel in all the world as a witness to all nations. Each is for all and all are for each. Each knows that not one is safe alone or can preach the gospel independently of all his other brethren. In working together to form a composite body, they live up to the name. God's blessing and direction is upon his composite body of people in the earth. God deals with his people as a group or society, as he dealt with Israel in times of old.

² Jehovah's witnesses therefore associate with their brethren at the congregational meetings, at circuit assemblies and district assemblies and at large international conventions, when possible and convenient to attend. In carrying out their preaching work, they all cooperate together like an army. Jehovah God has placed each one in the organization as it pleases him. In an army not all can be officers, but privates do the great mass of working and fighting. All among Jehovah's witnesses realize that the greatest position or job that one can have in God's organization is being a minister, teacher, preacher or publisher by telling others about God's kingdom. Having this knowledge and feeling of equality of privileges, Jehovah's witnesses are led toward unity. Unity and harmony of spirit and mind and work are accomplished by the power or spirit of Jehovah God that hovers over his organization like a mighty canopy.

³ In their private lives as well as in their dealings with one another, Jehovah's witnesses recognize that in God's law there are laid down many requirements that they must abide by in order to prove that they are living up to the name. They must keep themselves unstained by the world. (Jas. 1:27) Not only

must they keep entirely free from the political, commercial and religious elements of the "old world", but they must also abstain from the nefarious living habits of the world. They must avoid the standards of personal conduct prevalent in the world in respect to morals and honesty if they are to keep themselves unspotted from the world. They keep themselves clean morally and physically. This they do because they know that God requires all who bear the message, as his vessels, to be clean. "Be ye clean, that bear the vessels of the LORD." (Isa. 52:11) The apostle said: "I beat and bruise my body and make it my slave, so that after I have called others to the contest I may not be disqualified myself."—1 Cor. 9:27, *An Amer. Trans.*

⁴ Being consistent with their name requires that the warning of Paul be accepted, by following his advice to eschew the vices that flow from the lusts of the flesh. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) Thus Jehovah's witnesses have renewed their minds by God's grace and help and have put out of their minds the personal ways and habits of the evil, wicked world. Their minds have been purged with the truths of righteousness mentioned by the apostle at 2 Peter 1:5-9.

⁵ In order to live up to the name, Jehovah's witnesses do not place heavy burdens on anyone. Each does not shirk his responsibilities in doing his part of the work. Each bears his own burden in assisting with the preaching of the gospel or the maintenance of a meeting-place or any other instrumentality that

1. Must each witness work independently? or how? Why?
2. What association and common fundamental service unifies them?
3. What must they observe as to their private lives and dealings?

4. What works not consistent with the name do they eschew? How?
5, 6. What burdens do they not impose? What help do they offer free?

is used by the Lord. For one to fail to bear his own burden would result in the placing of a heavier burden upon another who would have to carry it. Each must bear his personal responsibility before God. "For every man shall bear his own burden." —Gal. 6:5.

⁶ Besides assisting their weaker brethren and the people of good-will (Gal. 6:1,2), Jehovah's witnesses decline to put burdens upon them. They live up to the name by conducting Bible studies and making revisits upon the people of good-will and visiting the sick and infirm without charge. While they receive nominal contributions to cover the cost of printing and distributing the literature which they furnish to such persons, they make no commercial profit. The literature distributed is often left with the poor and needy without any contribution. Anyone who desires the literature and who is unable to contribute may obtain literature upon the promise to read it. The money received from those willing and able to contribute is used to print and distribute other literature. Thus no heavy burden is bound down upon the lovers of righteousness.

⁷ By exercising love among one another Jehovah's witnesses live up to the name of Jehovah which is upon them, for he is a God of love. They show their love by helping one another. They know that the law requires them to love their neighbor. While the people of good-will are their "neighbor", their closest neighbor is their brother. With a brother they avoid petty jealousies and other misunderstandings. Having in mind the interests of the Kingdom they do not resent the added privileges that are given to their brethren. They rejoice when they see another brother put into a position of special service privileges. By loving their closest neighbor as well as themselves, they live up to the name.

⁸ Jehovah is a God of peace and order. To live up to his name, therefore, his witnesses work so as to avoid faultfinding, murmuring and complaining against one another. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14,15) They are familiar with the record made of the nation of Israel, showing that the Israelites suffered because of faultfindings, murmurings and complaining about the provisions of manna and water in the wilderness by the Lord. They have seen the quick and righteous execution of Jehovah God against the "evil servant" class of modern days who have rebelled against God's organization and deserted it. (Matt. 24:48-51) Jehovah's witnesses are aware that faultfinding with brethren eventually leads to

finding fault with the Lord. Jesus said: "He who is not with me, is against me; and he who gathers not with me, scatters." (Matt. 12:30, *Diaglott*) In living up to the name, Jehovah's witnesses avoid fights with one another over personal or petty matters. They permit nothing to divide them or interfere with unity and peace and the execution of the commission placed upon them.

PERSECUTION

⁹ In this perilous time of the end, Jehovah's witnesses live up to the name by overcoming persecution world-wide. "Do not be conquered by evil, but conquer evil with good." (Rom. 12:21, *An Amer. Trans.*) When violence is rampant in the earth prior to Armageddon, where we now are, they stand firm against the assaults of the Devil and his agents, invisible and visible. The nations have attempted to suppress Jehovah's witnesses with an iron fist and crush them by mischief framed by law. (Ps. 94:20) They have overcome and completely defeated such fiendish persecution in many countries. Volumes would be required to describe the modern persecution of Jehovah's witnesses. It surpasses anything that has been recorded concerning the persecution of any minority for conscience' sake.

¹⁰ In the United States there were arrests by the thousands annually for several years. More than twenty-five hundred violent mobs assaulted Jehovah's witnesses from 1940 through 1944. The arrests and prosecutions were proved false by favorable decisions by the Supreme Court of the United States and other high state and federal courts of the nation. The mobs were not stopped by the government or state officials, but only by the power of Almighty God.

¹¹ The most notorious case of persecution for living up to the name is that of the witnesses in Germany. They were banned by Hitler soon after he signed the concordat with the Vatican in 1933. Their property was confiscated. Ten thousand ministers were placed in concentration camps. Only eight thousand were released after World War II; two thousand had been murdered. In Canada Jehovah's witnesses were banned and driven underground. Although the ban has been lifted, the persecution of Jehovah's witnesses in Catholic-controlled Quebec province continues to this day, with the cases numbering into the thousands. In Greece, which claims to be a liberal, democratic state, but which is in practice a fascist state dominated by the Orthodox Church, Jehovah's witnesses have been treated in a manner worse than that ever administered by the Gestapo in Nazi Germany. In spite of such persecutions, in many countries Jehovah's witnesses have lived to see their release and the restoration of their preach-

7. How do they live up to the name upon them by love?

8. Why do they observe peace, order, contentment among themselves?

9. As for persecution, how do they live up to the name?

10, 11. What recent persecution have they endured? With what effect?

ing. Moreover, because they have lived up to the name, Jehovah has abundantly blessed their faithfulness with growth and increase. Since the persecution reached its zenith in 1939 the number of Jehovah's witnesses increased from 67,000 to 260,000 in 1949.

¹² Although Jehovah's witnesses continue to be persecuted in many countries dominated by the Catholics and the Communists and they know that the storm of persecution will not abate, by continuing to live up to the name they can stand fast and weather the storm. Living up to the name of Jehovah brought reproaches upon Christ Jesus. (Ps. 69:9; Rom. 15:3) As he warned, they continue to fall upon his faithful followers. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20) Peter said that these persecutions and revilings should be expected. (1 Pet. 4:13, 14) Far from rebelling against reproaches or persecution, Jehovah's witnesses do not even become discouraged. They are sure, by reason of the reproaches upon them, that they are serving God in the footsteps of Jesus. Armed with knowledge of the truth and encouraged by the ancient examples, they are confident that Jehovah God will sustain them to the end.—Eph. 6:11-18; 1 Cor. 10:11; see also Hebrews chapter 11.

¹³ Living up to the name of Jehovah God will continue to mean arrests, cruelties and injuries inflicted at the hands of demonized men. It will mean even the loss of life to some of the faithful; but this does not dismay them. The threat or even the danger of loss of life does not stop them or slow them down. They believe with all their heart, soul, mind and strength the certainty of what Jesus said at Matthew 10:28: "Be not afraid of those who kill the body, but cannot destroy the [future] life; but rather fear him who can utterly destroy both life and body in Gehenna." (*Diag.*) "Whoever would save his life, shall lose it; and whoever loses his life on my account, shall find it. For what is a man profited, if he should gain the whole world, and forfeit his life? or what will a man give in ransom for his life?"—Matt. 16:25, 26, *Diag.*

¹⁴ Jehovah's witnesses will live up to the name

12. Why are they not stumbled at or rebellious against persecution?

13. Why do they not stop or slow down for persecutions?

14. How do they guard against temptation? For how long?

notwithstanding all that their enemies can do in an effort to stop them and throw them from the path of righteousness that leads to life everlasting. They must, to live up to the name, always be circumspect and walk in a way they know to be pleasing to Jehovah God. They pray that they may not be abandoned when tempted by the enemy, Satan the Devil, and left unprotected from his assaults. They know they must keep their mind set on things above, not only when in the missionary field, but also at every other hour of the day. The business of living up to the name is a twenty-four-hours-a-day job. It requires all of one's time and attention.

¹⁵ The Scriptures conclusively establish that Jehovah, being a God of purpose, arranged to have a separate and distinct people for his name in this time of the end. They must not be his people in name only; they must live up to the name. Living up to the name places upon the people selected by Jehovah the responsibility of declaring his name, his purposes and his law throughout the entire world as a witness. The clergy of Christendom and their millions of supporters are not the selected people, because they do not live up to the name. Jehovah's witnesses not only have the name of Almighty God, which is not possessed or claimed by any other group, but the facts show that they live up to the name which they bear. They preach the Kingdom message, that the new world of righteousness is the only hope of mankind, which is irrefutably established in the Bible. Their preaching 'this gospel of the kingdom throughout all the world as a witness before the end comes' and their being 'persecuted in all nations for God's name's sake' prove that they are living up to the name.

¹⁶ Living up to the name now means to Jehovah's witnesses that they have the sure promise of not being led onto the broad and winding road traveled by the clergy of Christendom and their millions of followers. The assurance that they will not be driven over the precipice to which that broad road leads, into the abyss of death at Armageddon, causes them to rejoice. By living up to the name faithfully, they will see the fulfillment of prophetic Psalm 83:18, which reads: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." There those who have lived up to the name Jehovah God will vindicate as his witnesses.

15. What kind of people has God chosen them to be? Are they that?

16. By faithfulness to the name what outcome is assured them?

Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.—Isaiah 31:1, 3, A. S. V.

MODERATION IN THE ENJOYMENT OF GOOD THINGS

“**H**OW many are thy works, O [Jehovah]! In wisdom hast thou made them all; the earth is full of thy creations. They all wait upon thee, to give them their food in due season. . . . When thou openest thy hand, they are satisfied with good things. Praise ye Jehovah!” So exclaims the psalmist at Psalm 104: 24, 27, 28, 35 (*An Amer. Trans.; A. S. V.*) Yes, on every hand he saw the evidences of Jehovah’s goodness and loving care for his creatures.

And in providing for man’s sustenance God did not content himself with bestowing upon his earthly creation just the barest necessities, but showered blessings upon him in great profusion. He provided many varieties of cereals, of fruits, of vegetables and of meats. And not only many varieties, but many different kinds of each variety; so that man can enjoy many different kinds of apples, pears, grapes, etc., and that in various forms, fresh, preserved, dried, such as raisins, pressed as grape juice or fermented as wine.

But some will object to the inclusion of wines and other alcoholic beverages in the good things that the Creator has provided for man. Water, milk, fruit juices and “soft” drinks, yes; but wine, beer, brandy and other alcoholic drinks—No! They ask us to consider an imposing array of statistics and facts showing how much harm alcohol has done to the human mind, the body and to family life. They point to the picture all too familiar to our cities, of the drunkard staggering along the streets or lying in the gutter; they call attention to the many accidents due to alcoholism, not to mention the delinquency, both adult and juvenile. Surely, they argue, no one can have a good word for alcoholic drinks; every Christian not only should be a total abstainer but should support the temperance movement.

What should be the attitude of God’s servants, the consecrated Christian ministers, regarding wine, etc.? First of all note that Jesus clearly stated that his followers were not of the world (John 17: 16) and indicated that it would be folly for them to spend their time, energy and means in trying to mend this worn-out old world with the new patches of Christian principles. Let the world try to reform itself by social legislation, by temperance movements and suchlike; the Christian has only one obligation, ‘this one thing he does,’ “Preach the word.” (2 Tim. 4: 2) He will not try to impose his views on others, but will endeavor to bring his life in accord with the principles as set forth in the Bible. It alone contains satisfactory and authoritative information as to what is right or wrong in all matters of personal conduct.

As noted in a previous issue of this journal, the Bible does not countenance the use of tobacco by the Christian minister, even though tobacco is not mentioned by name in it (for the very obvious reason that it was unknown outside of the Western Hemisphere until fifteen centuries after the Bible was written). Tobacco is a narcotic that enslaves its users, its indulgence is unclean, injurious to both mind and body as well as harmful to others who are compelled to inhale smoke-laden air. Tobacco certainly is not one of the good things to be enjoyed by man.

On the other hand, there are some things that are lawful or unlawful depending upon the purpose. Hunting and

fishing, when done solely for sport, are condemned by the Scriptures. It is selfish and wicked to deprive a creature of life merely for the thrill of pitting one’s powers against it or to satisfy the lust to kill. But game and fish are among the good things that God has provided for man, and therefore it is entirely right and proper to hunt and fish for clothing and food.

Then, again, some things are lawful but not expedient (1 Cor. 10: 23), and one course may be good but another be better. (1 Cor. 7: 38) Connubial joys are among the blessings that are lawful for man to enjoy, but those engaging in immorality will receive destruction at God’s hands. “He who finds a wife finds good fortune” (Prov. 18: 22, *An Amer. Trans.*), and marriage is honorable in all. (Heb. 13: 4) Here, too, the Scriptures give admonition as to the proper course; mates are to be content with each other (Prov. 5: 19) and are to deal with each other fairly and with consideration.—1 Pet. 3: 7; 1 Cor. 7: 3, 4.

And so we find that the Scriptures give wise counsel as to what is right and what is wrong as regards the use of wine and strong drink. Nowhere are they forbidden *in toto*. Melchizedek, priest and king, served Abram bread and wine. (Gen. 14: 18) The Israelites were given instructions regarding the use of wine for drink offerings to Jehovah. (Lev. 23: 13) The psalmist tells us that God provided wine to “cheer up the heart of man”. (Ps. 104: 15, *Moffatt*) And, further, the Scriptures advise, “Drink thy wine with a merry heart,” and that “wine maketh glad the life”. (Eccl. 9: 7; 10: 19, margin) And time and again wine is used to picture the good spiritual things that God gives to man: “Ah come, all ye that thirst, come to the waters, . . . buy food for nothing, wine and milk without money! . . . Listen to me, oh listen, and you shall feed on good, and thrill over the finest fare.” (Isa. 55: 1, 2, *Moffatt*) And, again: “Wisdom has built her house, . . . she has mingled her wine . . . Come, eat of my bread, and drink of the wine I have mingled; forsake your folly, and live.”—Prov. 9: 1-6, *An Amer. Trans.*

Coming to the Greek Scriptures, we find that the very first miracle that Jesus performed was that of turning water into wine; and both the Greek word used and the account itself make clear that it was not just grape juice, but was fermented wine. (John 2: 3-10) On another occasion he spoke of not putting new wine into old bottles (wine skins), lest they should burst, and that old wine was to be preferred to the new (Luke 5: 37-39); again clearly indicating that wine was referred to, and not unfermented grape juice. He himself indulged in wine, causing the self-righteous hypocritical Pharisees to accuse him (falsely) of being a drunkard.—Matt. 11: 19, *Moffatt*.

Further, we find Paul counseling Timothy: “Stop drinking nothing but water; take a little wine for the good of your digestion and for your frequent attacks of illness.” (1 Tim. 5: 23, *An Amer. Trans.*) From this Scriptural array it is quite apparent that wine is among the good things that the Creator provided for man’s enjoyment.

It would be a serious mistake, however, to jump to the conclusion that because wine in itself was not prohibited one could indulge in it to excess or to the inflaming of the baser passions. Excess is wrong and harmful, regardless of what it may be, and the Scriptures condemn excess in

food (gluttony) as severely as they do excess in drinking; a fact which total abstainers are prone to overlook.—Deut. 21: 20; Prov. 23: 20, 21.

The Christian is admonished to supplement "knowledge with self-control", and is advised that "the spirit that God has given us is not a spirit of timidity, but of love, and of power and of self-discipline". (2 Pet. 1: 6; 2 Tim. 1: 7, *An Amer. Trans.*) It will also be noted that Paul counseled Timothy to take a "little" wine for the sake of his health, and that he made it very definite that those given to "much" wine were not to be appointed as overseers or assistants in the Christian congregation. (1 Tim. 3: 3, 8; Tit. 1: 7; 2: 3) And, since these are to be examples, it follows that the rest of the congregation should likewise not be given to much wine. Rather than be "filled" with wine, wherein there is excess and riot, all are to be filled with the holy spirit, God's active force.—Eph. 5: 15-18.

That overindulgence in wine and strong drink is both foolish and wrong is further borne out by the following scriptures: "Who have woe? who have pain? who have strifes? who have complaints? who have wounds without cause? who have redness of eyes? Those who stay long over wine." "Wine is a mocker, strong drink a brawler; none who reels under it is wise." (Prov. 23: 29, 30; 20: 1, *An Amer. Trans.*) "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink [and weak to execute justice]: which justify the wicked for reward." (Isa. 5: 22, 23) "Wine and liquor take away the understanding."—Hos. 4: 11, *An Amer. Trans.*

A TIME TO REFRAIN FROM WINE

Not only do the Scriptures indicate that there should be moderation in the use of wine, but that, as with every purpose under the sun, there is a time to drink and a time to refrain from drinking. When should one refrain from drinking? The Levite priests were commanded not to drink wine when serving before Jehovah in the tabernacle. (Lev. 10: 9) They were not to be under the influence of wine nor to depend upon its stimulation when performing their priestly duties. Their minds and consciences were to be sensitively attuned to the law of Jehovah, and such would hardly be the case if they were influenced by alcoholic drinks. This strongly recommends that, while engaged in their ministerial service, those serving Jehovah today likewise refrain from drinking wine, etc. Thereby not only will they keep in the best mental and spiritual condition and have the greatest self-control, but they will also avoid giving needless offense to those to whom an alcoholic breath is repulsive. That indulging in wine is likely to interfere with one's using the best judgment is likewise indicated at Proverbs 31: 4, 5 (*Moffatt*): "It is not for kings to be quaffing wine, nor for princes to be swilling liquor; lest in their cups they forget their law and misjudge a case of misery."

Respect for the principles and consciences of others may indicate that we refrain from wine. We may feel strong and able to control ourselves by indulging in moderation, but we should not coax or cajole our brother to indulge if he feels that it is best and safest for him to abstain. (See Habakkuk 2: 15, 16.) In fact, we should not even indulge when in the company of such weaker ones, but rather deny ourselves the enjoyment of indulgence for the sake of the

spiritual welfare of our brother. As the apostle Paul well puts it: "It is true, everything is clean, but it is wrong for a man to hurt the consciences of others by what he eats. The right thing to do is to eat no meat at all and to drink no wine or do anything else if it hurts your brother's conscience."—Rom. 14: 20, 21, *An Amer. Trans.*

For those who have difficulty in exercising self-control it would at all times be best to refrain from drinking intoxicating beverages. Better deny oneself the brief temporary enjoyment of indulging in wine than to bring reproach upon the truth and perhaps cause others to stumble. And denying oneself such should not be a great hardship. The Jews did without wine for forty years (Deut. 29: 6), and seemingly did not miss it too much; as we read of their longing for the flesh, the leeks, onions and garlic of Egypt (Num. 11: 5), but not of their missing their wine. The Rechabites were willing to do without wine because of having been commanded thus by their forefather Jondabab, and they were commended by Jehovah for obeying that commandment. (Jer. 35: 1-19) Daniel and his three companions were blessed for refusing the king's dainties, which included wine.—Dan. 1: 8-21.

INDULGING IN PARTIES

Today there is a tendency on the part of some of the Lord's servants to "throw" or attend parties where there is an opening for much drinking. It is advisable to be on guard. Excess drinking can be accompanied by conversation that is far from edifying and with actions that will not stand the light. Such parties, when ignoring the spiritual welfare, are dangerous to all of God's servants that would have his approval. Married people can find themselves trifling with others and straining their faithfulness to each other for the thrill of "skating on thin ice"; while young and single folks, who by properly cultivating the gift of singleness have so much to look forward to in the pioneer, foreign-missionary or Bethel service, find themselves becoming inflamed and, as a result, come into marital situations where to keep their integrity they must shoulder the added burdens of domestic obligations with the corresponding diminishment of Kingdom privileges, and that with a bad start.

All too frequently such parties savor of the attitude of the Godless world: "Let us eat and drink; for to-morrow we shall die." (Isa. 22: 13) They have more in common with Belshazzar's feast, where, inflamed with wine, he willfully reproached Jehovah's name, than with the fellowship and eating of bread that Jesus enjoyed with his apostles and disciples after his resurrection.

True, there is nothing wrong in itself with brethren's coming together occasionally and enjoying in a little more abundant way than usual the good things that the Lord has provided for man in the way of food and drink. In fact, such occasions can even aid in helping the good-will interest to appreciate the fact that Jehovah's witnesses are not fanatical extremists. But at such times let us not forget that we are Jehovah's servants; let the indulgence in food and drink be in moderation, so as not to bring any reproach nor to have ill aftereffects, and above all, let the conversation be clean and on things that edify. The singing and playing of Kingdom songs, the playing of Scriptural quiz

games, the relating of field-service experiences, etc., can all combine to make such an evening one not only of relaxation and enjoyment but also one of profit.

Let each Christian minister be on guard, therefore, remembering that Satan is out to debauch the human race so as to cause all to be destroyed at Armageddon, that to sow to the flesh is to reap destruction, and that "[we] have spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, ca-

rousing, dissipation". (1 Pet. 4:3, *An Amer. Trans.*) Let us make honest, wise and considerate use of our Christian liberty. Be moderate in the enjoyment of the good things that God has provided, "so whether you are eating or drinking or doing anything else, do it all to the honor of God"; ever appreciating that "the Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy spirit".—1 Cor. 10:31; Rom. 14:17, *An Amer. Trans.*

MORDECAI WORSHIPS ONLY JEHOVAH

MORDECAI was involved in the government affairs of a world empire, but he did not worship the political state. He obeyed the laws of the land when they did not conflict with God's laws. He even acted for the preservation of the state when it was threatened by seditious conspirators. But when it came to a showdown test of allegiance Mordecai's loyalty was for God first. That his fearless course was blessed by Jehovah is shown by the record in the Bible book called "Esther".

The narrated events of the book take place in Persia, in the royal city of Shushan, "in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)." The book of Esther covers approximately 484-474 B.C. While the principal character of the book might be said to be Esther, it was Mordecai who through his wise counsel guided her into the queenship. Their relationship is shown by the following:

"Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter." King Ahasuerus, because of Queen Vashti's disobedience, selected a new queen, who was Mordecai's cousin Esther. But even after her exaltation to the queenship "Esther did the commandment of Mordecai, like as when she was brought up with him".—Esther 1:1; 2:5-7, 20.

Next in the record are recounted two events that show Mordecai's stand for law and order through human government, yet make clear his refusal to violate God's law when state ordinances conflict therewith. The first event is recorded at Esther 2:21-23: "In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king."

Thus was squelched the conspiracy against the state. But in the very next verses Mordecai himself is found defying

the king's command, because it would have forced him to violate God's law if he obeyed the king's: "After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath."—Esther 3:1-5.

Note that when Mordecai had been daily questioned as to his refusal to bow down, he had answered by telling them that he was a Jew. That meant he reminded them that he was following God's command that forbade bowing down and reverencing and worshiping creatures. Haman's anger sought outlet not only against Mordecai but against all the Jews, and in pursuance of that end Haman pushed through a decree to destroy the Jews. On what basis was he able to get the king's consent to his anti-Semitic drive? By charging the Jews with sedition against the state because they put God's law above man's. Haman told the king: "Their laws are diverse from all people; neither keep they the king's laws."—Esther 3:8.

So confident of success was the cocksure Haman that he built gallows on which to hang Mordecai, and was on his way to see the king to get permission for such legalized murder. But the king met the Agagite with the question: "What shall be done unto the man whom the king delighteth to honour?" Conceited Haman thought that surely the man to be honored was himself, so he outlined an elaborate parading of the man through the streets on the king's horse, the horse to be led by one of the king's princes. The king agreed, but how crushing the blow to Haman when he heard the man to be honored was Mordecai and that he, Haman, would be the one to lead the horse on which Mordecai rode! Why did the king suddenly wish to honor Mordecai? Because one night the king suffered from insomnia and had read to him the historical records, and in that reading it was brought to his attention again how Mordecai had reported the conspiracy against the king, and when the king learned that nothing had been done to honor Mordecai for his service, he determined to remedy the oversight. The next

day he had the interview with Haman, that turned out so painful to the Agagite's ego.

Through Esther's intercession, as advised by Mordecai, Haman's wickedness was exposed and he was hung on the gallows he had reared up for Mordecai, Mordecai was elevated to Haman's former position, and arrangements were made for the Jews to defend themselves on the day that Haman's wicked decree of destruction was to be executed. As a result the tables were turned and it was the Jews' enemies that died instead of the Jews. To commemorate the victory Mordecai ordained the keeping of the feast of Purim, which command the Jews have since carried out. (Esther 8: 11; 9: 1-32) As for Mordecai himself, he "was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed".—Esther 10: 3.

The other dramatic happenings in the book of Esther we leave for succeeding articles on the characters Esther and Haman to develop. The remainder of this article we devote to discussing some interesting facts regarding the chronology of the times and the book of Esther, which was probably written by Mordecai, whose name means "like pure myrrh or bruised myrrh". There is a difference of opinion as to the writer of the book. There are scholars who credit it to Ezra. Ezra probably brought the book with him when he came from Babylon to Jerusalem, in 467 B.C., and added it to the then still growing Hebrew canon. However, it is more probable that Mordecai wrote the record, because he was in position to have all the minute knowledge shown in the narrative of the private affairs of Mordecai and Esther, of Haman's family, and particularly of the domestic details of the palace of Shushan. Also, at the time of his elevation in the king's service he would have access to the official records which are mentioned in the account.

The canonicity or authenticity of the book is questioned by many. Their chief objection is based, not on historical grounds or well-founded critical analysis, but on an arbitrary, emotional reaction arising from the fact that the name of God does not appear once in the narrative. But the entire book breathes a spirit of faithfulness and integrity toward God and deep interest in the cause of God's people. The fact that Mordecai steadfastly refused to honor and bow to God's enemy, Haman the Amalekite, is proof that Jehovah and His law were recognized by Mordecai; Haman objected to this people whose laws were diverse from the nation's. Moreover, divine maneuvering of events is implied at Esther 4: 14, and prayer is doubtless referred to by the word "cry" at 9: 31.

The canonicity of the book may be established on the following grounds: The Jews have always reckoned it in the canon; it was probably received into the canon by Ezra, who lived at the time its recorded events occurred and would

be in position to pass on its authenticity. He would have excluded it if it had been a fable. Though written in Hebrew, it contains the Persianisms and Aramaisms with which the Hebrew tongue had by that time been contaminated; its wording in this respect matches that of the books Ezra, Nehemiah, and First and Second Chronicles. The record has the ring of genuineness by harmonizing completely with the times in which it is historically set. Another strong argument in behalf of its authenticity and historical basis is that to this day the Jews keep the feast of Purim ordained by Mordecai in remembrance of their deliverance at that time. The strongest argument, however, is that the prophetic pictures forecast by the events of the book of Esther are now, in these "last days", undergoing fulfillment under Jehovah's direction.

During what time did the events related occur? It was at a time when the Persian empire extended "from India even unto Ethiopia". This would fix Darius II as the earliest possible ruler to so hold sway, and the language of the book and the events and customs disclosed and its inclusion into the canon by Ezra would not permit the events to be located beyond the reign of Artaxerxes III. In between these two Persian monarchs was Xerxes. The Ahasuerus of the Esther account must have been one of these three.

In the twelfth year of his reign this Ahasuerus did not seem too well acquainted with the Jews and their beliefs or disposed to favor them, because he permitted himself to be very readily influenced by Haman to decree their destruction. Darius II would hardly have fitted in this setup; he was well acquainted with the Jews and had favored them early in his reign, before the twelfth year thereof. Neither would Artaxerxes III, because he specially favored the Jews in his seventh year and again in his twentieth year. It must be that the Ahasuerus of the Esther account was Xerxes. To this most scholars agree, and the *American Translation Bible* and *Moffatt's* translation even substitute Xerxes for Ahasuerus in the account.

When, then, did Xerxes reign? After the long reign of Darius II Xerxes began ruling, about 486 B.C. Historians generally say 485 B.C. As to the time of ending of his reign there is disagreement. Most encyclopedias say his reign extended to a twenty-first year, to 465 B.C., and that then Artaxerxes III ascended the throne. But the most accurate profane historian of those times, and who lived during the reign of Artaxerxes III, namely Thucydides, fixes, in the light of a chronology table by Diodorus, the end of Xerxes' reign and the beginning of Artaxerxes' rule at about the year 474 B.C. Actually, Xerxes reigned twelve full years and possibly started his thirteenth, from 486 to 474 B.C. The events of Esther extend from his third year through his twelfth, a period of about ten years.

LETTER

"ADDITIONAL ON BLOOD TRANSFUSION"

February 13, 1950

Dear Brother:

Answering your letter of January 24:

Of course, God's prohibition against drinking the blood by Noah and his descendants applied only to the lower animals, because God authorized man to kill and eat the

flesh of such animals. He did not authorize man to kill human creatures and to eat their flesh like cannibals, and therefore he did not have to state a law against drinking human blood or against having a blood transfusion from one human organism into another organism. (Genesis 9: 1-6) If transfusion of human blood in the modern way* was not practiced back there in Noah's day or in Moses' day, there

was no need for God to expressly state a law against it; just the same as he included no law against smoking tobacco in his commandments to his typical people. But that is not saying or proving that the fundamental essence of his law is not against such things.

When God commanded Abraham to circumcise himself and all the males of his household, there was of course some shedding of human blood by that operation. (Genesis 17: 9-14, 23-27) But such shedding of a measure of human blood was not a *transfusion* of such blood into another organism.

You say that "at a blood transfusion the person receiving the blood is in great need of it; the transfusion is not undertaken because he is greedy for it". How can you say this? For when a doctor tells a patient that he must have a blood transfusion or else he cannot get well and live, what does the doctor create in the patient but a greed for the blood of another human creature?

It is not altogether true that "at a blood transfusion, the blood donor does not venture his life". Just recently a World War II veteran was hailed as a hero because for three hours he lay alongside a young girl afflicted with a fatal blood disease, while his blood was made to course through her blood vessels and her blood vessels discharged her diseased blood into his blood vessels. Despite this blood transfusion the girl died. But why was the man hailed as a hero? His blood was pumped into her body because he had recovered from an unusual disease and his blood had come to be of the very type the doctors claimed the diseased girl needed. But while they claim that his blood might have altered her blood to overcome her disease, yet the veteran exposed himself to contracting her disease by having her blood pulsate through his body. Because he thus ventured his life, he was acclaimed as a hero. True, the man volunteered in response to a call by the medical doctors over the radio, but by what God-given law have the doctors the right to expose a strong, full-grown man to death in order to save the life of a young girl? What if the blood donor had died by contracting her disease? Who would have been held responsible for the man's death?

Through the news agencies you mainly hear about the supposed value and benefits of blood transfusion; but less frequently you hear about all the damage that it is doing on a world-wide scale. For instance, *The American Weekly* of January 29, 1950, on page 10, had this to say about the other side of the matter: "Safeguarding the BLOOD BANKS:

"What many sincere donors don't know, however, is the fact that blood that is not free from germs may cost the life it was meant to save. . . . Various types of viruses, including those of influenza and infantile paralysis, might be present in blood or plasma intended for transfusion, unless the greatest vigilance is exercised. Similarly, such blood or plasma might carry germs causing malaria and other diseases. Or, it might contain allergy-producing protein substances, called 'allergens'. Such substances might cause hives, asthma or hay fever in the patient who received the transfusion. Mrs. Gilda Burlin, of Cincinnati, Ohio, was so sure that she contracted malaria as the result of a blood

transfusion that she sued the University of Cincinnati Transfusion Service, at the General Hospital, for \$50,000. She charged that she was a patient at the Jewish Hospital in 1947 and received two units of blood supplied from the bank of the Transfusion Service. . . . Scientifically, however, the transmission of malaria in the process of transfusion is possible. It also is possible that various diseases might develop because the apparatus used in the transfusion was contaminated. This, however, is closely guarded against in all first-class hospitals; but accidents might happen. . . . The virus of hepatitis, or other viruses, cannot be observed under the microscope. This makes such infection a greater hazard than that from bacterial organisms which are more easily detected. . . . In addition to testing for the presence of agents that may cause disease, the blood bank must check all donated blood for its type. . . . Another important division concerns the Rh factor. . . . If an Rh-negative person receives an Rh-positive transfusion, especially more than once, the results may be most serious."

So do not be swayed by the emphasis placed upon the "life-giving" qualities of the human blood, but think also upon the disease-spreading qualities of the blood. In the face of all such risks, and in view of all the harm that is being effected, do you not think that God's everlasting covenant concerning the sanctity of blood also prohibits human blood transfusions? If God forbade close relatives like brothers and sisters, parent to child, etc., to marry because of thereby bequeathing emphasized human idiosyncrasies to their offspring and causing diseases, do you think that God would disapprove any less of blood transfusion with all its disease-spreading and fatal properties and possibilities?—Leviticus 18: 6-18; 20: 11-21.

It is freely acknowledged that the fluid from a person of one type of blood may kill a person of another type of blood. If, now, you donated your blood, and your type of blood killed the person receiving the transfusion, would you be guilty of murder? Or would the doctor or nurse that administered the transfusion be guilty of the murder? Would you not be at least an accessory to a murder? Oh, you might say, it was all accidental, all unintended! But remember that in the typical nation of Israel God held the person responsible for even an accidental killing of a man or woman, so that the unwitting slayer had to flee to a city of refuge and stay there in order to escape the avenger of the blood of the dead person. (Numbers 35: 9-34) Christians are taught to be even more careful of human life than were those natural Jews.

For other arguments against blood transfusion see the letters that are being published in *The Watchtower* in addition to the ones you have already read.

Faithfully yours in the cause of righteousness,

WATCH TOWER BIBLE & TRACT SOCIETY

* P.S. Pharaoh of ancient Egypt is reported as having had 150 Israelites killed daily and their blood drained in order to provide a blood-bath for the cure of his terrible disease.

In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.—Isaiah 28: 5, 6, A.S.V.

FIELD EXPERIENCES

PREACHING TO LEPERS IN AFRICA

"Real missionary service in the Gold Coast results in a variety of experiences. I was assigned, along with two other graduates of Gilead, to visit the Ho company of Jehovah's witnesses, as well as the nearby leper settlement. Traveling by car we left Accra, the capital, at midday. Some five hours later we were warmly welcomed at Ho. Soon we were headed for the center of the town to give the public talk. By this time it was dark. So, as is often the case, the discourse was given out under the bright tropical moon and the sparkling stars. Approximately 300 attended the talk. Was there interference? Yes! What kind? The lantern used to shed light on the speaker's Bible and notes also served as a signal for a large variety of insects to assemble to greet the speaker in their own particular way.

"The next morning we were on our way to the leper settlement three miles distant. Out of about 500 lepers of various religious beliefs in the settlement there are four of Jehovah's witnesses. And were they glad to see us Gilead graduates! We will long remember the expressions of joy on their faces, one of the few ways in which they could show their joy, because they could not touch us. The Branch office has been sending regular, free supplies of *The Watchtower* to these brethren, and they very much appreciate this.

"After an interview with the superintendent of the settlement permission was granted to give a public talk to those who were present. All listened closely. It was not a pleasant audience to look at in the physical sense. They were of all ages, yet some of the young boys looked like old men, with the leprosy affecting each one in a slightly different way. One of the leper brothers interpreted for the speaker, and this was something the speaker will long remember. This interpreter stood three feet away from the speaker, with his Ewe Bible in his hand. His ears were half eaten off, also his toes. His fingers were eaten off back to the second knuckle, yet he had the full Kingdom smile on his shriveled face. When it came to reading Scriptures it was outstanding to notice how quick he found the texts, even with just stumps of fingers at his disposal. He knew his Bible.

"The talk over, a chat with the four witnesses by themselves, and it was time to leave, for we had to get back to Accra that day. The custom among the natives is to greet and bid farewell with an enthusiastic handshake, but these publishers could not do that. They came to the boundary of the settlement with us, and then we parted, after promising that we will come again as soon as possible to visit them. As we headed for Accra 100 miles to the south, we could not help but long all the more for the coming of the new world with its promised blessings for all obedient mankind."

"BE YE THEREFORE WISE AS SERPENTS"

"I have an elder sister to whom I have always been very attached, and since coming to a knowledge of the truth I

have greatly desired my sister to share the same privilege of being a servant of The Theocracy. I wrote a letter to the brethren in the town where she lives, asking them to call and witness to her, but all their efforts were fruitless. At last I decided to make a visit myself. The main stumbling-block appeared to be her superstitious belief in the power of a certain *juju* in her house. She believed that should she eat any food made from cassava, including the native food called *gari*, or listen to any message other than that received from this *juju*, she would die.

"Understanding the African's superstitious belief in the power of medicine, I approached the problem in the following manner: I took some ordinary water and put it in a bottle. When I reached the house she told me that she understood I had now joined the 'Armageddon' company and that other 'Armageddon' people had been calling on her, but she could not agree with them as she had a powerful *juju*. I then told her that for her good I had obtained some very powerful medicine known as 'Juju Driver', and that even since I had been in the house the power of her *juju* had been broken. I then produced the bottle and told her to drink some and also to rub some on her body, after which she would be able to eat *gari* without any danger of death, because the *juju* had already run away.

"At first she was still afraid to eat the *gari*, but after more encouragement she took some, particularly after she watched me eat some. I made her repeat the same thing the next day and again the third day. By now she was convinced that the power of the *juju* had really been broken, so she asked how I had managed to get such powerful medicine. I told her to get her Bible, and we started reading some passages together. For three days we studied together, and then I told her about the water in the bottle and how the real 'Juju Driver' was the water of truth. She laughed and said that God did indeed move in mysterious ways. By the time I left she was attending the company studies and sharing in the service."—Nigeria publisher.

YOUTHFUL ENTHUSIASM

"I wish to relate an experience of our six-year-old son. While playing with an eight-year-old girl he kept telling her what he knew about the truth and the new world. She began to ask questions about the Bible that he could not answer. He told her that he had a booklet that would answer her questions, and he would give it to her if she could get her mother to read it. He explained that then her mother could answer her questions. So the girl took the booklet, rushed home, and begged her mother to read it. About thirty minutes later the girl brought me a letter from her mother, asking me to come over and tell her more. I called on her the next day. She took the '*Let God Be True*' book and we had a Bible study that first call. The mother said she would never have read the booklet if it had not been for the enthusiasm of her child."—Publisher in Washington.

But Jehovah sitteth as king for ever: he hath prepared his throne for judgment; and he will judge the world in righteousness, he will minister judgment to the peoples in uprightness. Jehovah also will be a high tower for the oppressed, a high tower in times of trouble; and they that know thy name will put their trust in thee; for thou, Jehovah, hast not forsaken them that seek thee.

—Psalm 9:7-10, A. S. V.