



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXX

SEMIMONTHLY

No. 23

DECEMBER 1, 1949

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OWTB & T.S.

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

# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13*.

## THE BIBLE CLEARLY TEACHES

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

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

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

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

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

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

## "YET MORE PRAISE" TESTIMONY PERIOD

One bound book and one booklet, published by the Watch Tower Bible and Tract Society, on a contribution of 35c! Can you offer that to another person in order to help him to understand the Bible better and thereby learn to praise the Most High God more than he has ever known before? If you can do so, then you should feel capable of joining in with Jehovah's witnesses in the final special Testimony Period of the calendar year of 1949. This is entitled "Yet More Praise" Testimony Period and occupies the entire month of December, and the special offer the praisers of Jehovah God will make to all seekers of truth and righteousness will be the above combination of book and booklet. We have the organization to help all our *Watchtower* readers to take part in this grand, spiritually uplifting Testimony Period. So write us, if you need to, and we shall gladly assist in every way toward your getting started in thus publicly praising the living and true God yet more and more. Your report of work is of interest, so be pleased to turn it in at the close of December on our report form.

## "WATCHTOWER" STUDIES

Week of January 8: "Love's Expression,"

¶ 1-18 inclusive, *The Watchtower* December 1, 1949.

Week of January 15: "Love's Expression,"

¶ 19-32 inclusive, also "Our Greatest and Enduring Quality",

¶ 1-6 inclusive, *The Watchtower* December 1, 1949.

## ITS MISSION

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

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

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

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## 1950 YEARBOOK OF JEHOVAH'S WITNESSES

1949, the most remarkable service year yet! So the 1950 *Yearbook of Jehovah's witnesses* shows. You will want to read about it and rejoice at the noteworthy expansion of the worship of the true God in the 105 regions reported on. In addition to the annual world report of the president of the Watch Tower Bible & Tract Society, the *Yearbook* also sets out his comment upon the 1950 yeartext and a daily text and comment for throughout the year. The printing of the 1950 *Yearbook* is in limited edition, and hence a contribution of 50c per copy is asked. Where you are in association with others, send in a group order, as by the servant of a company of Jehovah's witnesses, with remittance to cover. This will save us on time of handling as well as expense of shipping.

## 1950 CALENDAR

By having the 1950 Calendar published by the Watch Tower Bible & Tract Society you will have prominent before your gaze the yeartext, "Preach the word" (2 Timothy 4: 2), and also a view of the Society's headquarters home, including the new Bethel structure, from which the service work throughout the earth is directed. Alongside this artistic picture you will find a calendar. Besides giving five interior views of the new Bethel home, this sets out the titles of the bimonthly special testimony periods for 1950 and the specific themes for the intervening months. This service calendar we send to any address at 25c a copy or \$1.00 for 5 copies sent to one address, postpaid. So let companies or groups order the Calendar in quantity, through their designated servant, sending remittance to cover the cost at the above rate.

# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXX

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### LOVE'S EXPRESSION

*"So faith, hope, love abide, these three; but the greatest of these is love."—1 Cor. 13: 13, Rev. Stan. Ver.*

**J**EHOVAH God is the source of love. As the Creator, he implanted in his intelligent creatures that marvelous quality called "love". Without it perfect man would not have been created in God's image and likeness. Man's great invisible enemy, God's wicked opposer named Satan the Devil, has worked for thousands of years to try to pervert and blot out this godlike quality from the human heart. He has tried to turn all mankind to hate God or love him with a hypocritical love. Only God the Source is the One that can rekindle or cultivate pure love in the human bosom. By his own demonstration he shows us what it is, so that those now devoted to him rightly say: "We love him, because he first loved us." (1 John 4:19) He does not look for us to be wondrously wise; he does not look for us to be strong and powerful in a physical way; he does not expect of us in our imperfection to measure up exactly to the requirements of justice and never sin. But he does look for us to exercise love with a pure heart. This is of first importance, if we want to prove fit for everlasting life in his righteous new world.

<sup>2</sup> God's spirit is his invisible active force. It is his energy which he exerts to bring his will and purpose to pass. With it he does many things that are miraculous to man even in this twentieth century. In the first century, by means of his holy spirit, Jehovah God put his power upon those who became followers of his beloved Son Jesus Christ. By that spirit he conferred upon them various gifts instantaneously which this electronic age cannot duplicate. There were gifts of power to heal diseased and crippled persons, yes, to raise the dead to life; gifts of power to prophesy or give special information and knowledge; gifts of speaking with a foreign language and of translating languages. These were given to those who believed on Jehovah God and Jesus Christ. They dedicated their lives to God to serve him as his Son showed us how, and God accepted them through the sacrifice and righteousness of his Son. Miraculous gifts were imparted to them through the twelve apostles of his Son Jesus Christ. Such gifts were used in proving the fact that Christianity

was from the living and true God and was the way to gain everlasting life. But a Christian back there could possess any or all these gifts of the spirit and still that would not in itself guarantee everlasting life to him. He must use those gifts in a proper way, that is, with a proper motive. While using the gifts he must exercise and cultivate the all-necessary quality of love. Otherwise the employment of his spiritual gifts and the performing of noteworthy deeds would not count for him with God. He would be nothing and would come to nothing. Only love would be the making of him. What, then, is love, not what worldly men call by that name, but what Jehovah God calls "love"?

<sup>3</sup> Apart from the dictionary, it has been defined as the "perfect expression of unselfishness". Necessarily it is unselfish, but it must be, not negative, but positive. It must express itself and not hold back where there is a good to be done. While unselfishly not seeking anything for itself, yet it must actively seek the glory of God the Creator and the lasting welfare of his other creatures. If not, then it comes short of *perfect* love. Hence love is that quality implanted in us which expresses itself in our unbreakable attachment to Jehovah God and his Theocratic organization and in our unselfish deeds to others and in our active interest in the eternal welfare of other creatures. It can best be defined by telling how it works; and by knowing this we can measure whether our words, acts and attitudes are loving. We must cultivate this daily, continually, if we care to prove worthy for God to bestow upon us the gift of everlasting life. Love is all-important to such life. Selfishness of any kind does not contribute to life. This is proved by the fact that it is selfishness that is at last wrecking the world and threatening to cause the death of all people. It was only bound to do this in the long run. God's love alone is what will save men of good-will.

<sup>4</sup> The thirteenth chapter of Paul's first letter to the Corinthians is famous for its description of how true love acts and does not act. In the opening verses of this celebrated chapter the apostle mentions a num-

1. What does God expect us to exercise and thus be fit for what?  
2. How and to whom were gifts imparted? What, too, was needed?

3. How is love to be defined, and why is it important?  
4. In this regard, how does true Christianity affect us?

ber of gifts of the spirit, namely, tongues, prophecy, understanding of all mysteries and of all knowledge, and faith. He is quick to assure us that possessing them does not do us lasting good if we have no love. Christianity is not just a heartless system of wonder-working that holds people in the organization by awe-inspiring miracles. It is life-changing, making us godlike in that quality which has most distinguished God in dealing with mankind. It does not love with mere lip-service. It does not merely say sweet-sounding nothings, like "I love you", and let it go at that. It is not just a cold word that we speak. No; if we really love someone, there will be an active expression of it. There is action to love, there is force, there is motion in it from the lover to the object loved. When we give in love there is unselfish feeling, there is friendliness, there is devotion, there is affectionate warmth. When we give of ourselves in love, there is more likelihood to be something given in response. This divine attribute is what makes living worth while. Developing it makes something of us in the eyes of God our Life-giver. Let us see, then, what He inspired the apostle to say about love.

<sup>5</sup> As we examine what must be its conduct at all times, in the first century and in this twentieth century, we see that it produces in our lives what the apostle Paul elsewhere calls the fruitage of God's spirit. Note this fruitage as the apostle describes it, at Galatians 5: 22, 23, saying: "The fruit of the spirit is love, joy, peace, longsuffering, gentleness [kindness], goodness, faith, meekness, temperance [self-control]: against such there is no law." Since love's expressions correspond with the spirit's fruitage, it follows that to love we must have God's spirit. His invisible active force must operate upon us and work through us. There can be no question about this, for we are distinctly told: "God's love floods our hearts through the holy spirit which has been given to us" (Rom. 5: 5, *Moffatt*) But let us remember that this quality is no miraculous gift of the spirit, such as tongues, prophecy, translations, healings, etc., are. We cannot therefore pray God to fill us suddenly with it and expect it to fill us in its full perfection in an instant. It is a "fruit" of the spirit, which means that if we have his spirit we shall have that godlike quality. But we can lose it if we do not guard against inborn selfishness which Satan would rekindle in us. Hence we must cultivate love so as to have it abide in us and grow to perfection. We can certainly expect, without disappointment, to have more of it if we pray to have more of God's spirit, desiring its fruitage in our lives.

#### PATIENT, GENTLE, GENEROUS

<sup>6</sup> Now bearing in mind what the spirit's fruitage is,

<sup>5</sup> Love is a fruit of what, and obtained and perfected how?  
<sup>6, 7</sup> How is love long-suffering, as shown by God and required of us?

we see God's spirit manifesting itself in love, as the apostle says: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up." (1 Cor. 13: 4, *Am. Stan. Ver.*) God's spirit can be expected to move us to conduct which is like his and which he commands. Ever since man's fall into sin and death God has been long-suffering to us, and the purpose of this has been the eternal salvation of all those with a right heart. Had he not been so long-suffering and willing to put up with us so patiently, none of us would today be in the way of salvation. We can look upon his long-suffering and patience as spelling not only salvation for us but also salvation for others who will yet hear before his time for long-suffering ends. (2 Pet. 3: 15) He looks for others to improve upon the opportunity for salvation that his patience affords.

<sup>7</sup> God is our example in this, and therefore if we have love we, too, will be long-suffering, patient. We will be so, looking for improvement in the conduct of others as they learn and observe more. We are willing to put up with a lot from them, because we look for their final salvation and we want to help them in that direction. We do not forget how long-suffering and patient God has been with us and we want to be like him to others. So we hold ourselves in restraint in order to wait on someone else. If he does not move along as rapidly in the right way as we think he ought to, well, love helps us to be patient. If he does not do things in the home where we live just the way we want them done, we put up with it, biding the time when there will be a change for the better. We are not demanding; we are not forcing our will on him. And if people do not grab hold of the truth as quickly as we urge them to; if they do not make progress as rapidly in learning it as we would like, we still keep serving them the truth as we can. Love makes us long-suffering, patient with them. It keeps us right in conduct.

<sup>8</sup> Love is kind, and kindness or gentleness is part of the fruitage of God's spirit. There is plenty of room for exercising this, for at times it must be shown to our Christian brethren as well as to outsiders. Else, why would the apostle write his brethren and say: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"? (Eph. 4: 32) In such a heart condition we take a kindly view of our brethren. We remember they are still in imperfect, sin-inclined flesh the same as we and we cannot be more exacting of them than God is of us. Never mind if they may not appreciate our kindness to them at the time. God, too, is kind to the unthankful and even to the evil. If we are his children, we shall show this trait like him. (Luke 6: 35) Yes, we are showing our thankful-

<sup>8</sup> To whom must love be kind, and this regardless of what?

ness to God and answering his call to salvation, but even then we cannot do perfect works of righteousness that would earn salvation for us. So he had to treat us gently, mercifully. Otherwise his justice would destroy us. What feeling there is in the inspired words that say to us: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us"! "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Titus 3:4, 5, *Am. Stan. Ver.*; Eph. 2:7.

\* As we observe how treatment affects people, we note that roughness tends to make most persons hard and bitter. But kindness and gentleness, especially where cold justice or returning like for like might call for other treatment, tends to soften the one to whom we show it. It warms and attracts, and this is what draws us to God in repentance over our sins, desiring to be forgiven through his Son's atoning sacrifice. If we hear of his kind arrangement and yet we carry on in worldliness and disobedience to him, we are presuming upon him. We might carry the matter too far and thus miss out on the purpose of his arrangement. We do well to look on the questions as addressed to us: "Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance?" (Rom. 2:3, 4, *Rev. Stan. Ver.*) Seeing that God's love discloses itself to us in this way, we are just copying him when we show kindness to others instead of impatience and roughness.

<sup>10</sup> When the apostle told the young man Timothy, who was an overseer of a congregation, what to do, it was an instruction to be kind in a way that fits each one, namely: "Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity. Honor widows who are real widows." (1 Tim. 5:1-3, *Rev. Stan. Ver.*) Where real affection exists between members of a family, they deal with one another gently, kindly, considerately. That is how we should deal with one another in a Christian congregation, some with the same respect and kindness as if they were our fathers, some as if they were our mothers, others as if our natural brothers, and others as if our natural sisters. We may be thrown into continual close contact with one another, say, in a Bethel home of the Watch Tower Society, or in a missionary or pioneer

home, or in a Branch establishment, or in an organized congregation of Christians. But such close association and familiarity must not create contempt for one another. No; but we must treat one another with that affectionate considerateness if we want to get along and hold together in God's service. If we are long-suffering, patient, gentle and kind, and not demanding and rough, we shall get along wonderfully with those around us. Maybe the others will have some difficulty with themselves in getting along with us, but we will make an effort to get along with them. That course profits us, and finally makes things easier for us.

<sup>11</sup> Love is generous. It does not envy, for envy is not a fruit of the spirit but is a work of our depraved flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) God's kingdom is a realm of love. There is no place in it for envy. Love is satisfied to have God put persons in his organization where he wills. It is not discontented because of the position, conditions or possessions someone else has, and desiring to have them for oneself. It is not upset because the other person has them, and feeling he does not deserve them and is out of his place. That selfish beat of the heart started with God's chief adversary, Satan the Devil, and with it all his love for God vanished. He begrudged God his position and wanted to be like him, not in love but in his high place and authority. Love does not copy God's archenemy.

#### NOT BOASTFUL, INFLATED

<sup>12</sup> A person may really have accomplished something in God's service. He may have a complimentary service record. He may have fine attainments personally and may hold an important position in God's organization of His people. Yet if he has love, he will not boast or brag. "Love vaunteth not itself." (1 Cor. 13:4, *Am. Stan. Ver.*) It does not seek to win the applause and admiration of creatures. It does not get up before others in a family or a home or in a Christian company and prate about itself in a vain-glorious way. The person having love does not give to others the high opinion he has of himself and try to push down other persons of whom he may be envious or for whom he may have contempt. He will not boast because another lost out and now he himself has come into the loser's place of favor. Rather,

9. How should kindness affect us? but how could we abuse God's?  
10. How will we succeed in getting along together profitably?

11. Over what is love not envious, and why not?  
12, 13. In what ways does love not vaunt itself?

he will be cautious and fearful lest he, too, might lose out. (Rom. 11:18) With boasting we may persuade some others to think we are really as great as we claim to be, but if we have love we will not boast of our merits. No matter how elated and effervescent we may be over our attainments or exploits, we will be careful to exercise that fruit of the spirit which is temperance or self-control. So we will repress all tendencies to swagger and boast.

<sup>13</sup> A loving person will not boast of human leaders whom others follow and idolize. (Ps. 97:7) If we have self-confidence and sureness of ourselves, we will not talk boastfully of what we are going to do tomorrow or in our new job. We will restrain ourselves, knowing we do not know what tomorrow will produce, and so we will say, "If God wills." (Prov. 27:1; Luke 12:19; Jas. 4:13-16) If we boast at all, we will boast in Jehovah God, who is the One that accomplishes his work through us by the power of his spirit. "In God we boast all the day long, and praise thy name for ever." (Ps. 44:8) This will have the best effect on all humble persons hearing us: "My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad."—Ps. 34:2, *Am. Stan. Ver.*

<sup>14</sup> Another way in which love safeguards a person and leads to right conduct is that it "is not puffed up". You will never see it putting on airs, showing off, parading itself, or acting arrogantly. The fault for all this wrong conduct lies in the mind. This is what is inflated. When it gets this way it makes its owner feel self-important. Taking himself too seriously, he inclines to become arrogant and demand more of others than he ought. Such conduct betrays a fleshly mind, and not God's spirit. (Col. 2:18) If a Christian tries to be a new sort of person and to show love, he will clothe himself with lowliness of mind. In this mental state he will wisely deflate himself and will esteem others as better than he is. (Col. 3:12; Phil. 2:3) He will do this in the interest of the unity of God's people. He will resist the tendency that any superior knowledge has to puff him up, but will seek to build others up. He knows that God does not exalt persons puffed up with pride, but debases them and exalts the humble-minded. (Eph. 4:1-3; 1 Pet. 5:5) While a person may not be puffed up over himself, he may be puffed up for one certain leader as against another.

<sup>15</sup> The apostle Paul knew of this selfish attitude of some at Corinth, and he tried to curb it, not just because some were puffed up in favor of somebody else and hence against Paul, but because this was selfishness and led to disunity. He illustrated how he and Apollos were, not leaders, but servants of the real Leader Jesus Christ, and then he added: "I have applied all this to myself and Apollos for your

benefit, brethren, that you may learn by us to live according to scripture, that none of you may be puffed up in favor of one against another. Some are arrogant [puffed up], as though I were not coming to you. But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power." (1 Cor. 4:6, 18, 19, *Rev. Stan. Ver.*) Little wonder that when the apostle came to Corinth he was afraid he might find among professed Christians swellings, arrogance, conceit, and all the division and disorder that a puffed-up state of mind can produce. This state of affairs was not a loving one, for love makes for peace and unity. It holds Christians together and impels them to work together and fight the common enemy, and not fight one another. It is a perfect bond between Christ's followers, and therefore Paul calls upon them, above everything else, to clothe themselves with it. "And above all these put on love, which binds everything together in perfect harmony."—Col. 3:14, *Rev. Stan. Ver.*

#### NOT ILL-MANNERED, SELFISH, ANGERED, RESENTFUL

<sup>16</sup> Continuing his description of how this godlike quality expresses itself, Paul says: "Love . . . doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil."—1 Cor. 13:4, 5, *Am. Stan. Ver.*

<sup>17</sup> We would say, therefore, that it is not ill-mannered in any respect. When persons commit sexual abuses among themselves, they are working what is unseemly and are certain to get paid in the long run for all their violation of natural law. From Paul's account we have to admit there were to some extent sexual abuses in the early Christian congregation, and the apostle protested against it. But to behave ourselves indecently toward our brethren or toward outsiders, we do not have to commit sexual abuses and immoralities. We could be rude, we could be insolent, coarse, vulgar, discourteous, and that would certainly not be loving toward others, would it? At meetings of the congregation as well as after meetings love will prompt us to deport ourselves in a decent, helpful way. During meetings we will avoid interfering with others' getting the full benefit of what is being said or demonstrated by our causing a disturbance or acting noisily. We will not try to steal the show by drawing attention to ourselves and diverting the thoughts and attention of the brethren from the meeting conductor or the one properly speaking in his place. "Let all things be done decently and in order," and that means at congregational meetings and by those in the congregation. Let these participate in the meeting in an orderly and respectful way, answering questions or speaking and giving

14, 15. How is love not puffed up over self or others, and why not?

16, 17. How does love "not behave itself unseemly"?



demonstrations in their own turn, that everybody may get the full benefit of the meeting and that the time may be well spent.—1 Cor. 14:40.

<sup>18</sup> So we will not be rude or disrespectful to anyone, not even the weakest or least attractive one among us. We will be to one another as the members of our human bodies are to one another. No member of our body intentionally treats the other abusively or shamefully. "On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another." (1 Cor. 12:22-25, *Rev. Stan. Ver.*) Treating one another this way, we shall make everyone feel comfortable among us. Anyone that might be a blemish on our congregation or might cause embarrassment and shame we will cover up graciously that outsiders may not be offended. We do want to walk honorably toward all as in broad daylight, with nothing to be ashamed of. We do want to walk honorably in view of outsiders. (Rom. 13:13; 1 Thess. 4:12) It is that divine quality which makes us want to act becomingly.

<sup>19</sup> In this matter of not seeking its own, love is "never selfish". (*Moffatt*) There is therefore no contradiction of himself when Paul says, at Philippians 2:4: "Look not every man on his own things, but every man also on the things of others," and at 1 Corinthians 10:24: "Let no man seek his own, but every man another's wealth." If love is unselfish, it is not always or only looking out for its own good, but also looking out for the welfare and edification of others. It desires others to gain the prize of life and to enjoy now the spiritual blessings as well as the material good things that God today bestows upon those who serve him. So love looks out, not for just personal advantage, but for its neighbor as well. If everyone applies this to himself, no matter where he is, where he works, or in whatever Christian company he attends, he will in this respect be showing love. He will be happy. He will enjoy life better, and that love which he displays to others will meet a response by other individuals in their showing that same quality to him.

<sup>20</sup> He will not be selfishly insisting on his rights or on his own way. Love does not do that. Sometimes we may feel *our* way is better or that we have rights. There may be rules and regulations that are a guide for all concerned and these do give us certain rights.

But love can push aside its rights under those rules and regulations, so as to be kind or so as not to make it hard for a friendship and peaceful relationship to continue. Why insist on our own way if that way may be a hindrance to others? Why not conform to local custom if it will help those with whom a person is? Where no principle of righteousness was concerned, Paul in his missionary work tried to please every seeker after truth, and he tells us so. He does not say, 'I'm trying to get everyone to please me.' No; but seeking, not his own, but that of his listeners, he said: "I have become everything to everybody, so as by all means to save some of them. And I do it all for the sake of the good news, so that I may share in its blessings along with the rest." (1 Cor. 9:22, 23, *An Amer. Trans.*) He had the good news, the message of life, and this he was carrying to the world. So as not to hinder the people of various nationalities from accepting the message, he lovingly kept his own way and rights in the background and tried to please his hearers. It served as an advantage in helping them to accept the message. By thus showing love, he himself would not be a castaway after he had preached to so many others. Love does profit us, even if we forego our own way or personal rights for the sake of others.

<sup>21</sup> Producing that fruit of the spirit, namely, temperance or self-control, love "is not provoked". It is not irritable and does not become angry. It is not moved with outbursts of wrath. Galatians 5:19, 20 says that wrath is one of the works of the fallen flesh. Hence parents will guard against punishing disobedient children in a rage or violent anger, exploding with threats of beating the disobedient "within an inch of your life!" When we are unbalanced by anger or irritation, we are hardly in condition to act justly or mercifully and do God's will. We are more liable to be unlovely and to act unlovingly. Having a large measure of God's spirit will help us to slow up in the matter of getting angry lest we be driven to do wrong. His spirit will help us to bring forth that pleasing fruit of meekness or a mild temper. It will help us to retain the respect and affection of others and not cause them to fear or dread us and choke off their free and easy expression. It will help to keep friendships and pleasant associations. Once Paul and his fellow missionary had a paroxysm of anger pass between them. Barnabas insisted on his way in having his cousin John Mark go with them both on the proposed missionary trip, but Paul insisted on taking along a more dependable man. The contention between Paul and Barnabas became so sharp that they parted company and went their separate ways in Jehovah's service. Who was lacking in love on this

18. Like members of what will we treat one another, and why?

19, 20. How is it love "seeketh not her own", yet with self-profit?

21, 22. (a) How is it love "is not provoked", and why not? (b) How is it, as in Paul and Barnabas' case, love "thinketh no evil"?

occasion the reader of the account at Acts 15:36-41 can make sure for himself; but it was only love that later on healed the breach between the two missionaries.

<sup>22</sup> Had there been resentment between Paul and Barnabas, the breach would not have been healed. But love came to their help during their separation from each other, because it "taketh not account of evil". It does not consider itself to be injured and so lay up that injury as something to be settled in due time and until then no relations between the injured and the injurer can be carried on. It does not feel angry with a person and so take it out on him, straining relationship to the breaking point. For us to impute evil motives to another is so easy at times, but love will not do that on improper grounds. It will not impute baseness nor charge wrong intentions to another, but will incline to make allowances for others and to accept reasonable excuses from others. It gives the other the benefit of the doubt. By this course a Christian may be deceived in some cases, but being deceived for such a reason will not be to his real hurt, for in this experience he has not failed to make progress in cultivating love.

#### DISPOSED TO RIGHTEOUSNESS AND TRUTH

<sup>23</sup> Unrighteousness of all kinds obtains inside and outside of Christendom, and there is a mounting opposition to the truth. But love does not have part in any of this. It "rejoiceth not in unrighteousness, but rejoiceth with the truth". (1 Cor. 13:6, *Am. Stan. Ver.*) In the conflict between wrong and right it sides with the right always. Satan the Devil rejoices in iniquity and unrighteousness. So does that great system of organized religion which makes up the "man of sin". But not so love. It finds no pleasure in any kind of injustice, even to our enemies and persecutors. We sometimes might curl up our lips and say: 'Oh, I hope that fellow gets it.' True, the fellow has done something wrong and he deserves punishment. No question about it. But true love will not be happy over any abuse of justice, any injustice, to the wrongdoer. We are not in God's organization to fight people with injustice. That does not mean that justice should not be followed out, and when Jehovah God lets retribution come upon his enemies we will acknowledge his justice. But justice can be tempered with mercy.

<sup>24</sup> Seeing how this has been the way of God toward us who repent, we are not going to gloat over a chastising that comes as a punishment to others. We will prefer that the chastised one see the fitness of it and correct his way. We will not go to the chastised one and say: 'Well, this should not have happened. He should not have talked to you or treated you like

that.' If the one chastised deserved it, if the manner of chastising was Scriptural, then let him take it for his good. Do not start sobbing with him and at the same time find fault and scold the person having authority to do the correcting. It would be unjust to do this, and love will not do this and create in the chastised one a feeling of having been unrighteously treated. Suppose we are wronged. Well, love will suffer a wrong rather than violate the Lord God's rules and do wrong to others. That is the point of the apostle's argument about lawsuits between members of God's organization: "To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud, and that even your own brethren." (1 Cor. 6:7, 8, *Rev. Stan. Ver.*) The lawsuit may have been just, but it brought God's organization before the public eye in a reproachful way. Love is not rejoicing in injustice and unrighteousness when it takes a wrong, because it has unselfish considerations in mind.

<sup>25</sup> One of the fruits of the spirit is joy, and therefore love is joyful. (Gal. 5:22) Where does it find its joy, then? Why, with the truth, with right. That is why it rejoices in Jehovah, because he is the living and true God and is the everlasting Fountain of truth. It is eager to get at the truth of God's written Word and purpose. When discerning the truth, it rejoices, what though the truth upsets former statements we made or former beliefs we had. To have a part in vindicating Jehovah's name, word and sovereignty, love will expose the lies that Satan the Devil and his minions have forged against Jehovah and his Christ. It finds no company with those religious leaders who claim to represent God and yet spread religious lies about Him and who fight against the truth, seeking to hinder and suppress it.—Rom. 1:18.

<sup>26</sup> Anxious to have and hold the truth, love proves all things that are prophesied and preached to it but holds fast only what is good. It will not maliciously pick up a lie against another, or frame against another a lie based upon circumstantial evidence. But if the truth is detected and spoken and if it hurts somebody else and he is chastised for it, we will still be happy about that truth. We cannot change God's Word and purpose, nor will God accommodate his Word and purpose to us. We must accommodate or bring ourselves around to full accord with his Word and purpose. We will be anxious to do so if we have love, which is from him. If we do this, then we are sure to enjoy living, because with life we have love and have the truth and are on the right side. Truth will endure forever, and so love will have eternal cause for joy. Right will shortly triumph everywhere

<sup>23</sup>, <sup>24</sup>. In what ways is it love "rejoiceth not in iniquity"?

<sup>25</sup>, <sup>26</sup>. In what does love rejoice, and how and for how long?



over wrong, in vindication of Jehovah's universal sovereignty, giving us further cause for joy.

#### STRONG, CONFIDENT, HOPEFUL

<sup>27</sup> How could Satan the Devil kill it or defeat it, when, as the apostle finally says, love "all things covereth, all things believeth, all things hopeth, all things endureth"? (1 Cor. 13:7, *Rotherham*) Because love is long-suffering, a Christian who cultivates it will be slow to expose to others one who wrongs him. He will follow the rule laid down by Jesus at Matthew 18:15-17 and will try to settle his difficulty with the offender privately. That way he does not drag the uncorrected offense out before representatives of the Christian congregation until it becomes the last resort. Only then he does so because it will be for the offender's best interests. If it is not too serious, he will excuse the offense in love, not making any ado about it. Love is gracious in this respect: "she can overlook faults." (*Weymouth*) She will excuse offenses. This does not signify that love will cover over misdemeanors and violations that should rightly be reported to those in authority, who should know something about these and take action for the good of all in the organization. Concern for the good of the many will move us to report such things to the proper ones.

<sup>28</sup> But a person with love takes care not to bring an offender into public shame and contempt if the matter can be straightened out in a quiet, easier way that will not stir up strife and division between those who could take sides on the matter. Proverbs 10:12 says: "Hatred stirreth up strifes: but love covereth all sins." When a person repents of his sin after we have privately pointed it out to him, and if he confesses his wrong and asks forgiveness and repairs the damage, why should we air the offense to anybody? Why gossip or write letters about it? Love will not do so. It will thus show that its forgiveness is real, that it has completely covered the matter as God has. Now that we have reached the end of this world, we are specially exhorted to follow this peaceable course: "the end of all things is at hand; keep sane and sober for your prayers. Above all hold unfailing your love for one another, since love covers a multitude of sins."—1 Pet. 4:7, 8, *Rev. Stan. Ver.*

<sup>29</sup> But does it make us gullible, accepting everything everybody says, since the apostle says, Love "believes all things"? No, but it makes us accept the truth even if it sounds stranger than fiction or if all the unbelieving world scoffs at it. To believe means to have faith, and faith is a fruit of God's spirit. So it believes all God says in his Word, though we may not be able to grasp it and it sounds impos-

sible because at present we do not know all the facts and have no scientific explanation for it. Love tests the spirits or inspired utterances, and those that are in harmony with God it believes because they are in harmony with his written Word. It is not like the Israelites outside of Egypt in the wilderness. The twelve spies sent out by the prophet Moses returned from their tour of the Promised Land. Ten of them brought back a false report on the possibilities of taking over the land from its pagan occupants. The Israelites believed this majority of the spies and gave way to fears and rebellion. But Joshua and Caleb brought back a true and faithful report and urged them to faith in God and in his ability to give them the land. In the face of the majority report this seemed impossible to the Israelites. So they refused to believe Joshua and Caleb. This proved they did not love God, because they refused to believe his ability to subdue their enemies in the land and to fulfill his covenant to give them the land. They did not love the speakers of truth, and consequently they missed out on the truth and on the land promised. (Num. 13:1 to 14:12) Love does not have an unbelieving heart.

<sup>30</sup> Of course, it does not swallow everything preached and prophesied, for it knows that the enemy Satan the Devil has sent out false persons into the world to deceive. So it fortifies Christians against being gullible by sending them to God's Word to prove everything by this inspired, infallible standard of truth. Love rejoices with the truth. It believes all things in God's Word because this is the truth. If it did not believe all things in that Word, it would not use it as the final authority for determining what is truth. When Paul preached the Word to the sincere Bereans in ancient time, they showed they had a sensible kind of love, in that "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed". (Acts 17:11, 12) So today all that comes to us through Jehovah's Theocratic organization and that is based upon his Word of truth we will lovingly believe.

<sup>31</sup> Belief or faith is the substance or basis for things hoped for. And so, equally with believing all things, love "hopes all things". Those things include all that God has promised in his Word and that are in harmony with what he has promised. Therefore our hopes are not false. In this respect our hope is a helmet to our head or minds. (1 Thess. 5:8) We are right in what we desire and expect, primarily the kingdom of God by Christ Jesus, which will vindicate His name and sovereignty and bless all men of good-will. So this hope will never disappoint us and leave us ashamed. It makes us confident, it makes us

27, 28 How is it that love "all things covereth", and why so now?  
29, 30 How is it love "believes all things"? It accepts them how?

31. In what ways is it that love "hopes all things"?

joyful, it sustains us. It makes us wait patiently for fruit, while we keep at work preaching the truth. Love impels us to tell to others the reason for the hope that is in us with meekness and reverence, and it makes us hope the best for all those dear sheeplike people whom we find and who listen to our message of truth. We fight against becoming impatient with them, while we desire and expect the best for those who are weak in faith. (Heb. 3: 6; Rom. 12: 12; 1 Pet. 3: 15) Thus our hopes do not move us to selfish action, for all the things we desire and await are what love lays hold of confidently.

<sup>32</sup> Thus strengthened and upheld by joy, faith and hope, love "endures all things". So love is required

32. How is it that love "endures all things", and why?

to keep our integrity to Jehovah God, for the test of integrity to him is endurance. Since it bears up under all things, then there is nothing the Devil can do to test the soundness of our devotion and faithfulness to God but what love will endure, in that way holding us true to God. Tribulation, a great fight of afflictions, crucifixion, the contradiction of sinners, chastening from God, temptation from the Devil, hardships and privations, wrongful suffering for conscience' sake, all these are things which the Bible mentions that love will endure. It is unconquerable. Gaining eternal life from God through Christ is possible only by it, for it meets all of God's requirements. That we may express it forevermore, God will give us the power of eternal life.

## OUR GREATEST AND ENDURING QUALITY

**T**HE greatest quality the true Christian organization can possess today is love. That love, implanted by God's spirit in his church in the first century, must be abiding in it today, proving it to be his same Theocratic organization. His church is the organization by which God expresses and demonstrates this excellent quality to all the world. Nineteen centuries of existence amid a selfish world have made no change in the church in this respect: she has this godlike quality and expresses it in the very way that Paul beautifully describes in 1 Corinthians, chapter 13.

<sup>2</sup> Some changes were due to occur and have occurred after the days of the apostles. Noting this, Paul shows why the church is fundamentally the same now as in his day, saying: "Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away." (1 Cor. 13: 8, *Rev. Stan. Ver.*) No, love can no more fail or end than God can, for "God is love". Above all things, then, this enduring quality is the thing to be cultivated, that we may be like God. Since God is the Supreme One of the universe and love will always be expressed by him, the universe will forever be governed by love. This will insure the welfare and happiness of all living creation. Prophecy, tongues, knowledge, these miraculous gifts of the spirit of God have passed away from among the true church. But God's own prophetic power never passes away, and in God's written Word we have all we now need in the way of prophecy. Knowledge of the way of salvation stands contained in that Word, and in it we have the benefit of His gift of the apostles of Christ. The miraculous gifts of the spirit have passed, but not the spirit itself. Today Jehovah's

people are filled with it and are abundantly bringing forth its fruit. This spirit is all-essential.

<sup>3</sup> No man has known all there is to be known of God and of his purpose. No man has prophesied all there is to prophecy, but God has used some thirty-five men to record all the knowledge there is to be found in the Bible and all the prophecies it holds. Knowledge never stands still, especially as prophecy goes on fulfilling and as the illuminating power of God's spirit fathoms all the sacred secrets and depths of wisdom and knowledge to be found in the Bible. Necessarily, then, the miraculous gifts of the spirit were due to pass away because of their partial or incomplete nature. "For," says the apostle, "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 9, 10) The prophecies given did not go into all the details, nor was prophecy given all through one prophet. So each prophet was partial in disclosing the future, not even knowing perfectly of what he prophesied. But now it is not the time for gifts of prophecy, but the time for its fulfillment. Gradually the complete understanding of the prophecy is being filled out by all the details of the actual fulfillment. By fulfilled prophecies we know we are in the "time of the end", the time when, as God promised, "knowledge shall be increased." (Dan. 12: 4) We are therefore coming to perfect knowledge.

<sup>4</sup> With our privileges of observing and understanding today, we would not want to go back to those days of miraculous gifts of prophecy, of tongues, of knowledge. Those things were fitting for the newly begun Christian congregation, in its infancy, but with the growth of the organization to maturity God judged it not in need of such things, and mature

1. What is the greatest quality the church has, and proving what?

2. Despite passing of prophecy, tongues, knowledge, what remains?

3. Why were knowledge and prophecy partial and so due to pass away?

4. Who puts away childish things, and how and why?

Christians of the church today in her old age do not feel the need of them and would not go back to them. We can love and serve God without those gifts, and we are doing so with the gifts we have today. The apostle describes the growth and progress of the congregation as a whole when he says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (1 Cor. 13:11) A child works or plays with what knowledge, experience, and mental and physical development it has, but in these things it is limited. Hence it can be swayed to and fro like a babe rocked in a cradle. But a man is more developed mentally and physically; he has more experienced and trained mental powers and is more steady and not easily swayed. And so he abolishes the attitudes, the thought processes, the fears, the methods of childhood. He applies himself courageously to more serious things and more responsible tasks and greater usefulness. He has a better understanding and appreciation of values. He wants the best.

\*Nineteen centuries ago, in the infancy of the church, the apostle said: "For now we see through a glass, darkly [mirrors back there being made of silver or copper, highly polished]; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) We today are getting to where we shall be beyond the mirror view

5. How are we due to see and know, and why so?

and shall see things accurately, as distinctly as when face to face with someone, when fulfillment shall stare type, shadow and prophecy fully in the face. Because it is God's time of revelation, we are very close to where part knowledge will be done away, because very soon now we shall know as fully as God fully knows us. This will mature and unify and steady his church as never before.

\*Miraculous gifts or no such gifts of the spirit today, one fact remains still true after nineteen centuries of progress toward God's kingdom: "Thus 'faith and hope and love last on, these three,' but the greatest of all is love." (1 Cor. 13:13, *Moffatt*) The church today with fuller and advanced knowledge despite the absence of miraculous gifts of partial knowledge has reason for a richer faith, hope and love now than ever before. It must show faith till the end of its earthly course, but certain features of its faith will pass away as the things foretold and promised in God's Word are realized. Faith is the basis of things hoped for, and certain features of our hope will pass away because we shall see and experience such hoped-for things. Love, however, will always remain in its fullness. Instead of diminishing, it is bound to deepen and increase through all eternity. Having then a right appreciation of the value of things, let us, while setting our hearts on certain spiritual privileges and attainments, aim principally at love, for this is our greatest and abiding quality.

6. How, among qualities yet abiding, is love the greatest?

## OBEDIENCE TO GOD OR TO MEN?

**W**HEN this question is raised and the men involved are the rulers of worldly governments, many religionists will counter with the question, Are not all persons commanded to obey the "higher powers"? and are not the rulers in the various nations the "higher powers"? There is no argument that all who have agreed to do the will of God must obey and be subject to the "higher powers"; as it is written at Romans 13:1, 2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

But the "higher powers" herein named are not the kings and dictators and presidents or other political rulers of the nation, nor are the religious leaders of Christendom any part of the "higher powers". Not one of them represents God and Christ Jesus, but, on the contrary, they are under the control of the invisible god of this world, Satan the Devil. (2 Cor. 4:4) Further instructing those who would know the right way, the scripture reads: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou

shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."—Rom. 13:3, 4.

Everyone knows that the rulers of this world are evil and do many evil things and, instead of aiding good works, they persecute those who do good works. This shows that they are not the "higher powers" mentioned in the Scriptures. Who, then, are the "higher powers"? Jehovah God is supreme, and Christ Jesus is his Chief Officer, to whom he has committed full power and authority to carry out His purpose; and therefore the "higher powers" are Jehovah God and Christ Jesus. (Matt. 28:18) The scripture above quoted concerning the "higher powers" is addressed specifically to those who have agreed to do God's will and whom God has accepted and called into his organization. (Rom. 1:7) God is not dealing with the rulers of this world, nor authorizing them to represent him.

Concerning the "higher powers", as above mentioned, he is instructing those who are on the side of the Kingdom, and them alone, and shows that Christ is "the minister of God" and "revenger to execute [God's] wrath upon him

that doeth evil". Christ Jesus is the "King as supreme" in the organization of God, and is so named in the following scriptures: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." (1 Pet. 2:13, 14) "Governors" in this text means the apostles of Jesus Christ, who were given specific power in the organization of the Lord. God's organization alone is included in the following text: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. 13:17.

That text has no reference whatsoever to worldly organizations. Surely such wicked men as Hitler and Mussolini and other dictators never represented God. Rulers of that stripe do not "watch for your souls", but rather attempt to destroy those who are on the side of Christ the Lord. In the foregoing text (1 Pet. 2:13) "every ordinance of man" is limited entirely to those who are on the Lord's side and in his organization. When the Lord sent the apostles forth to establish congregations of Christian people he committed to those apostles authority to make certain "ordinances" or rules, and therefore the faithful apostles were "governors" in the Lord's organization, and the rules promulgated by such are to be obeyed, and these rules are written in the Scriptures.

#### IMAGES, MEN, FLAGS

Should a Christian obey the law of the land where he lives? Yes; unless the law of the land is directly opposed to the law of God. As an example, taxes are required to be paid for the legitimate expense of the state. Jesus said: "Render therefore unto Cæsar [Cæsar symbolically standing for the state] the things which are Cæsar's; and unto God the things that are God's." (Matt. 22:18-21) Following that rule announced by the Lord, the Christian should obey every law of the state that is not in conflict with the law of God; but when obedience to any law of the state would operate as forcing the Christian to violate God's law, then the law of God takes precedence over the law of the state and the law of God must be obeyed rather than the law of man or that of the state.

A state or government in which all the activities of the people are within the control of a dictator, that ruling power constitutes a totalitarian state or government. Under such the people are regimented or formed into classes, and all their individual privileges are fixed by the state, if they have any at all. This was exemplified in the case of Nazi Germany. In that land all the people were required to give a specific salute and to exclaim "Heil Hitler", which means, "Salvation and protection come from Hitler." A person who is in a covenant to do the will of Almighty God could not obey that law of Nazism, which demanded him to give a specific salute and repeat the words above mentioned, for the reason that to do so would be a flagrant violation of God's specific command, as recorded at Exodus 20:2-5. "Salvation belongeth unto Jehovah," and not to any man (Ps. 3:8, *Am. Stan. Ver.*); and a Christian who denies this and obeys the state rather than God takes the course leading to certain destruction.

An image, as defined by the Scriptures, means a "representation, a figure, a symbol; that is, something that stands for and in the place of another". It is defined by Webster thus: "Something that represents another; a symbol; a representation." "Bowing down," as used in the Scriptures, means to do reverence, obeisance; to worship. It is the purpose of the Devil to cause men to reproach God's name that destruction of man may result. For the specific protection of those who have agreed to do God's will the Most High gives this commandment: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Ex. 20:3-5.

The salute to the dictatorial ruler, as above mentioned, the bowing down to images or worshiping such, attributes to whatsoever that image represents the qualities of protection and salvation, and is therefore a clear violation of God's law; and hence the one devoted to Jehovah cannot obey and will not obey a law of a state that requires him to violate God's law.

The Israelites were in a covenant to do the will of God, and when they entered the land of Canaan they found themselves among heathen nations. Satan had established pagan religions among these Canaanites, and God's people were specifically commanded to cling to the law of Moses, specially with regard to the command to not bow down to images or anything in these heathen nations that were under Devil control. (Josh. 23:6-8) This world and its nations are still under the invisible rulership of the devilish god of this wicked world. (John 12:31; 14:30; 2 Cor. 4:4; 1 John 5:19, *Am. Stan. Ver.*) Hence Christians would not bow down to or attribute salvation to images representing nations under Satan's control, if they would be pleasing to God and abide by his commands.

Flags of the various nations represent the government and what the government stands for. Any law that demands that a Christian salute the national flag is demanding that that person salute the Devil that is the invisible ruler of all worldly nations. (Jas. 4:4) During Nazism's reign in Germany thousands of Jehovah's witnesses were confined in concentration camps and tortured, and hundreds killed, because they would not "heil Hitler" and salute the swastika. But is the saluting of the American flag by a Christian or one in a covenant to do God's will a violation of God's law? Yes, for the reason that protection and salvation are thereby attributed to the nation, whereas the protection and salvation of the Christian come from the Lord.

In the flag itself there is no harm. It stands, however, for the ruling power of the government, and all earthly governments are of Satan's world and none of them advocate God's kingdom by Christ. Each advocates its own type of rule. The Christian favors another type of rule, the kingdom of Christ. If he saluted the flag representing any worldly government he would be repudiating his covenant with Jehovah God, and such covenant-breakers reap death from God. (Rom. 1:31, 32) The real question is this: Is a person who is a

Christian to fear the things that the governments of this world stand for? or is that person to fear Jehovah God and his kingdom under Christ?

Today God's kingdom is established in heaven and Christ has received his power and reigns, while Satan is still in control of the earth. All the nations of the earth are against God and his kingdom. It is therefore impossible for a person to be in full accord with the governments of this world and at the same time to be in full harmony with God's kingdom under Christ. He must serve one or the other of the masters, and there can be no compromise. The difficulty with national rulers and many court judges and the majority of the peoples is that they do not see or understand what God's kingdom is or means. The true Christian knows that he cannot be for God and His kingdom and at the same time attribute his protection and salvation to governments of this world under Satan. To salute the flag of a nation in effect says: "I look to what that flag stands for and represents for my protection and salvation." No Christian could do that, because he knows that all nations are soon to go down to destruction at God's hands at Armageddon. The nation the flag represents cannot give protection or salvation in that battle.

But does the salute to the flag of the nation, the United States, for instance, mean more than giving respect? Yes, much more. If it meant no more than respect and obedience to all laws not in conflict with God's law, Christians still view saluting a symbol as a violation of the Second Commandment. But note what worldly authorities say as to the meaning of the flag: "The flag, like the cross, is sacred. Many people employ the words or term 'Etiquette of the Flag'. This expression is too weak, too superficial, and smacks of drawing-room politeness. The rules and regulations relative to human attitude toward national standards use strong, expressive words, as, 'Service to the Flag,' 'Respect for the Flag,' 'Reverence for the Flag,' 'Devotion to the Flag,' 'Behavior Towards the Flag.'" (*Encyclopedia Americana*, Vol. 11, p. 316) The Manual of Information, National Society of the Daughters of the American Revolution, states: "America expects those who come here to love and revere and defend the flag which protects them."

Does not the state have the complete power to compel its citizens to obey every law it makes? Emphatically, No! If a state enacts a law that is in direct conflict with God's law, the true Christian will obey God instead of man. Many centuries ago the worldly, ancient Babylon held Jehovah's people captives. Then that nation passed a law requiring the people to bow before an image at the giving of a certain signal. Three faithful Israelites refused. They were told that such refusal meant that they would be bound and cast into a fiery furnace. Were they terrified? Did they bow down, or

compromise? Their answer was: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18.

A further example showing the will of Almighty God in this matter and the proper course for those in a covenant with God to take, is the following: The apostles of Jesus Christ were arrested and arraigned before the courts for preaching the gospel concerning Jesus Christ, and the judges of the courts threatened them with dire punishment if they refused to cease preaching; and their reply to the court was this: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men." (Acts 4:19; 5:29) The child of God has no alternative. He cannot compromise and live. His salvation depends upon full and complete faithful obedience to God.

The act of saluting the flag is not an offense; but the one who has made a covenant to do God's will, and who then acts in disobedience to God's will, commits a wrong leading him into destruction. Those who desire to salute flags should do so, but those who have agreed to serve Jehovah God must obey him if they would live at all. The state may imprison and may even kill those who disobey demands for flag-saluting, but those who die because of their faith and obedience to God are assured of a resurrection, whereas he that dies at the hands of God because of unfaithfulness cannot have a resurrection. The state can only kill the body, but has no power to bring one out of death. Only God can kill both body and the merciful provision for a resurrection.—Matt. 10:22, 28.

There are two masters: Jehovah God, the Master over all who desire righteousness; and the Devil, over those who are against God. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24) And be informed that it is possible to be serving Satan without knowing it. It is the works and not the words of a creature that determine whom he is serving: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16.

The rule that should be followed by Christians, then, is this: Obey every law of the state that is in harmony with God's law, because that is right. If you are trusting in Jehovah God and his kingdom, obey his law always, because He is supreme.

## CANADIAN DISTRICT ASSEMBLIES OF 1949

**D**ISTRICT assemblies mean more than just three or four days of meetings for Jehovah's witnesses. They mean tremendous effort spread over a considerable period of time, and produce effects that are marvelous and reach far into the future in advancing the Kingdom witness.

Nonetheless, the days of actual assembly yield a rich feast of Kingdom truths and experiences and association with zealous brethren who are of kindred mind. Canadian witnesses enjoyed all these blessings, for plans had been made for a coast-to-coast coverage of the nation with district as-

semblies during 1949. The cities chosen—Edmonton, Vancouver, Winnipeg, Toronto and Sydney—were conveniently spaced so that very extensive travel and resulting hardship upon brethren were avoided.

The first assembly was held at Edmonton, May 6-8. Advertising there keyed suspense. Curiosity was aroused one month before the assembly by signs on streetcars bearing only the striking words "It Is Later than You Think!" Speculation was rife, and many comments were heard. Then one week before the opening date thousands of handbills, hundreds of placards, automobile parades and other advertising mediums blossomed out to announce the facts, the place and the time. "That is what I call advertising!" one bus driver exclaimed, "You know, these people are Bible students, and I'm going to hear that talk. I really believe it is later than we think!"

Assembly sessions provided a variety of information, stressing the need of Theocratic education, applying it in field service, demonstrating how it can be used practically, and high-lighting interesting experiences had in gospel-preaching. But Sunday was the big day, the climax of the greatest assembly of Jehovah's witnesses ever held in Edmonton. On that afternoon more than 3,000 persons paid rapt attention to the well-delivered public lecture that came as a warning signal from God's Word as to the urgency of the time in which we live. At the close of the assembly brethren from Alberta and northern and central Saskatchewan had been pleased and strengthened by Canada's first 1949 district assembly.

One month elapses, and the scene for the second assembly shifts to Vancouver, on the Pacific coast. This thriving seaport, center of the logging and lumber and fishing industries, with its delightful gardens, flowers and green foliage, was just the right location for the brethren from the west coast, the populous Fraser valley, British Columbia's interior and all over Vancouver island. When June 3, opening day, arrived the population had seen convincing evidence of the growth and spread of the Kingdom work in their midst. Surely they knew June 5 was the day for the talk "It Is Later than You Think!"

Practically every form of Kingdom advertising had been done—personal invitation with handbills, large signs on cars and buildings and private property, signs on ferry boats plying Burrard Inlet, sound-boats, sound-cars, newspapers, radio, and a car parade with police escort that covered a 22-mile course. The latter feature took an hour and a half, and stopped traffic all along the way in its passage. The question now was, What will be the results? How many will respond? Sunday brought its crowning reward for all the energetic and resourceful advertising, for attendance at the public lecture was 5,836! That means about 3,000 of those present were strangers! At the Vancouver assembly 104 were immersed.

Behind now are the pleasing blue waters of the cool Pacific, as we travel eastward through the majestic, towering, ever-changing scenes of the Rockies, then over the rolling foothills on to broad prairies and beyond, till we reach Winnipeg, Manitoba, known as "The Gateway to Canada's West". There Canada's third district assembly for the year unfolded June 17-19 and served witnesses from the towns

and vast grainlands of south Saskatchewan and Manitoba, also from northwest Ontario.

The response to the call for rooms was remarkable in that it was unnecessary to do any door-to-door canvassing for rooms. How could that be? Why, the brethren merely called on homes that had lodged witnesses before, and these householders for the most part had been so pleased with their guests that they readily accommodated the visitors again! Many home-owners voluntarily wrote or telephoned the convention rooming committee offering to rent their rooms, and some offered lodgings free of charge.

At Winnipeg, also, advertising was so effective that by the time the assembly week-end rolled around the lecture title "It Is Later than You Think!" was a by-word among the people. Some lightly joked about it, others inquired what was later than they thought, and still others readily appreciated the need of such a warning message. The main thing was, that the lecture title was passing from mouth to mouth and intensifying the effectiveness of the publicity. As a result, when the speaker stepped before the microphone to deliver the discourse a count revealed that he faced 4,000 listeners! A remarkable figure, because it means that for every Kingdom publisher present there was also present a stranger!

Now the central and eastern parts of Canada are due for their visit of God's message of hope, so on we move to the province of Ontario and its largest city, Toronto. By this time the country was becoming conscious of the great witnessing activity of the Lord's people advertising the one speech, "It Is Later than You Think!" for the vast west had been spanned. In Toronto the assembly was to move into the well-known Maple Leaf Gardens. This lakeside city of a million population is conveniently connected with all parts of the province by rail and bus lines, and preconvention-working publishers soon obtained accommodations for the witnesses that would be converging upon Toronto, and this despite a large political rally that had caused hotels and tourist homes to be crowded.

This assembly held June 24-26 was favored by having Nathan H. Knorr, president of the Watch Tower Bible & Tract Society, attend and deliver the public lecture. His scheduled lecture was widely publicized, and with such thoroughness that the political leaders present in the city noted how it dwarfed their federal election campaigns and expressed the wish that they could have people that would work that hard and efficiently for their cause. They should realize the much greater incentive present to advertise reliable Bible promises of a coming perfect government than to publicize the rosy but empty promises of political parties.

From the Friday afternoon session when almost 3,000 ministers assembled to hear the chairman's opening address, the program proceeded to its close with blessing upon blessing for those attending. Saturday morning 165 symbolized their consecration to do God's will. The climax came, of course, with the public talk. Despite the humid spell of weather that had routed thousands out of the city and sent them fleeing to cool highland lake resorts, more than 9,000 persons gathered to hear the rousing talk by Brother Knorr, "It Is Later than You Think!" More than 3,800 booklets were distributed free to strangers at the close of the talk. The president of the Watchtower Society closed the assembly.



bly with an invitation for all to come to the gigantic international assembly to be held in New York city in 1950, which invitation had previously been extended at the other district assemblies. The parting words among the brethren were, "See you in New York in 1950!"

The last of the coast-to-coast series of assemblies for Canada was located in Sydney, Nova Scotia. Situated on the rocky, rugged and beautiful Cape Breton island, this city is the center of an area populated mainly by coal miners and fishermen. Thence headed witnesses from all over New Brunswick, Nova Scotia, Prince Edward island and Newfoundland. A recent influx of pioneers to this area had added impetus to the witness work and greatly encouraged local publishers, who had placed much literature but lacked the manpower to properly follow up with home Bible studies. Now, just at the right time, they were to enjoy a district assembly.

The assembly opened on July 8, and was blessed with the same rich program of spiritual food as enjoyed at the previous assemblies. On Saturday morning 27 were immersed as evidence of their consecration to do Jehovah's will. On Sunday the reward for diligent advertising was again demonstrated, when well over 1,000 followed closely the speaker's remarks during the public lecture. Many strangers and visitors expressed appreciation and surprise to find that Jehovah's witnesses were indeed true Christians engaged

in the unselfish work of sounding the warning of God's Word to the unsuspecting, endangered ones of this old world.

Appropriate closing remarks by the Canadian Branch servant topped off an assembly that will work wonders for the advancement of the Kingdom work in this maritime part of the field. The assemblers now came to the time of departure with real satisfaction at the full cup that the Lord had poured for them. Thus ended a series of assemblies which in their effects and blessings had reached from sea to sea.

Before this report closes mention should be made of the arrangement made for the circuit and district servants to meet with the Branch servant for the Monday following each assembly. At Toronto the president of the Society attended and offered counsel. All these meetings proved to be of real help and blessing and much good will be accomplished as a result.

The benefits gained from these district assemblies were immediately realized with a further new peak of publishers during the month of July, followed with the best August report ever on record. Of the total of 12,500 brethren in attendance at these assemblies on Saturday evening, 434 were immersed at the baptism sessions conducted. Twenty-three thousand and sixty-five Canadians heard the public lecture "It Is Later than You Think!" The thoughts of many of these are now centered on New York and the great international assembly to be held there in 1950.

## "ON BLOOD TRANSFUSION"

October 8, 1949

Dear Sir:

Answering yours of September 21 on blood transfusion:

True, Jesus performed works of mercy on the sabbath day and was considered guiltless because it was lawful to do this kind of good on the Jewish sabbath. Also the priests at the typical temple in Jerusalem worked on the sabbath in order to carry out their priestly functions, and were considered guiltless. Also David and his men ate showbread lawful for only priests that entered the tabernacle to eat, because David and his men then needed food. But can such things be Scripturally appealed to in order to justify a Christian in resorting to blood transfusions for himself or for some one of his friends or loved ones? Consider:

God's covenant concerning the sanctity of creature blood was established with mankind through Noah before the sabbath law was established with the Jews through Moses. (Genesis 9:1-6) So when Jesus' death abolished the Mosaic covenant with its sabbath law the Noachian covenant as to blood still stayed in force, and years after Jesus' death Jesus' apostles and disciples recognized that fact and hence commanded upon Christian believers to abstain from the taking of creature blood into their systems. (Acts 15:19, 20, 28, 29; 21:25) So Jesus by his good works on the sabbath did not set the precedent for his followers to violate the Noachian covenant concerning blood or to make exceptions toward it. The priests that worked at the temple on the sabbath did not set any example for their non-priestly brethren to violate the sabbath by secular work; and why

not? Because those priests were commanded by God to do those works at the temple all days of the week, not excluding the sabbath. So they were obeying God by doing what they did on the sabbath, not outside but at the temple. In so doing they did not violate the Noachian covenant as to blood, however.

Also David and his men when eating the showbread did not receive bread that deprived the Holy of the tabernacle of the bread supply that should be there before God. It was showbread that the priest had already removed from before God in order to make way for fresh showbread, so that the bread David ate was in effect now common. We read: "So the priest gave him consecrated bread, for the only bread there was Presence-bread which had been removed from the presence of the Eternal, to let hot bread be placed there the same day." (1 Samuel 21:6, *Moffatt*) So it was bread which had already served its holy purpose. But in accepting and eating it David was not violating or making exception of the Noachian covenant concerning the sanctity of blood. That he would make no exception concerning the sacred covenant concerning blood is shown by his remark when some of his soldiers risked their lives to bring him, not blood, but water from the well at Bethlehem to drink. David poured out the water on the ground where the blood was ordered to be poured. We read: "But he would not drink it; he poured it out for the Eternal, crying: 'My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives.' So he would

not drink it." (1 Chronicles 11: 18, 19, *Moffatt*) In harmony with this he said, at Psalm 16: 4: "Their drink offerings of blood will I not offer."

Many religionists say blood transfusion does not come under the Noachian covenant concerning blood, but is an exception to this prohibition of taking blood into one's system because of the good that blood transfusion does. But did God make an exception to the blood covenant because there were cases when it appeared to do good? No. When the Israelites were pursuing the Philistines they grew exhausted, but their physical exhaustion was not overlooked as an excuse for them to take creature blood into their system. We read: "From noon to nightfall, they struck down the Philistines that day, till the troops were exhausted; then the troops rushed on the spoil, seizing sheep, oxen, and calves, and felling them to the earth; the troops ate them, blood and all. But when Saul was told, 'the troops are sinning against the Eternal by eating flesh with the blood in it,' he said to his informants, 'Roll a large altar-stone here.' Saul added, 'Go through the troops and tell them that every man is to bring me his ox or sheep and slay it here; they are not to sin against the Eternal by eating flesh with the blood in it.'" (1 Samuel 14: 31-34, *Moffatt*) And when Saul's men thus pursued and slew the Philistines, they were not violating the Sixth Commandment, "Thou shalt not murder," but were acting at God's command in executing his foes and were thus serving as executioners for him. This was not committing murder. And that it was not is proved by the fact that they did not have to flee to the cities of refuge for safety from the avenger of blood, to which cities of refuge any Israelite had to flee if he committed a murder unwittingly or unintentionally. (Num. 35: 9-34) So the argument that a blood transfusion is excusable because it will revive an exhausted human life is a worldly-wise argument and is without Scriptural support.

We must therefore be careful in trying to justify the use of blood transfusion, on the presumption that it saves lives and is therefore good in God's sight. It is thought to be only good, but few persons pause to think of how many lives it has failed to save and also how much harm it has done both to the blood donor and to the one receiving the blood transfusion, whose recovery is attributed to such medical practice. Just because the blood is transfused directly into the donee's blood stream instead of directly into his stomach to find its way eventually into his blood stream does not say it is not eating blood and is hence no transgression of the Noachian covenant against taking creature blood into the human organism. It is eating another's blood in order to replenish a depleted blood stream and to do so in a hurry. Hence it is a breaking of God's covenant concerning the sanctity of blood. The greatest

harm that it does is not physical, but is in creating contempt for the covenant and commandment of the great Giver of life, Jehovah God.

Sincerely yours for the honor of His name,  
WATCH TOWER BIBLE & TRACT SOCIETY

October 8, 1949

Dear Friend:

Yours of September 21 concerning the article on blood transfusion appearing recently in our *Awake!* magazine proved very interesting indeed.

The creation of Eve from a rib of Adam can in no wise be considered as a blood transfusion, although blood does feed the bones. The Bible speaks of eating the marrow of the bones, but at the same time speaks against eating or drinking the blood of a creature. (Psalm 63: 5; Isaiah 25: 6) So the Word of God makes a distinction between the blood and the bones with their marrow.

However, God's covenant concerning the sanctity of blood was given after God's creation of Eve from Adam, so that despite how God made Eve God imposed upon Adam and Eve's descendants the prohibition against their taking animal blood into their system. We cannot say that God prohibited merely the blood of the lower animal creation, but not that of man. God the Creator's statement is that the life of all flesh is in the blood, and that is true of man's blood as well as that of the lower animals. For that reason it was that the Bible speaks of Christ's blood as the effective agent for redeeming mankind and canceling their sins which are penalized with death. We are redeemed with the blood of Christ as of a lamb without blemish and without spot, says 1 Peter 1: 18, 19.

Human copulation for the reproduction of humankind cannot be viewed as a blood transfusion from the male to the female. At least, God distinguishes between that and the taking of blood into the human system. At the very time that God established his covenant with Noah and all mankind forbidding the consuming of creature blood he also reissued to Noah and his family the divine mandate, "Be fruitful, and multiply, and replenish the earth," that is, to carry on human reproduction. (Genesis 9: 1-7, *Am. Stan. Ver.*) God would not forbid the taking of another's blood into our system and at the same time authorize us to violate his blood covenant in another way, under cover of another process. God is consistent with himself, and hence the marriage act is not to be confused with blood transfusion. Life can be given or reproduced by the marriage act by man and woman, but not by medical blood transfusion.

Sincerely yours to the divine honor,  
WATCH TOWER BIBLE & TRACT SOCIETY

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*Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength. They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.*  
—Isaiah 40: 28, 29, 31, *A.S.V.*