



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVIII SEMIMONTHLY No. 21

NOVEMBER 1, 1947

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

The WATCHTOWER

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer 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 unfaithful Lucifer, 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, or Satan's uninterrupted rule, ended 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.

"PRAISE-GIVING NATIONS" TESTIMONY PERIOD

The "Praise-giving Nations" Testimony Period closes the calendar year of 1947, occupying the final month of December. Persons of all nations, without discrimination, are invited to take part in this special testimony, and those anxious to give praise to God and his kingdom by Christ will do so. For the aid of such in doing so, the Society's books are provided. During December any three of the Watch Tower publications, namely, "Let God Be True", "The Kingdom Is at Hand", "The Truth Shall Make You Free", and *The New World*, may be offered in combination for a \$1 contribution in house-to-house and public work. Let preparations for this testimony period proceed in the stock and territory departments and in the weekly service meetings and in personal arrangements. We should close out this year 1947 with a mighty burst of praise through publishing the message. *Watchtower* readers, what about you? Write us, if necessary. Reports on work done should be made on the Society's forms at the end of this testimony period.

"WATCHTOWER" STUDIES

Week of December 7: "Love of Man to Man,"

¶ 1-20 inclusive, *The Watchtower* November 1, 1947.

Week of December 14: "Love of Man to Man,"

¶ 21-39 inclusive, *The Watchtower* November 1, 1947.

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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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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EASTERN SEABOARD CONVENTION

For the benefit particularly of the brethren living east of the Mississippi river a late autumn convention has been arranged for November 21, 22, 23, in the eastern seaboard city of Philadelphia, Pa. The spacious Convention Hall at 34th Street near Spruce, in that city, has now been engaged for the three-day assembly. At this convention the president of the Watch Tower Society and other official members will be present to serve on the platform as part of a specially prepared program. The public address will be upon the subject, "Permanent Governor of All Nations." Brethren that can manage their affairs so as to attend should at once get in touch with the Watchtower Convention Committee, at 1343 W. Venango Street, Philadelphia 40, Pa., for rooming assignments or other information. Kingdom publishers may also consult the past October issue of the *Informant* for additional details.

USE RENEWAL SUBSCRIPTION BLANK

The renewal blank sent you prior to the expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continuation of your *Watchtower* from the time of expiration, and without delay. It will also be a great help if you sign your name uniformly, and note any recent change of address, on the renewal slip.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII

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No. 21

LOVE OF MAN TO MAN

"Thou shalt love thy neighbor as thyself: I am Jehovah."—Lev. 19:18, Am. Stan. Ver.

JEHOVAH gave his chosen people of ancient times a rule of action by keeping which they could win his approval and also keep together as a prosperous united nation. If the rule were observed today, what a transformation it would work in human society! What a transforming power it would have exerted if it had been observed by the nation of Israelites to whom it was originally given! Yet, while not now observed by men of this world, that perfect rule of conduct will be enforced and will have full control in the new world which Jehovah God has promised to establish for "men of good will".

²The ancient nation of Israel, on its forty-year-long journey to its promised homeland in Palestine, was made up principally of natural-born Israelites. But it also had sojourning among it many friendly foreigners or strangers who feared the God of Israel as the true, living God and who desired to worship and serve him in direct company with the natural Israelites. Under this impulse they threw in their lot with the nation of Israel to sojourn among its people, forsaking, in order to do so, the worldly nations that worshiped demon gods. They wanted to be associated with the nation which the living and true God, Jehovah, had chosen to be a people for his purpose. Therefore Jehovah, when giving Theocratic laws to his elect nation, took notice not merely of the natural Israelites who descended from Abraham, Isaac and Jacob, but also of these God-fearing strangers or sojourners. Far from teaching racial hatred and national bigotry, Jehovah by his law showed his chosen people the righteous rule of love, based upon a common worship and service of the same God over all men. Specifying the things that such a rule of love would not let a person do to his neighbor, whether that neighbor were a natural Israelite or a God-fearing stranger, Jehovah said to the people of Israel through his prophet Moses:

³"Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood [or, seek to have shed the blood] of thy neighbor: I am Jehovah. Thou shalt not hate thy

brother in thy heart: thou shalt surely rebuke thy neighbor, and not [by conniving at his sin] bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."—Lev. 19:16-18, 33, 34, Am. Stan. Ver.

⁴Jehovah gave as the reason for their cheerfully obeying this law of love the outstanding fact that he, Jehovah, was the Giver of the law and also that he, Jehovah, was their God whom they must love and seek to please with all their heart, mind, soul and strength. It was a Theocratic law because of being given by God.

⁵More than fifteen centuries later many natural Israelites who were under the law of Jehovah given through Moses became followers of Jesus Christ. Still this rule of neighborly love continued to apply to them, and now more so than ever before. This prophet, "Jesus of Nazareth" as he was commonly called, gave to them in his own self the finest example of what genuine neighborly love is. He said: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:12-14) And, because they were his friends and because they were in need due to being under the divine condemnation of death as natural-born sinners, this Jesus of Nazareth died for them, on a tree of torture. He did this in order that they might be ransomed from sin and condemnation and might enjoy the benefits and joys of everlasting life in a better world.

⁶A few days before Jesus died on the tree of torture as God's greatest martyr, a Jewish copyist of the sacred Scriptures came to him with a searching

1. What could keeping God's rule of action have accomplished?
2, 3. In his laws to the nation of Israel, of whom did Jehovah God take notice, and what did his rule of love specify?

4. What was to be the reason for their obeying this law of love?
5. How did Jesus give the best example of what neighbor love is?
6. How did Jesus emphasize this law of neighbor love to a scribe?

question. Concerning this, one of Jesus' disciples tells us: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."—Mark 12: 28-34.

⁷ Hence under no circumstances could the disciples of Christ Jesus desert or abandon that rule of neighbor love. In fact, the principle of that law was transferred from the nation of natural Israelites to Jehovah's new nation of spiritual Israelites under his great Prophet Jesus Christ. Thus those Jews in Jesus' day who became his footstep followers were never free from the obligations of that Theocratic law. In a discussion of proper Christian conduct, one of Jesus' apostles made it plain that this rule of love of neighbor was carried across from natural Israel to the new nation of spiritual Israel, in these lines of argument: "Let every soul be subject unto the higher powers. . . . Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet [anything that is thy neighbor's]; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Rom. 13: 1, 8-10.

⁸ If being subject to the *higher powers* meant being subject to the political powers and governments of this world, such as are now bound together in the organization of the United Nations, how could true Christians keep this Theocratic rule of neighbor love? But this rule of unselfish neighborliness can be faithfully kept by true Christians in this twentieth century and in this "atomic age" because the "higher powers" to whom to be subject are the Ones from whom and through whom this law came, namely,

Jehovah God, by whom the law is given, and Jesus Christ, through whom the law is given. If we subject ourselves to them rather than to the Hitlers, Mussolinis, and other totalitarian dictators and political bosses that get into office and power, then we can and will keep this rule that governs right and helpful conduct toward our neighbors.

AS MUCH AS YOURSELF

⁹ God the Creator knows man better than man himself. With his knowledge and understanding of his creation, Jehovah God gave the law through Moses that Israelites should love their neighbors, including the sojourning strangers, as they did themselves. And when Jesus as the prophet greater than Moses repeated that law of neighborly love, he showed that he too knew man, whether perfect or fallen from perfection. Hence we read: "Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." (John 2: 24, 25) He knew how man's mind worked, and he knew that man, whether Jew, Christian, or neither such, did love himself. He knew that you would feed yourself, that you would clothe yourself, that you would shelter yourself, all because you loved yourself. Hence he was not speaking contrary to human nature when he said you loved yourself and that the second commandment of God was that you should love also your neighbor to the same degree. Never do you, intelligently and with foresight, try to do wrong to yourself, and you should not do so, because you love yourself so much. That is natural, and there is nothing inherently wrong with that.

¹⁰ A creature on earth that recognizes his Creator and tries to serve and honor his Creator loves himself naturally to such an extent that he would like to live, and live forever, not to himself necessarily, but to God, because eternal life gives him an opportunity to praise Jehovah God his Creator for eternity. He enjoys living now, because, with the life that he now has, he is able to do things in this world that bring honor to God's name and that make him known to others who want eternal life. Such a creature loves himself so much that, if he is wise, he will devote himself to Jehovah God, doing so through Jesus Christ our Savior, in order that he may attain to eternal life in the righteous new world that is so near at hand. And to urge him onward in his quest for an endless life in the new world of righteousness, the Creator's Word says to him: "Fight the good fight of faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses."—1 Tim. 6: 12, *Am. Stan. Ver.*

7. How is it shown to whom this law of love was transferred?
8. To what higher powers must we be subject to keep this law?

9. How did God and Jesus show it is not wrong to love ourselves?
10. To what extent does a God-fearing creature love himself?

¹¹ For faithful ones from among men there is reserved by God either life eternal in the heavens with Jesus Christ in his kingdom or eternal life on this earth which will be brought to perfection under the first thousand years of the heavenly rule of Jesus Christ. Those who consecrated themselves to God through Christ and whom God makes members of the true church of which Christ Jesus is the Head have their faithfulness till death rewarded with that eternal life in the heavenly kingdom in personal companionship with the King Jesus Christ. Others prove themselves faithful to Jehovah God, though not being members of the church or "body of Christ". These will have their unbreakable devotion to God rewarded with the gift of eternal life on the perfected earth under Christ's kingdom. There is nothing unrighteously selfish in a creature's seeking to gain such eternal life, because Jehovah God provides it through Jesus Christ, and he holds it out to persons with hearing ears and responsive hearts, and he invites them to strive for it. He understands his creatures thoroughly enough to know that the right-hearted among them want such life. There is on earth at this time only a remnant of those who are called and seeking to attain to the heavenly life in the kingdom with Jesus Christ. But the number today of those seeking the eternal life in human perfection on the earth is increasing to a great multitude the exact number of which the Bible does not give us.

¹² As it was foretold in the vision of things to come: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb [Jesus Christ], clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9, 10) The members of this "great multitude" are the present-day companions of the remnant. They were foreshadowed by those good-will strangers who threw in their lot with the Israelites and who joined with them in worshipping Jehovah God. Jesus Christ spoke of them as his "other sheep" who are not of the same fold as the remnant of the church or "body of Christ" because the remnant have a heavenly eternity ahead of them whereas the "other sheep" of the "great multitude" have an earthly eternity in human perfection ahead of them. Said Jesus the Good Shepherd: "I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (John 10:15, 16, *Am. Stan. Ver.*) Through the Kingdom message which Jesus Christ the Good

Shepherd is today causing to be proclaimed throughout the earth by his faithful remnant he has gone out searching for these "other sheep" as for lost sheep, and he is bringing them to himself to be the "one shepherd" over them as well as over the remnant.

¹³ Which hope of life do you entertain, Mr. Reader? Naturally you want life for yourself, because without life you could not enjoy the works and the provisions of God your Creator. Now, if you want life for yourself, then, according to the second great commandment, you should love to see your neighbor also gain eternal life. You should love your neighbor just that much, and should accordingly help your neighbor to get that life provided by God through Christ which you want for yourself. It is unreasonable to want to destroy yourself. It is reasonable to want to live, not that you are inherently immortal, but because the knowledge of God and the enjoyment of his bounteous provisions make life worth living. So there is nothing improper and unduly selfish in loving yourself to the degree where you want a happy existence in God's new world of righteousness, whether in heaven or on earth. But in order to gain that, you must follow up Jehovah's commandments and instructions. In that way you will save yourself; that is, you will work out your own salvation with God's help through Jesus Christ. When we understand God's Word concerning what the glorious new world holds, we will work, and will work hard, to save ourselves; and there is nothing wrong in doing that.

¹⁴ We love ourselves and want to save ourselves. But if, as God's second commandment lays upon us, we love our neighbor as ourselves, then we will want not only to gain salvation for ourselves but also to aid our neighbor to gain the God-given salvation, because we know that the salvation is for others besides just ourselves. This is the reason why Jehovah's witnesses today persistently go out into the field bearing the good news of eternal salvation by God's kingdom. They cannot keep this good news to themselves. Yes, it is because Jehovah's witnesses keep the Theocratic law and try to evince true love for their neighbors that they repeatedly go forth and make the rounds of their territory, visiting all their neighbors therein and presenting to them the opportunity to receive the life-giving Kingdom message.

OF GENUINE QUALITY

¹⁵ It is easy for a person in Christendom to go to a religious building and join in with other religionists in singing the old-fashioned hymn, "I love thee, my Savior, I love thee, my God. I love thee, I love thee, and that thou dost know; but how much I love thee I

11. For what eternal life may lovers of life now strive?

12. How were those of the "great multitude" foreshadowed?

13. To aid him to gain what, should we love our neighbor?

14. Why, then, do Jehovah's witnesses persistently go preaching?

15. How do we prove our love to be true and of genuine quality?

never can show." But if that much-besung love is to be sincere and of genuine quality, it must make an effort to show itself; but just how? Very simply the answer comes back from God's written Word: "Everyone who believes that Jesus is the Christ is a child of God, and everyone who loves the Father loves those who are his children. This is how we can be sure that we love the children of God: it is by loving God and obeying his commands. For loving God means obeying his commands, and his commands are not burdensome, for every child of God is victorious over the world. Our faith is the victory that has triumphed over the world." (1 John 5:1-4, *An Amer. Trans.*) Loving God means, therefore, keeping that second great command, to love your neighbor as yourself. Love not only the spirit-begotten children of God, who have hope of the heavenly kingdom, but also the "other sheep" of the "great multitude". The victorious faith that triumphs over this corrupt, dying world rests upon true knowledge of God and of his Christ. So, loving our neighbors and wanting them to gain life by overcoming this world means we must go forth and share with them the life-giving knowledge that Jehovah God has imparted to us through his Theocratic organization under Christ the Head. Doing so, we prove our love true.

¹⁶ Quoting the apostle's words in Romans, chapter twelve, beginning with verse nine and commenting as we go along: "Your love must be genuine." It is not something separate and distinct from ourselves that we can put on like a coat and take off when we do not want to exercise it. Our love, our unselfish devotion to Jehovah and to his devoted people, must be real, genuine and continuous with us every day of our lives. There must be no hypocrisy about it, by claiming and pretending to love God and at the same time envying, despising, begrudging and hating our neighbor. Genuine love will not be found in this world. It will not be found in war-minded Christendom which dominates this world. It will be found in among those who are entirely consecrated to God and striving to prove their love to him and to his people by keeping his commands. To such ones the apostle further says: "You must hate what is wrong, and hold to what is right." We can have no sympathy with what is wrong, even if committed by those dear and near to us by fleshly ties of family or by ties of close association. What is wrong is wrong, and we want to have nothing to do with it. Both Satan, "the god of this world," and his visible and invisible organization are wrong, and we cannot love them or hold to them. What we uphold is God's organization. We hold to it, for it is Theocratic and right. God's Word, which governs that organization, is right, and

16. For whom must our love be genuine, but what must we hate?

it directs us in the right way and in the right work. We want to lovingly help our fellow servant and our neighbor to keep God's Word and to publish it to others.—Rom. 12:9, *An Amer. Trans.*

¹⁷ "Be affectionate in your love for the brotherhood, eager to show one another honor, not wanting [or lacking] in devotion, but on fire with the spirit. Serve the Lord." (Rom. 12:10, 11, *An Amer. Trans.*) In those words there is again an insistence upon love, and that toward the brotherhood. This has reference to the household of faith, to those who by consecrating themselves to God through faith in Christ Jesus have become children of God, all of which children are therefore brothers, or brethren composing one brotherhood in the Lord. For such our love should be with real affection, with a loyal family spirit, with warm appreciation of them for their work's sake, with recognition of them as children of our one Father in heaven, with concern for their final salvation as much as for our own. Loving the brotherhood with such true affection, and not in a sentimental way, we shall not find it hard to honor and respect them as servants of the Most High God. We shall be eager to help them in their service of him and to co-operate with them even if they, instead of ourselves, have been elevated to a higher position of service in the organization. Because they are devoted to our God and they represent and are associated with the Theocratic organization, we shall not lack in devotion to them.

¹⁸ We ourselves are whole-souled in our devotion to Jehovah God and his organization. We speak of it and serve it with an enthusiasm that is contagious and that takes hold of our brethren and warms them up to liveliness in the Lord's service. It is no dying or almost cooled-off devotion, but is fired by God's spirit or active force which is operating within us as we try to serve the Lord God. Serving the Lord, rather than man or devil, is the most important thing that any creature could do on this earth. It is proper for a creature to do this who realizes and confesses that the Lord God has bought him with the precious human life of his Son Jesus Christ and that he is no longer his own nor any other man's, but belongs to the Lord God and owes him a life-long service. God retains in his service those who lovingly serve him, and he does so by preserving them for his further purposes. Hence the apostle urges us, "Serve the Lord," knowing that serving Him by showing forth his praises and recommending his kingdom to others guarantees to each loyal servant of God his personal salvation. Service to the Lord God today in this reconstruction time means the expanding of the pure worship of Him to all parts of the earth, that his name and Theocratic Government may be known

17. For whom should our love be with real affection, and how?
18. Fired with what, must we now serve the Lord, and how?

and be great among our neighbors of good-will from the rising of the sun in the east to its going down in the west. Such service glorifies the Lord God and brings to us the desired life in the new world of uprightness.

ITS OPEN EXPRESSION

¹⁹ There must be an open and outward expression of our love to God and to our neighbor in a practical way. In the same letter to the Romans (10:10) the apostle says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." With Bibles so widely spread in so many foreign-language translations, millions of persons throughout Christendom have read God's Word, including that verse. They say they see in the Bible the principles of truth and righteousness. Hundreds of millions of them go to religious organizations as an obligation that they feel they must pay, and in their daily habits and customs and their dealings with their neighbors they are law-abiding, respectable people that never get into jail. In their minds or hearts they believe or assent to the existence of the God of the Bible and to the existence of Christ. But their mere mental belief, held concealed inside the heart, does not guarantee them salvation. Just being a "good" person according to the way the morals of this world count goodness does not bring life. Even such heart belief, which brings the imputing of righteousness from God through Christ, does not in itself save one. Such belief must be alive, expressive, dynamic, and prompting to action. It must have vigor and power enough to make an open confession courageously before witnesses in this world, and such confession must be with regard to the Lord God of salvation and with regard to his means of saving men by Christ.

²⁰ Such confession leads to salvation: "with the mouth, confession is made unto salvation." Do not deceive yourself because others say you are the finest person on earth; or because you read the Bible and are familiar with many or all of its books, chapters and verses and you believe in them. What if you do thus believe with the heart or mind. If you do not make confession with your mouth to other persons, to that neighbor whom you are commanded to love, you will be lacking in that which contributes to salvation, namely, confession with the mouth or with whatever means of expression lie within your power. Therefore it is your confessing to others about God's kingdom, it is your praising of God, it is your preaching of the good news, it is your using of your mouth or of your powers of expressing thought and information to others, that guarantees to you, and to each one of us, eternal life in the new

world through Jesus Christ. It is essential for us to do that.

²¹ Your study of the Bible is vital, but it must be followed up by confession. To the young man Timothy, who was acting as a special servant in the church, the apostle Paul wrote to remind him not to neglect the teaching of the Holy Scriptures to others, which means confession: "Let no one look down on you because you are young, but set those who believe an example in speech, conduct, love, faith, and purity. Until I come, devote yourself to the public reading of Scripture, preaching, and teaching." Take note that the reading of the Scriptures was to be public, especially because many in those days, just as in these days of shortages of paper, printing presses and books, did not possess copies of the Holy Scriptures. Also, when Paul wrote Timothy, the Christians had only the Hebrew Scriptures at hand. In our public reading of the Scriptures today we can either ourselves read or teach others to read the entire Bible, including the ancient Hebrew Scriptures and the later Greek Scriptures. Paul's words to Timothy were preserved in those Greek Scriptures in order that all of us serving God today might apply them to ourselves as far as they fit: "Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you."—1 Tim. 4:12-16, *An Amer. Trans.*

²² Well, then, by doing what could Timothy lay hold on salvation from God for himself and at the same time aid others, his neighbors, to share in that common salvation? By doing the public reading of Scripture, by teaching what it meant, by preaching God's kingdom, by keeping busy in God's work, by using his mouth to make confession. By doing all this Timothy would show love first to Jehovah God and then love for his neighbor as well as for himself. The way to apply the rule of love, and the way to gain salvation, are just the same for today as then. So follow them.

VISIBLE SHINING

²³ Jesus both taught and gave a personal example of love to God and love for one's neighbor. He knew better than his disciple John that "God is light; there is no darkness in him at all". Even Jesus Christ received light from that great divine Source of Light. For the glory of God he deflected it off and on to others that these might walk intelligently in such light. For that very reason Jesus on earth could

19. Besides belief, what must there also be, to gain salvation?
20. How can or might we deceive ourselves in this vital matter?

21, 22. How did Paul admonish Timothy to make confession, and how?
23. How was Jesus the "light of the world"?

say: "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life." (1 John 1:5 and John 8:12, *An Amer. Trans.*) Because Jesus brightly deflected the light from God off onto his faithful footstep followers, he not only was the light of the world but made them lights also. He said: "You are the light of the world! A city that is built upon a hill cannot be hidden. People do not light a lamp and put it under a peck-measure; they put it on its stand and it gives light to everyone in the house. Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven."—Matt. 5:14-16, *An Amer. Trans.*

²⁴ All those who profess to be Jesus' followers are under command to be and must be deflectors of the light to their neighbors and to all who will open their eyes to see. The light is not our own personal glory and winsomeness; it is not something to attract admiration and praise to ourselves and to make men followers of us. The light here spoken of is enlightenment concerning God and concerning his glorious purpose for the good of mankind through Jesus our Savior. This light magnifies Jehovah God and his Son Jesus Christ. It makes God and his kingdom by Christ clear and perceptible to the minds of those who open their eyes of understanding to the light. This is the light that you, if you are a Christian, are commanded to let shine. Doing so means educational work, a work of enlightening the bedarkened minds of the common people. It is a work that is slow and painstaking and requiring patience and endurance, but it is a good work, the best that could now be done. Mere mental belief with your heart is not sufficient, but is merely the start. Thereafter you, with your enlightened mental belief, must work to let your mental light from God's Word become known to your neighbors who are in the dark. Then they will see the good you do. Even your enemies will see it, but, whereas they might oppose it and misrepresent its purpose, the teachable persons who are seeking God will glorify, no, not you, but God our Father in heaven.

²⁵ They will glorify God publicly. Having heard the truth you were privileged to pass on to them, they will do the very same thing you are doing, glorify God. That means they will become God's servants, God's ministers of the gospel of light, consecrating themselves to him through Christ and then moving forward in action alongside of you. No matter how big God's visible organization may grow to be, no matter how many may associate themselves with his Theocratic organization on earth, they will all be ordained ministers of the gospel, all light-bearers serving the great Father of lights. All must

minister to Him; which is to say, all must serve him in the unselfish way that he commands. If they love him, they will let no one hold them back from serving and ministering to him. And if they love their neighbors as themselves, they will unselfishly do their part as gospel ministers by serving the good news of God's kingdom out to others. By doing this they will save both themselves and others that hear them; which fact leads us to this sound conclusion, that praise to God guarantees our salvation.

²⁶ All considered, the sacred Scriptures make it plain and unmistakable that God's true people dare not and must not be passive in living as Christians, by being just kind, sweet and lovely in the everyday things of life over which worldly persons are prone to fret and be grumpy, developing, as men would say, a "beautiful character" that excites personal admiration. No; the genuine obedient follower of Christ must be active, positive, not calling attention to personal niceness and attractiveness, but beaming out to his neighbor the light that shows up God and Christ Jesus in their glory and life-saving power. The light is good; and letting it shine to others is good work; and the only way you can let your light so shine before men as to induce some to glorify God is to get out there among the people where they can see the good that you do and where they can get the benefit of it.

²⁷ When Jesus was filled with the spirit of God he went out preaching as the Light of the world. If you want to be part of God's organized people who are now the visible light of the world, it is necessary to likewise be "on fire with the spirit" and get out among the people, making confession with your mouth before them that they may be enlightened. This is what constitutes serving the Lord God now. "Serve the Lord," says the apostle. Not, serve the Roman Empire, nor the nations which were once a part of it in the apostle's day; nor serve Paul, nor any other man, whether he be the servant in some company of Jehovah's witnesses, or the servant of a foreign Branch of the Watch Tower Bible & Tract Society, or the president of the Society. Serve the Lord as his minister. Then you will be doing what is right and safe, and it will always bring you a blessing from above.

²⁸ Not to exalt and puff up any creatures, but to illustrate the right course of action especially under stress, let us review a practical example from history of our present decade. Germany and the countries invaded by the Nazi leader's troops have already been cited in these columns. After the Nazis' chosen leader for the Germanic people had dissolved the Watch Tower Branch in Germany and had

24. What is the light we must let shine, and how must we?
25. How will they glorify God, and what will they thus become?

26. Why must God's people not be passive in living as Christians?
27. Filled with the spirit, whom must we serve, and why?
28, 29. (a) What illustration of breaking up the organization is taken from the Orient? (b) How did the brethren proceed aright?

burned the literature and carted off Jehovah's witnesses to prisons and concentration camps to break up their organization and keep them out of touch with the central office in America, these ministers of the gospel kept on serving Jehovah God, without contact or communication with the Society's president or with its Branch servant. But also in the Orient, the Nazis' wartime allies overran a number of countries by brutal aggression. In the Philippine Islands before the sneak attack on Pearl Harbor, Hawaii, the Watch Tower Society had a Branch office, with some brethren stationed there and with 373 Kingdom publishers scattered among the many islands. Then Japan's warlords sent their hosts to invade the country. These quickly took everything under their control and caused a dispersal of our brethren. They broke up the organization of Jehovah's witnesses there, seizing their persons and taking the Branch servant and sticking him in a concentration camp with others, and obliging those still at large to go underground, not outwardly identifiable but still carrying on their ministry.

²⁹ Now what happened with respect to them all? Did they stop for lack of further instructions and sit down idly and say: "We cannot work as ministers of the gospel until we get specific organization instructions and letters from the president of the Watch Tower Society, telling us just what to do now under these present dangerous conditions"? No; they asked no human creature about what they were now supposed to do. True, they were scattered throughout the land with no visible organization to tie together all groups of God's people; they had no Branch office with a servant there at his post; they had no secret route of communication with the American corporation of the Watch Tower Society. But they had the written Word by which the Lord God speaks to those with hearing ears, and they betook themselves to his Word, whether they had copies of it with them or had its teachings and instructions written in their hearts for consultation. When V-J Day came, two years ago, and the liberation of prisoners in the Philippine Islands followed thereafter, the Society's Branch servant was freed and set up working quarters. A call to action, to God's service, was sent out, but not to just the prewar group of 373, but to an average of 1,033 publishers.

³⁰ During the time of dispersal and internment and underground activity, those prewar publishers looked to the Lord direct and consulted his Word or what they had learned from it. They did not cease making confession with their mouths to others in the general distress, but went on preaching, being wise as serpents, yet harmless as doves. They obeyed what God by Christ Jesus had told them to do. The

Lord God blessed this courageous obedience to him and his King Christ Jesus, and he gave the increase, so that, when at last the Society's president attended a national assembly in Manila in the early part of April, there were 2,200 Philippine brethren present, and 4,200 persons turned out to hear his public address on "The Joy of All the People". Today there are more than 2,700 Kingdom confessors in the Islands, and around 5,000 are attending the Bible-study meetings that these active witnesses of Jehovah are conducting. There, then, in times of global war and military aggression and foreign occupation, was a practical example of Paul's further words admonishing us to love of God and love of our neighbor: "Serve the Lord. Be happy in your hope, steadfast in time of trouble, persistent in prayer. Supply the needs of God's people, be unfailing in hospitality."—Rom. 12:11-13, *An Amer. Trans.*

APPOINTED SERVANTS

³¹ "Supply the needs of God's people." Persons that are appointed to positions of special responsibility with special duties in a congregation have an excellent opportunity and a special privilege of supplying the needs of God's people. If they do so, they show love of their brethren, the brotherhood. The person that is made the over-all servant of the company organization will lovingly try to be a good servant as long as he is in that office. So also with the other appointed servants in the company, such as the assistant servant, the accounts servant, the stock servant, the territory servant, the advertising servant, the servant of return-visits, etc. None of these, if he takes a right view of the situation, will think that now because he is in such an appointed position he can sit back and do nothing and merely enjoy the honor of it all. How did that or any other servant get to his appointed place in the first instance? Only by being first a faithful Kingdom publisher with a suitable record. He was one of the thousands holding that most fundamental and important position in God's visible organization upon earth, that of being a publisher of God's kingdom. If it were not for the groups of such publishers of God's message, there would not be such servants appointed and installed in office. But now they are appointed to wait upon the organized group of publishers, to be their servants, and not masters.

³² Sometimes when an individual gets a position of responsibility and prominence it goes to his head, as the saying is. He feels important. Instead of taking on the attitude of a servant, he assumes the position of a boss. He feels he has to tell the brethren whose needs he is appointed to supply just what they ought to do, and to dictate to them. God's Word com-

30. How did they show love of God and neighbor, and increase?

31. On what basis, and why, are servants appointed in a company?
32. What should such appointed ones be in actuality? to whom?

mands: "In love be slaves to one another." "Whoever wants to hold the first place among you must be your slave, just as the Son of Man has come not to be waited on, but to wait on other people." (Gal. 5:13, and Matt. 20:27, 28, *An Amer. Trans.*) Hence all appointed servants, be they directors of the Society, Branch servants, district servants, servants to the brethren, Bethel home or missionary home servants, company servants or any other designated servants, all of them should be slaves to their fellow publishers. That was why the literal English meaning of the Hebrew or Greek word in the Bible was given to them as their designation; they should be what the name says they are, *servants*; and that in actuality. They should render all their service as to the Lord God, however. "Do your duties heartily and willingly, as though it were for the Lord, not for men, for you know that everyone, slave or free, will be rewarded by the Lord for his good conduct."—Eph. 6:7, 8, *An Amer. Trans.*

³³ The apostle Peter had that very thing in mind when he wrote to the presbyters or elder brethren back there, saying: "Be shepherds of the flock of God that is among you, not as though it were forced upon you but of your own free will, and not from base love of gain but freely, and not as tyrannizing over those in your charge but proving models for the flock."—1 Pet. 5:2, 3, *An Amer. Trans.*

³⁴ There is no place for lording it or acting the mistress over the Lord's sheep in His organization. Taking himself too seriously an individual with a shepherd's duties might begin to think: "Well, I have been made a stock servant"; and then, "Now I am the assistant company servant"; and finally, "Now I am the company servant, now I *am* something!" Such a line of thought leads him to lord it over the Lord's sheep. He would not think that he now was really something in the organization because he had a distinctive, supervisory position in the company, if he but remembered one thing: that the essentially important position in the organization of God's sheep is that of being a minister, a position which is common to *all* of God's devoted sheep. All are His *ministers*. So as to assist all these ministers, the company servant and other appointed servants in the company were assigned to their respective places and duties. They were chosen because they had a commendatory record of service down till then, and so a little more work with special responsibilities was piled upon them. They were assigned their places in order to supply the needs of God's ministers. It was not that they might brag and boast themselves, but they were put in office to wait on their fellow ministers. If now they love their brethren, their nearest neighbors, as they do themselves, they

will wait on them as much as they wait on themselves.

³⁵ Serving properly, those appointed servants in the organization will make it easier for their brethren to get out into the field, there to carry on their ministerial work and to confess with the mouth for their own salvation and for that of others. They have no appointment to be bosses or judges. They should be as reasonable, helpful and considerate as their instructions permit. Suppose the case of a certain minister, a sister in the Lord, comes up for attention. The servant might know nothing of the private circumstances of her case. He might not know the difficulties and handicaps that she has to go through. Possibly, in trying to keep care of her own child and to bring it up in the nurture and admonition of the Lord, her hands are tied down to quite little freedom of action outside. So it results that this sister, this minister, in her sincere endeavors, manages to get in just two hours in outdoor witness work for the entire month. Obediently she turns in her report at the company's Kingdom Hall, and it finally gets into the hands of the company servant. Suppose he stares at the report and says: "Humph! she should have done a whole lot more than that. *I'll* tell her!" At the earliest he goes to interview her and tells her something to this effect: "You are not fulfilling your covenant with the Lord. What you must do is to get out more into the field. You are neglecting your privileges!"

³⁶ Why should he thus scold? Why does he not think of the attitude and comment of the Lord Jesus Christ with respect to the widow who gave as an offering to the Most High God just a mite? Jesus was fully satisfied and pleased with that mite, for it was all she had and it cost her more than it did the rich to drop in large contributions into the temple collection box. (Mark 12:41-44) The poor widow made that contribution for the Lord. In like manner when a faithful-hearted sister puts in one or two hours a month in the field as a gospel minister, that minister did it as to the Lord, and not to the servants of the company nor for their praise or condemnation. If the Lord is pleased with it and gives her his blessing, so should the company servant be pleased and give her the full supply of her needs for her part in the Lord's work.

³⁷ If she wants to make a voluntary explanation of why her hours on her report are so low, then it rests with her to do so. Otherwise, the factors hampering her in field service are none of the servant's business. She took time from her private domestic affairs to confess with her mouth abroad in the field, true, just a few hours, but she rendered that as to the Lord God, likely under more difficult circumstances than

33, 34. (a) Against what did Peter admonish shepherds? (b) As against self-importance, what should a servant remember?

35. To what conduct in office have servants no appointment?

36. How does Jesus' attitude to the widow's mite fit in here?

37. Why not scold or require explanations from such a minister?

those of the excited servant who spent twenty to thirty hours that month out in the field. His effort was therefore less than hers, and hence hers must be appreciated whether we understand the circumstances or not. We should not get out of the realm of our own affairs by trying to investigate or by noisily scolding her on the basis of what *we* assume to be the state of her affairs. That is not love of the brethren. "You do not need to have anyone write to you about brotherly love, for you have yourselves been taught by God to love one another, and you are doing it to all the brothers . . . But we do entreat you, brothers, to surpass yourselves in striving to live quietly and mind your own affairs, and work with your hands, as we directed you."—1 Thess. 4:9-12, *An Amer. Trans.*

³⁸ It is God's teaching that we love one another, and that we love our neighbor, and God is the great "King of Eternity". This is a royal law that he gives us for our guidance in this day of selfishness that has run amuck. We shall not go wrong if we follow it and apply it practically and with sincerity and genuine affection. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (Jas. 2:8) Growing out of this royal law are Jesus' words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12) This leaves no room for

38. What law must we follow, and what partiality must we avoid?

partiality, especially partiality toward our own selves. No partiality should be shown toward a Kingdom publisher or minister who reports many hours afield in service as against another who reports less but who is just as eager and earnest to serve the Most High God. As servants or slaves of one another in imitation of Jesus Christ, we will encourage all the brethren into that public confession with the mouth that wins divine approval and leads to their salvation. We will not be partial toward one nationality or race as against another, but will discern them all to be our neighbors if they are kindly disposed to the Lord and anxious for salvation that emanates from Him through Jesus Christ. We will love our neighbors of whatsoever nation, kindred, race and tongue, and we will therefore be moved to share with them the message of salvation which the neighborly love by others has passed on to us ourselves.

³⁹ We are here in this hostile world to help our brethren to win that salvation which is now so near realization in the new world of righteousness, a world united in worshiping and loving Jehovah God with all the heart, mind, soul and strength. Among those who hope to live together with their faithful fellow creatures in the righteous new world, *now* is the time to begin and practice to the limit that second great commandment of love of man to man, "Thou shalt love thy neighbour as thyself."

39. Why are we here in contact with brethren in this world?

"THE LEAST IN THE KINGDOM OF HEAVEN"

"WHOSOEVER therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5:19, 20, *Authorized Version.*

A short time after saying the above in his sermon that he gave in the mountain, Jesus said: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."—Matt. 11:11, *Authorized Version.*

By putting these two sayings side by side are we to understand Jesus to teach that whosoever breaks one of the least of Jehovah's commandments in the law of Moses and then also teaches other men to do so also will have a place in the kingdom of heaven and be greater than John the Baptist? Is a lawbreaker and a teacher of lawbreaking to gain the Kingdom and have a higher place than John the Baptist or than Moses himself, whom Jehovah God used to give the law but who was not greater than John the Baptist the fore-

runner of Jesus? How could such a breaker of the divine law and a teacher of such lawbreaking gain the heavenly kingdom at all? He could not; and according to Jesus he will in no case enter the kingdom of heaven. Neither will he be greater than John the Baptist or Moses in the new world to which these prophets will be resurrected. How, then, are we to harmonize the above two sayings of Jesus?

The difficulty with those who confuse themselves is that they take each saying out of its setting or context, and then they try to put them together to make the expression "the least in the kingdom of heaven" in both sayings mean the same thing. Partly to blame is the poor translation in the King James or Authorized Version and in Luther's Version of the Bible, for, in the original Greek text of the Bible, the word translated "least" is different in each verse. The Roman Catholic *Douay* reads better, saying at Matthew 5:19, "be called the least [Greek: *elákhistos*] in the kingdom of heaven," and saying at Matthew 11:11, "he that is the lesser [Greek: *mikróteros*] in the kingdom of heaven is greater than he." (See also Rotherham's, and *American Standard Version*, margin.) This fact in itself suggests a different meaning between the expressions in the two verses under discussion.

Who were those that broke or relaxed God's command-

ments, not excluding the least of them, and then went further and taught other men to do likewise? Jesus contrasted those law-violating teachers with himself, as is shown by his beginning of his sentence with the words, "whosoever *therefore*." At the time that Jesus spoke, the Mosaic law of Jehovah's covenant with the nation of Israel was still in force upon the Jews, including Jesus; and Jesus did not come to earth to destroy that law, for he respected it too highly as his heavenly Father's gift and he saw that it must be fulfilled rather than smashed. So he said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Because Jesus observed Jehovah's law through Moses and fulfilled it even to his death on the tree as the antitypical passover Lamb to take away the sin of the world, Jesus was "called great in the kingdom of heaven."—Matt. 5:17-19.

Jesus mentioned the scribes and Pharisees in the very next verse (Matthew 5:20). This suggests that the law-breakers and lawless teachers were such men. Jesus indicates that they were outwardly righteous, and that thus they were self-righteous; for he says: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees," etc. The record shows that they, together with the religious leaders in Christendom today, were the ones that Jesus had in mind. John the Baptist, who is to be not as great as the one who is "the lesser in the kingdom of heaven", said to those religious self-righteous persons some very stern words. We read: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father." (Matt. 3:7-9) Why did John speak in such fashion to these outwardly righteous men who were so highly respected by the common people? It was because they broke or weakened God's law, including the least commandment thereof, and also taught their fellow Israelites to do the same. Nevertheless, they hypocritically pretended to be righteous. Jesus exposed their hypocrisy in the following incident:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded [in the Mosaic law which Jesus came to fulfill], saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say [to inquiring Israelites and hence teach them], Whosoever shall say to his father or his mother, It is a gift [to God], by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and

honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. . . . Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders [teachers] of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. 15:1-14.

In that way the scribes and Pharisees broke, weakened or relaxed the commandments of God, and not the least ones either; and they taught others how to do so who wanted a loophole through which to crawl in order to get out from under the law of God's commandments. At the same time the scribes and Pharisees accused Jesus of being a breaker or weakener of God's commandment concerning the Sabbath. (John 5:18; 7:23) Jesus was therefore not guilty of intolerant speech when he publicly denounced those scribes and Pharisees as being viperish hypocrites. In a final burst of public condemnation of those lawless religious teachers he said in the presence of a multitude in addition to his disciples:

"Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And [ye say], Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell [Gehenna]?"—Matt. 23:1-33.

By the above array of scriptures we have factually established who the ones are that Jesus meant when he said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." We now ask, Shall such ones, namely, the scribes and Pharisees and their like, be in the kingdom of heaven at all? Shall they be greater than John

the Baptist in the new world of righteousness? Outwardly they were righteous men, but Jesus warned his disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Well, then, in that case the scribes and Pharisees shall in no case enter into the kingdom of heaven. Why not? Because, unless a disciple of Jesus does not surpass such scribes and Pharisees in righteousness, he will in no case enter into the heavenly kingdom, and hence the scribes and Pharisees did not have enough righteousness or the right kind of righteousness to get into the heavenly kingdom. Jesus' own denunciation of those lawless lawyers and Pharisaic teachers answers in an unmistakable No to the above questions.

From this, then, what are we to conclude respecting the "least in the kingdom of heaven" alluded to in Matthew 5:19? This, namely, that to be such kind of "least in the kingdom of heaven" means not to be in the kingdom of heaven at all. Such one shall in no case enter into it. Jesus Christ himself was and is in the kingdom of heaven, and is called "great" therein. He, in his estimate of such a lawbreaker against the Mosaic law, called such one the "least" among men, the lowest kind of individual, because he was a religious hypocrite toward God and, like a viper, condemned to destruction.

At Matthew 11:11 Christ Jesus was not speaking of law-breakers and self-righteous religious hypocrites. There he said, according to *An American Translation*: "I tell you,

among men born of women no one greater than John the Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are greater than he." Thus Jesus was there talking about those who keep the law of God, among whom was John the Baptist, with no one of them surpassing John in his high position with relation to God. Nevertheless, while no one born in the past of women had risen to a greater position than that of John the Baptist, yet the "lesser one" or one "of little importance in the Kingdom of Heaven" is destined to be greater than John and all other faithful men born of women before Christ.

To what is that strange distinction between faithful ones born before Christ and those faithful ones who follow Jesus' steps to the death due? It is due to the provision of God. His provision grants to the "lesser one in the kingdom of heaven" a spiritual resurrection to a place with Christ Jesus in his heavenly throne of the kingdom, a place of little importance in comparison with the all-important place of Christ Jesus the King of kings. On the other hand, God's provision grants to John the Baptist and other great servants prior to John an earthly resurrection in a human organism, that thus they might be visible representatives of the kingdom of God, to serve as God's princes among mankind in all the earth.

A further explanation of Matthew 5:18, 19 will be found in the issue of *The Watchtower* of November 1, 1945, ¶ 11-15, pages 325, 326, and in the book "*Let God Be True*", ¶ 4-8, pages 172-175.

THROUGH SCANDINAVIA AND THE LOW COUNTRIES

EARLY in the morning of June 6 we had risen and taken a plane from Brno to Praha, the capital of Czechoslovakia. It was necessary to wait a little more than an hour for the plane of the Norwegian Airline that was to take us to Denmark. It was pleasant for Brothers Knorr and Henschel to have the good company of Brother Covington, of Brooklyn, Brother Ruetimann, of the Berne office, and Brother Müller, of the Praha office. We talked of the possibility of our flying over Berlin on the way to Denmark, but when we were aloft we discovered that the plane was flying directly west. Inquiries brought the explanation that up to the present time the Norwegians had been unable to obtain permission from the Russian military authorities to fly over German territory occupied by the Soviet forces. So they had to take the long way around. We travelers were thus given an opportunity to see more of Germany's countryside, especially of the small towns and wooded areas. We flew westward through considerable rain to Kulmbach, which is north of Nürnberg, and then turned northwest to pass near Fulda and Kassel. Then north to Hanover, where we could see whole blocks in the middle of the city had been leveled to the ground. We thought it very bad, but when, a short time later, the plane passed over Hamburg we saw things were far worse there. Whole square miles of the city were absolutely flat. Here and there walls of buildings remained standing, but all roofs and floors had been blown away or burned out. Most of the docks were a mass of ruins. Our bird's-eye view of Hamburg told us this was a place of extreme devastation. We had seen a lot in the few moments over Hamburg.

It was not long until we spied the sea and then the flat islands that belong to Denmark. After Hamburg it was a

great contrast to see the clean, well-built cities and villages of Denmark below us. We flew low because of the dense clouds above, and at 1:15 p.m. that Friday the plane effected a smooth landing at Kastrup Airport. Our brethren were there to meet us and hustled us away to the Branch office. Most of the brethren were in the field busily advertising the public meeting for the coming Sunday. The convention was to open that evening.

The Society had obtained the largest hall available for the assembly, K. B. Hallen, a sports arena, surrounded by athletic fields, very modern in design. Much to the surprise of all, the opening session had an attendance of 3,123. The entire program for the three days was well arranged and the instructions on service matters as well as discourses delivered were most beneficial to the convention. The demonstrations put on were well executed and very pointed, much to the edification of the conventioners. The pioneers and servants to the brethren were extended an opportunity to make preliminary application for enrollment at Gilead, and many responded. The two Gilead graduates in Denmark have been of much help to the brethren and they have been able to improve working conditions in the companies they are serving as servants to the brethren. Included in the program was the baptismal service, and 202 were immersed. This was very good for such a small country and shows why in Denmark there are over three thousand publishers.

The public meeting was arranged for on the afternoon of Sunday, June 8, when 4,034 packed out the auditorium. Hundreds were standing. The lecture, "The Joy of All the People," that had been given on the world tour was also appreciated by the Danish people seeking to know more of God's Word and Jehovah's provision for man to gain

eternal life. It was the best public meeting attendance in Denmark.

Clothing and some foods are not plentiful in Denmark, but the people are carrying on. Fuel for heating is still short. Some of the bomb shelters constructed during the war are in the process of being demolished, but to some extent the people are still feeling effects of the war in an economic way. Our few days in Copenhagen were kept very full, because there was much to do at the office and in obtaining of visas and looking after other matters before the journey on to Sweden and Finland. But we thoroughly enjoyed our visit in Denmark.

The journey to Sweden was made on June 9 via the Danish Airline. The day was not clear. It had been raining and storming but the weather was good enough to allow for air travel. The pilot chose a low altitude, keeping below the clouds all the way from Copenhagen to Stockholm. This made the trip more interesting than most flights, because we could see the countryside clearly: the hundreds of lakes, the small islands along the Baltic coast, the numerous forests, and the well-kept farms and villages all contributed to the beauty of Sweden in the summer. We passed by many rain showers, and watching these was very interesting. The sky was broken and the sun shone through at many places, giving a bright background to the pouring rain. The pilot chose not to go through the showers, but around them, and often the rain was falling between the plane and the sunshine. The appearance was as though the clouds were being swept down to the ground, becoming more transparent as they fell. Flying directly under the ceiling of the clouds gave us opportunity to see the clouds pouring out heavy dark vapors that became thinner and thinner the farther away these vapors got from the ceiling. How interesting it was to see the rain being made!

Before we arrived at Stockholm we passed beyond these stormy skies and came into skies as blue as the flag of Sweden. It was much warmer here. Soon we caught our first glimpses of the red roofs of Stockholm's very modern apartment houses. Then came to view the white and cream-colored walls of the buildings. What a splash of colors in the bright sunlight! The green of the trees and the blue of the waters surrounding Stockholm's islands added to the scene. And our brethren were on hand to meet us when we landed at the airport. After clearing the customs we made our way into the city to spend the remainder of the day with the family of the Bethel home established there in Stockholm.

This time Stockholm was just a junction point for us. Actually we were on our way to Finland. On the afternoon of June 10 we boarded the Bore I for Finland and were soon moving eastward through the narrow Swedish waterways leading out of Stockholm. Now we were quite far to the north, and, while we could not see the sun at midnight, still its rays of light were so strong that the sky never got completely dark. It was difficult for us to get used to sleeping in the daylight. Going to bed when it is very light and then having the sun shine brightly before three o'clock in the morning is disturbing to one's sleep. The only thing to do was to cover the window with a heavy curtain to cut out the light.

By the time the boat arrived at Turku we had passed thousands of beautiful wooded islands of the Baltic. The last time we made the trip our ship had to push through the ice. Then we made it during the shortest days of the year. Now there was plenty of daylight and the surroundings of Turku were easily visible to be enjoyed, but once again it was raining. At Turku we found many of our brethren

waiting on the quay to meet us despite the pouring rain. They had many flowers with them. The Branch servant had come over from Helsinki to meet us. Arrangements were made to travel from Turku to Helsinki by car, and this afforded us an opportunity to see some of the Society's property in the rural area along the way to Finland's capital. The countryside reminded us of eastern Canada: it was heavily wooded. The rain continued all the way to Helsinki and, except for one flat tire, everything went fine. It was good that evening to meet with the family and to talk with the brethren who had recently returned from America as graduates of Gilead.

The convention was to begin on Friday, the 13th, but the servants to the brethren and pioneers were invited to come to Helsinki a day earlier for special meetings and instruction. The president of the Society addressed the servant to the brethren meeting in the afternoon and the pioneers in the evening and answered their questions pertaining to the work. Not only the pioneers were invited to the meeting, but those who were interested in the pioneer work and contemplating entering it; so there were 200 in attendance.

Being in Helsinki a day early had another advantage for the pioneers. The brethren in Canada had sent tons of clothing to Finland and this also gave the pioneers the opportunity of making a selection of their needs prior to the assembly. They were very grateful for the many good things that were sent to Finland, and most of them obtained sufficient clothes to keep them going in the work all of this year and probably all of the next.

The convention program began Friday morning with assembly for field service in the big Messuhalli, the largest hall in Helsinki. Just behind this hall is the great stadium which was built before the war by the Finns in anticipation of holding the Olympic games in 1940. Also behind the hall in an open field the brethren set up a very unusual kitchen for the feeding of the conventioners. Big outdoor stoves used by the army were borrowed for the occasion and all food served during the convention was prepared and cooked out in the open. There were many interesting occurrences at this convention. The influence of the Finnish brethren who had been called to America to attend the School and the Glad Nations Assembly at Cleveland could be seen on this convention. During the convention itself two releases were made: a booklet and the book *"The Kingdom Is at Hand"*. They surprised the whole convention by publishing their own *Messenger*, which could easily be done because the Society has its own printing plant in Helsinki. All these things added much to the enthusiasm of the assembly and it was truly alive.

The brethren had arranged for several displays. One was to show the progress of the work in its different forms of activity from 1911 to 1947. In 1911 there were five publishers. These were represented by the small figure of a man. Increases were shown at intervals of about ten years each, the size of the man increasing each time. The largest man was in 1947, when the new peak of 2,223 had been reached in March. (However, the latest figure for May, compiled just before the convention began, showed a new peak of 2,534.) Similar charts were made for other items, such as subscriptions, of which there are now 24,878, and books and booklets, back-calls, etc. At a glance one could see the excellent progress of the work in Finland since 1911, when the work began with only five persons, including the present Branch servant.

Another display was very interesting. They had copies of all publications printed in Finland during these years; and this was truly amazing to see, for they had almost all of the publications that have appeared in English. The

recent English publications not yet translated were included to show that they would eventually appear in Finnish.

Another attractive feature of the convention hall was the reproduction of the calendar in different form. The year's text was made up in three lines—Finnish, Swedish and English. This gave strength to the backdrop of the platform. Reproduced directly under the text was a large drawing in color of the Brooklyn Bethel home, the headquarters of the Society. To the right and left of this picture for almost the whole length of the hall were individual colored paintings of each of the Branch offices that appear on the calendar, but, of course, they were very much enlarged so that they could be seen by the audience.

The convention itself was very well attended; 2,740 publishers and interested persons assembled on Saturday evening. A few hundred Swedish-speaking brethren attended the special Swedish meeting on Saturday morning. At the public meeting the whole auditorium was filled, with hundreds standing on the first floor and balcony. There were 5,300 present.

The immersion service was also well attended; 184 were immersed.

Announcement was made, too, that any of the brethren in need of clothing could go to the Branch office after the public meeting and they would be permitted to take what they needed, or they could call Monday. By Monday noon all of the clothing that the brethren in Canada had sent to the brethren in Finland was gone, and it will, without doubt, be put to good use. The gifts of the Swedish brethren a year ago also greatly aided the publishers of Finland to stay in the work. This work has resulted in gathering many of the Lord's "other sheep" unto the organization.

In addition to the convention, much work had to be done relative to the Branch office, and new appointments were made and brethren assigned to look after certain duties that will advance the work further. An effort was also made to purchase paper for Brooklyn.

The time flitted by, and Monday, June 16, we took the train and headed for Turku. It was a very crowded train. On the same train were many brethren who were traveling home from the convention. The train went right to the quayside, and when we were finally through customs and other controls and aboard the good ship Wellamo we waved good-bye to upward of 70 brethren on the quay. We sailed away in a brilliant evening sunlight which gave us a wonderful view of the harbor and the channel. Two brethren from Denmark who attended the convention were also aboard, and we enjoyed their company. The trip back to Stockholm was uneventful. It afforded the travelers an opportunity to get to bed early, and we were glad to catch up a little on lost sleep.

At Stockholm the Branch servant met us, and we were soon at work at the office. Here again every effort was made to obtain Swedish newsprint by getting in touch with the large paper mills, but there was no success. Even if paper could be obtained, it would have a price five times what it was before the war and two and a half times the price of paper now selling in the United States when it is available.

The convention was held in a large athletic arena known as Eriksdalshallen. It began on Wednesday night and continued through Friday, the 20th. The publishers did an excellent job of advertising the public meeting, using handbills and very large signs. They were working against odds, because Friday night when the public meeting was to be held was the beginning of what they call midsummer in Sweden, a holiday of great popularity, and everyone who can leaves the city for a vacation. Of course, when the

schedule was made for travel this was not known; so the meeting could be held only at the time when the president of the Society was there. In spite of this, however, one of the largest public meetings of the Lord's people held in Stockholm resulted: 3,256 attended, filling the main hall, with a few seated behind the speaker. At this midweek assembly 1,900 brethren were in attendance.

Sweden is not quite as prosperous now as it was the last time we visited there. The work of the brethren in Sweden is going very well, however, and they reached a new peak in publishers, of 3,092, in the month of April. This made the hearts of all the brethren very glad. Seventy-six were immersed at the convention. The splendid increase in the work can be attributed mainly to the circuit work and the assemblies now being held. Brother Pramberg, a graduate of Gilead, is the district servant and his is a very happy lot of visiting the 19 circuits established throughout Sweden. The pioneer work is going on very well and many of the pioneers are anxious to attend Gilead.

Immediately after the public meeting on Friday evening we had to hurry away because in one hour the train was leaving for Oslo. Brother Eneroth, the Branch servant in Sweden, accompanied us to Oslo to aid with interpreting at the convention. We were three hours late in arrival in Oslo because somewhere along the route a train had jumped the track and short-circuited the power lines. At the Oslo station the Branch servant for Norway, Brother Anderson, formerly of Brooklyn Bethel, along with other members of the Bethel family, were on hand to meet us. The convention was already in session, it having begun Friday night and we arriving Saturday noon. Meetings were being held at the People's House. The highest attendance of brethren was 878. At the public meeting, which was held in Oslo under the dome of the big Colosseum Theatre, there were 1,462. Thirty-nine were baptized on Sunday morning, following which was the meeting with the pioneers and servants to the brethren. Some of these also wish to attend Gilead School.

Splendid improvements have been made in the arrangement of the work of the Society, the Bethel Home and the way the field service is carried on. It is now to the best interests of the brethren and people of good-will in Norway. Now the publishers are of one mind. There is no dissension or trouble in Norway as there was a year and a half before. What difficulties the brethren have had with one another have all cleared away. They have forgotten the past and have set their mind and heart to the preaching of the gospel, and this with excellent results. A new peak in publishers was reached during May of over nine hundred publishers. There are some boats now in the service and the truth is getting to isolated points along the coast, in the fjords and on the islands.

The Norwegian pioneers appreciated greatly the gift of clothing from the Canadian brethren and had the opportunity of making a selection of what they needed. The rest of the clothing will be distributed among the company publishers.

Again the president of the Society tried to obtain paper, and was able to get a small quantity at an exorbitant price; but this was necessary in order to keep the presses going in America for publishing the *Awake!* magazine.

General living conditions in Norway have improved during the last year and a half and we found the people looking brighter and many more activities going on in the shopping districts. Cars were numerous on the roads and food seemed to be fairly plentiful, although rationing is still in force.

Our stay in each of the Scandinavian countries was much too short, it seemed to us, but it is a joy to report to the

brethren everywhere that the work in Denmark, Norway, Sweden and Finland is going along very well and that splendid strides have been made during the past year. A good witness is being given and the brethren appreciate better than ever before their responsibilities and their proper stand for the Kingdom. It was a real blessing to meet with them again and to convey to them the love and greetings of their brethren we met all along the way, as well as to receive their request to take love to the rest of the brethren we would meet throughout the world. It is good to tell of their determination to stand shoulder to shoulder with their brethren world-wide and to endure to the end.

On Tuesday, June 24, we left Oslo by KLM airline for Amsterdam. The Norwegian Bethel family came to the airport to tell us good-bye, and as our plane took off we saw them waving from the visitors' enclosure. En route we viewed the fjord leading to Oslo from the Skagerrak, as well as the many rocky islands, the inlets and the beautiful rugged countryside of southern Norway. We made a brief stop at Kristiansand, refueled the plane, and then flew out over the North sea heading toward the Netherlands.

Our visits in the low countries would be brief. The story of the Netherlands, Belgium and France will be covered in detail by the report from Brothers Franz and Suiter, who served the conventions in these countries. It was necessary for the president of the Society to check a few matters in these countries; so a very fast trip was arranged, spending two days in each of these places before going on to the London convention.

While in the Netherlands we attended a meeting with the Amsterdam company and 900 brethren filled the theater that had been engaged. It was good to have the opportunity of speaking to them again and to hear from the Branch servant and others about the excellent convention they had in Amsterdam. By comparison, Amsterdam and the Netherlands have made marvelous strides in recovery from the wartime since our last visit a year and a half ago. The marks of war are not nearly as manifest, although there is still the warfare condition in the East Indies that affects the people somewhat. The people are settled down and trying to reconstruct their country. At the same time Jehovah's witnesses are putting forth earnest efforts to push ahead with the preaching of the gospel. New peaks have been reached in publishers serving the interests of the Kingdom in this land too during 1947. During the visit a new Branch servant was appointed by the president of the Society: Brother Gerrit Jansen, a graduate of Gilead and native of the Netherlands.

After finishing the work there we traveled by train to Belgium, there to meet Brother Holmes, the Branch servant, formerly of the United States and a graduate of Gilead, as well as to meet the Brussels Bethel family. Here their problems were discussed and arrangements made for advancing Kingdom interests. We observed the good work that has been accomplished in the past year and a half. A new peak of 969 publishers had been reached this year.

In both the Netherlands and Belgium the Society recently purchased new homes for the use of the members of the Bethel family and for office space, and all of the brethren

greatly appreciate this. More efficient work is being done. The homes are very comfortable and are fine structures for the Society's purposes.

Friday evening a meeting was held with the Brussels company. Both French and Flemish brethren assembled together in the same hall. These were spoken to through two interpreters.

The attendance was 200. The next day, Saturday, was spent at the Branch office, handling matters of business and discussing the problems confronting the publishers of Belgium. Preliminary arrangements were made for the sending of more graduates of Gilead School into Belgium.

Sunday morning, June 29, we said good-bye to all of the members of the family of the Brussels Bethel and took the train for Paris. The French brethren were at the station, there to welcome us and tell us that in an hour and forty-five minutes we were to address an assembly at Chemistry Hall. It certainly was a joy to our hearts to see 750 Parisians assembled there, and it was indeed a pleasure for Brother Henschel, Brother Covington and Brother Knorr to address these brethren. It was in Paris that the two world travelers met Brother Covington again after he finished his work in Germany and went on into Switzerland, there to spend a few days before coming on to Paris for this meeting and to take care of some business that was urgent.

One of the matters to be decided by the president was the matter of getting a better location for the Bethel family in Paris. Arrangements were made for raising the money to make the purchase of the home which will give the brethren much better working conditions and will bring them all together under one roof. A visit was made to the Society's attorney in Paris and suggestions were offered to speed up the matter of the Society's recognition by the government so that the work in France may move along at a better pace. The next issue of *The Watchtower* will give the details of the conventions in France which were served by Brother Franz and Brother Suiter. The visit of these travelers, Covington, Henschel and Knorr, was much too short in Paris, but there was a convention soon to assemble in London. Brethren had been invited from all parts of Europe and from the States to come to this "Praising Nations Assembly", and so we must be on our way. Reluctantly we left our brethren at the station, promising them that as soon as we could we would return again, but in the meantime all of us would press on diligently, pushing forward the advance of true worship.

As our train pulled away from the station, our minds were turned toward London and the big assembly that the British brethren had been working on diligently for months. The travelers were anxious, too, to see Brother Franz and Brother Suiter and the brethren in the Bethel family in London and to bring this tour of all nations to a fitting climax. So on we traveled in haste through the beautiful countryside of France, by the bombed railroad stations, and on into Calais, a seaport practically ruined by the war. During the hours of sunset we crossed the Dover Straits by boat, and then journeyed by train to London. At Victoria Station we received a hearty welcome, and all of us could talk to our brethren without an interpreter. Sometimes we would pause, waiting for someone to repeat what we said, before we realized that everyone understood.

For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; . . . Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isaiah 45:18, 22, Am. Stan. Ver.