



# The WATCHTOWER

Announcing  
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXVIII SEMIMONTHLY No. 22

NOVEMBER 15, 1947

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"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 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 21: "Profitable Tolerance,"

¶ 1-20 inclusive, *The Watchtower* November 15, 1947.

Week of December 28: "Profitable Tolerance,"

¶ 21-39 inclusive, *The Watchtower* November 15, 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.

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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 October issue of the *Informant* for additional details.

## USE RENEWAL SUBSCRIPTION BLANK

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# The WATCHTOWER

## ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII

NOVEMBER 15, 1947

No. 22

### PROFITABLE TOLERANCE

*"What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory?"*

—Rom. 9: 22, 23, Moffatt.

JEHOVAH has tolerated for thousands of years those who corrupt mankind and who misuse the earth. In this course he is the greatest and best example of tolerance. Men, when suffering under injustice and oppression, have questioned his wisdom in being so tolerant, and in being tolerant so long, with such wicked oppressors and workers of injustice. They have not searched the Bible diligently enough to find out the underlying reason why he has permitted such wrongdoing by man to man and by devils to men. He has permitted it in a negative way in that he has not prevented it. They misinterpret this to mean he is responsible for such evil and that he has sympathy with it, and that he does wrong in letting righteous men suffer from such evil. The psalmist David suffered much wrong at the hand of jealous enemies but never did he condemn God for permitting it. He looked ahead to the grand time when God's tolerance would cease and he would root out the doers of wickedness from the universe. Notwithstanding his own sufferings from evildoers David could praise the Lord God, "for," said he in fullness of faith, "thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee. The arrogant shall not stand in thy sight: thou hatest all workers of iniquity. Thou wilt destroy them that speak lies: Jehovah abhorreth the blood-thirsty and deceitful man."—Ps. 5: 4-6, *Am. Stan. Ver.*

<sup>2</sup> Jehovah God showed he could end his tolerance with wicked creatures on our earth when he caused a global flood to sweep them from the face of the earth, preserving only righteous Noah and his household of seven others with him in the great ark. In the four thousand years since then, why has the Almighty God of righteousness tolerated the wicked, permitting them to overspread the earth and to multiply their wickedness today beyond that of any previous time? Jehovah God, speaking through his prophet Moses, summed up the answer to the long-baffling question when he said to mighty Pharaoh of

Egypt: "By now I could have stretched out my hand and struck you and your people with pestilence, so that you would have been effaced from the earth; but this is why I have spared you: to show you my power, and to have my fame recounted throughout all the earth." (Ex. 9: 15, 16, *An Amer. Trans.*) Six nationwide plagues Jehovah God had already brought upon that land of slavery for the Egyptian government's refusal to let his chosen people of Israel march out in freedom for the Promised Land; and still the oppressive Pharaoh, backed by the priests and other religious advisers, resisted Jehovah's demand. All the common people of Egypt had suffered losses and hardships, and yet the national government survived. Why did God tolerate that mighty government in its opposition to him and its continued and intensified oppression of his chosen people? It was in order that the direct point in question might become sharp and clear, Who owns and rules the earth?

<sup>3</sup> Actually that issue of terrestrial concern was related to the supreme question at issue, Who owns and rules the universe? Who is supreme ruler of the universe? This issue of paramount importance was tied in, because Pharaoh, God's visible opposer, was Satan's visible representative and servant. The name *Satan* means *opposer*, and it was in reality Satan the Devil that was here opposing Jehovah God by influencing his servant Pharaoh to oppose Jehovah God and to keep on oppressing Jehovah's chosen people. Satan's aim has all along been to gain the control of the entire universe and to be like the Most High God, and hence Jehovah's words uttered to Pharaoh are in fact directed at Satan. They explain why He has tolerated the ambitious and wicked activities of Satan the Devil and his servants from the time of his fall into sin six thousand years ago until now. It is in order to let Satan the Devil show he is unreformable and let him build up his wicked organization to its greatest strength. Then at the time when it appeared strongest and most firmly rooted, Jehovah God could

1. How has Jehovah been tolerant but been misrepresented for it?  
2. How did he sum up the reason for being so tolerant?

3. How was this tied in with the supreme question at issue?

display his superior power over it and destroy it and halt its wickedness. By this he would have his own sovereignty and supremacy vindicated and made famous in all the earth and heaven. Never again would there be reason for the dispute over universal sovereignty to be permitted to arise in any part of the universe.

\* The vindicating of the sovereignty of the Most High and Almighty God is greater and of more consequence to the universe than all the suffering of human creatures that is permitted until this supreme issue is decided for all time by Jehovah's show of power against his combined enemies. What, then, is the purpose of the sufferings incidental to the deciding of the issue? What is the benefit, if any, of such sufferings? The purpose and benefit are made clear in the case of the Son of God, Jesus Christ. Although he is God's own Son and also the One through whom Jehovah God made the earth and man upon it, he suffered on earth as no other man has suffered or will ever suffer.

\* In Jesus' case the sufferings for righteousness' sake served the purpose of proving that God's most trusted servant could not be driven by sufferings to rebel against the universal sovereignty of his heavenly Father, but that he stood firm for it in the midst of an opposing world, willing to endure ridicule, reproach, misrepresentation and persecution to the death for such an uncompromising stand. The benefit to Jesus was that by such sufferings that God let come to him for no fault of his own he learned perfect obedience to God his Father. He showed that his obedience was no shallow, superficial thing but was motivated by perfect love toward God. Hence Jesus was fearless of any present painful consequences for rendering perfect obedience to the Most High God. By this faithful and obedient course he vindicated God as the rightful Sovereign of the universe, and Jehovah God his Father rewarded him with the appointment to be his Chief Servant in finally vindicating God's universal sovereignty and sacred name. God raised him from the dead and clothed him with all power in heaven and earth, and appointed him to be King of kings in the promised kingdom of God. By this kingdom the final vindication of Jehovah's sovereignty and name will be brought to pass. Convinced that Jehovah God would come out the winner in the long-standing controversy over sovereignty of the universe, Jesus when on earth as a man preached and taught the kingdom of God and exhorted men and women to seek it first above any other thing.—Matt. 6: 33.

\* The Almighty God and Creator has a right to let his faithful creatures on earth suffer because of

tolerating the presence and activity of the wicked enemies. God's right to do this is especially manifest when we see that the suffering we endure because of faith and obedience toward God results in vindicating his sovereignty, and it perfects our obedience if we faithfully suffer, and God will reward such obedience and faithfulness to him with everlasting life and blessing in the righteous new world in which Jesus Christ will be King of kings. For these past nineteen centuries men and women have been called to follow in Christ's steps and to share in Christ's death and resurrection, and these will be rewarded with Kingdom glory, honor and immortality in the heavens with him. A great multitude of others on earth today believe in God and hail Christ Jesus as his anointed King and have therefore consecrated themselves to God as loyal subjects of the King Christ Jesus; and these will have their faithful devotion rewarded with living forever on this earth as perfect creatures in the image and likeness of God. A reign by Christ Jesus for one thousand years over this earth will transform it into a state of which the garden of Eden was a model, and it will be their happy home for all time to come. The faithful men and women of the centuries before Christ who also proved their integrity toward God will be raised from the dead and will share this terrestrial home with them. Besides that, any of the unjust ones who may be brought forth from the graves and who will reform and render unswerving allegiance to God's universal sovereignty as represented by the kingdom of his Son will be pardoned through Christ the King, and they will find a permanent place in this blessed earthly paradise for perfect humankind.

\* For the sake of realizing his glorious purpose to vindicate his universal sovereignty and irreproachable name Jehovah God has held off from at once destroying the wicked. He continues to tolerate the devils and wicked men until his own appointed time arrives for the "battle of that great day of God Almighty", in which he will halt their organized wickedness by destroying them. They are like clay vessels which the Potter reserves for destruction. However, Jesus' faithful followers who share in his sufferings and death are like prized vessels which the great Potter favors with his mercy and which he reserves for heavenly glory with Christ.

\* This is the point of argument at which the apostle is driving when he writes: "Why, scripture says to Pharaoh, *It was for this that I raised you up, to display my power in you, and to spread news of my name over all the earth.* Thus God has mercy on anyone just as he pleases, and *he makes anyone stubborn* just as he pleases. 'Then,' you will retort, 'why does he go on finding fault? Who can oppose his

4, 5. How were the purpose and benefit of such suffering made clear in the case of Jesus Christ?

6. How is God's right to let us suffer for his tolerance shown?

7, 8. To realize his glorious purpose, to what course has God resorted toward human vessels of his creation? and why rightfully?

will?' But who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it, 'Why did you make me like this?' What! has the potter no right over the clay?* Has he no right to make out of the same lump one vessel for a noble purpose, another for a menial? What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed? What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory—that is, for us whom he has called from among the Gentiles as well as the Jews? As indeed he says in Hosea, 'Those who were no people of mine, I will call 'my People,' and her 'beloved' who was not beloved; on the very spot where they were told, 'You are no people of mine,' there shall they be called 'sons of the living God.'"—Rom. 9:17-26, *Moffatt*.

#### MERCY

\* God has thus been tolerant of the wicked in their willful, malicious wickedness. He has also been merciful toward the weaknesses of those who become his consecrated people. He has been merciful to the Gentiles or non-Jews by ending the exclusiveness of his favor to the natural Jews and by opening up to uncircumcised Gentiles the opportunity of becoming united with Christ Jesus in the heavenly kingdom. He forgives the sins of all those who consecrate themselves to him with faith in the ransom sacrifice of Jesus Christ. Even after God shows this mercy to them and makes them his consecrated people, they still have their human weaknesses and imperfections of body and mind, and it is necessary for him to be merciful toward them. If now God has mercy upon us, we ought also to be very merciful with one another. For who are we to withhold mercy from anyone to whom Jehovah God shows mercy through Christ Jesus? Also, God is tolerant toward the wickedness of those willful sinners who are reserved to destruction in his due time. Ought we not, then, to be tolerant toward those of the consecrated people of God in their habits, customs and imperfections, hoping for them to come to better understanding of matters after further instruction? To abide in God's mercy, we must cultivate his disposition and must copy him by showing mercy to others: "Blessed are the merciful: for they shall obtain mercy."—Matt. 5:7.

<sup>10</sup> In companies of God's people there are sometimes minor things that do not appear so clearly to all minds. In a company organization an observer will occasionally find arguments and squabbling over things of no basic importance, extending even to the point of debating with fellow Christians about what

they should eat. To one who enjoys flesh foods regularly, a member of his company will say: "You have been eating a lot of meat lately, and it is bad for your health. Watch what is going to happen. You had better stop if you want to please the Lord." To another who is a vegetarian, a person of different diet may say: "You are wrong in holding yourself down to fruits, greens and vegetables. You ought to eat some meat. Put that into your diet." Thus an argument will start about diet, which finally appears to become of more importance than considering and discussing the Kingdom, judged from the way it engrosses their time, thought and attention and the way it heats them up. Ought it to be so? Not if the Kingdom is the first thing to seek!

<sup>11</sup> What is the way to correct such an unbalanced state of things? The apostle Paul, who had a similar question to deal with, suggests the way. Recommending tolerance respecting matters of minor importance which should correct themselves in the Lord's due time, Paul wrote to those in the heathen city of Rome: "Treat people who are overscrupulous in their faith like brothers; do not criticize their views. One man's faith allows him to eat anything, while the overscrupulous man eats nothing but vegetables. The man who will eat anything must not look down on the man who abstains from some things, and the man who abstains from them must not criticize the one who does not, for God has accepted him. Who are you to criticize someone else's servant? It is for his own master to say whether he succeeds or fails; and he will succeed, for the Master can make him do so."—Rom. 14:1-4, *An Amer. Trans.*

<sup>12</sup> Both kinds of men here discussed are Christians, for Paul's letter is addressed "to all that be in Rome, beloved of God, called to be saints", according to his introduction at Romans 1:7. But one of these Christian men has one idea about eating as a Christian, and the other has another idea. Both of them made a full consecration of themselves to Jehovah God through Jesus Christ, and both were immersed in water to symbolize that fact. Further, they were also "baptized into Christ" and hence "baptized into his death". (Rom. 6:3) Both men were active in letting their Christian faith be known to others by telling the Kingdom message abroad as Paul the apostle did, "publicly, and from house to house," for the apostle says to that first-century congregation at Rome: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Rom. 1:8) But unwisely they got into a controversy about diet. There was danger that they might get so deep into this argument and keep pushing it to the fore so often that eventually one or the other or both might be stumbled and be pushed

9. What reason, then, have we for being merciful and tolerant?  
10. How will arguments over diet arise and grow to undue size?

11. Who has a like problem, and what did such one recommend?  
12. What kind of men were the disputants? and what was their danger?

out of the truth of the Kingdom. Some of our readers might say that this could not happen; but the apostle Paul actually had to take time out and sit down and, among other things, write those Christians at Rome and tell them to quit arguing about their diets. This controversy had loomed up to such proportions and had grown to such importance with some that those involved began to judge one another according to what they ate and to pass sentence upon their being Christians or not according to their diet.

<sup>13</sup> It is not our assignment from the Lord to go about criticizing someone else for what he eats or how he eats it. The apostle Paul had once been used as a messenger of the church conference at Jerusalem to carry its special letter to various congregations of Christians instructing them, among other things, "that ye abstain from meats offered to idols." (Acts 15:29) In his day some Christians did eat flesh from animals that had been offered to religious idols. Suppose, now, that Paul, in his work "from house to house", should make a return visit at the home of some person found interested, to talk the truth further to him, and this interested person invited Paul: "Come back next week; come a little early and have dinner with us." After seating himself at the table, would Paul say, pointing to the flesh on the meat-platter: "Where did you get that meat? Did it come from the shambles where they sell meat offered to idols of heathen gods? I must know this before I offer a prayer of thanksgiving to God for the food spread before us." We cannot imagine the apostle doing this, because in his letter to the Corinthians he advised acting to the contrary. He was more interested in preaching the Kingdom gospel to any such hospitable person than in arguing about the food graciously set before him on the table.

#### FOREGOING OUR LIBERTY

<sup>14</sup> Note the tolerance of the apostle on this score as he writes: "Eat anything for sale in the meat market without raising any question, as far as conscience is concerned, for the earth and everything in it belongs to the Lord. If one of the heathen invites you to his house, and you wish to go, eat whatever is served, without raising any question, as far as conscience is concerned. But if someone says to you, 'This meat has been offered in sacrifice,' let it alone, on account of the man who told you and his conscientious scruples; his scruples, I say, not yours. For why should my liberty of action be limited by another's scruples? If I give thanks for what I eat, why should I be denounced for eating what I give thanks over?"—1 Cor. 10:25-30, *An Amer. Trans.*

<sup>15</sup> Paul makes plain that, if he is to do good to his

interested host without getting distracted over minor things and without raising stumblingblocks for him at the outset, he does wisely in not asking where that meat on the table originated. If, however, a fellow Christian was with him on this return visit upon the interested man and he had conscientious scruples and therefore pointed to the source of the meat, saying, 'This meat has been offered in sacrifice to idols,' then Paul would beg his host to excuse him from partaking. Paul was not hypocritical in doing so, but was at liberty to do so for the profit of the one already a Christian. Rather than have the question argued out before this newly interested person and maybe stumble him; rather than turn attention away from the main object of consideration, the kingdom of God, Paul chose to refrain from eating. Not because his own conscience was pricked by what his fellow Christian said, but because of the conscientious doubts of this brother who might be stumbled at Paul's example. He might misjudge Paul to be a careless Christian, or he might be made bold by Paul's example to eat some of the meat while his own uneducated conscience was still objecting to doing so.

<sup>16</sup> That scrupulous brother might thereby injure himself for the sake of some food. Once a man did so. This man, Esau, for the sake of one meal, sold his birthright claim on the Abrahamic covenant. He wanted to get his belly full. So for a meal he was willing to throw the whole thing aside. Ordinarily, Paul's conscience would not condemn him if he used his liberty to eat in appreciation of his host's hospitality and interest in the truth. But why should Paul submit himself to be condemned by the scrupulous conscience of his weak brother by just using his liberty to eat meat on that occasion where the Kingdom was the main thing to be discussed?

<sup>17</sup> Consequently the apostle stated the right action and attitude to be this for the conscientious person: "So whether you are eating or drinking or doing anything else, do it all to the honor of God. You must not be hindrances to Jews or Greeks or to the church of God either, just as I for my part try to please everyone in all I do, not aiming at my own advantage, but at that of people generally, in order that they may be saved. You must follow my example in this, as I am following Christ's."—1 Cor. 10:31-33; 11:1, *An Amer. Trans.*

<sup>18</sup> Paul took the view that everything with which God filled this earth is His creation and belongs to Him and so is not sinful in itself. The meat that was set before him by his heathen host Paul accepted as being God's creation and belonging to Him. That meat or the animal carcass from which it came, Paul

13. Of what wrong conduct was Paul not guilty at a meal-table?

14, 15. (a) What did Paul advise at 1 Corinthians 10:25-30 as to eating at a heathen's table? (b) Why did he so advise?

16. What did the apostle avoid by this course?

17. What did he state to be the right attitude and action?

18. What view did he take on such meat offered to idols?



looked upon it objectively as being God's creation. In thus viewing it he could give thanks for it to God, and not to the idol to which it was offered. However, the Christian companion of Paul looked at the meat, not objectively, but from the standpoint of its heathenish religious connections. For this reason his conscience rebelled at eating, because he objected to idols and to recognizing them in any way. He felt that meat to be contaminated by the heathen rite. But Paul knew that, despite being dedicated to an idol, the animal victim still belonged to God its Creator, and he could conscientiously and rightly thank God for a piece of its flesh set before him.

<sup>19</sup> In what he next says note the apostle's clearness of understanding and also his unselfish tolerance in two directions, one toward the Christian with weak conscience and one toward the interested heathen: "As to eating things, then, that have been offered to idols, we all know that no idol has any real existence, and that there is no God but one. For supposing there are so-called gods in heaven or on earth—and indeed there are plenty of such gods and lords—yet for us there is just one God, the Father, who is the source of all things, and for whom we live, and just one Lord, Jesus Christ, through whom everything was made and through whom we live. But it is not everyone that has this knowledge; for some, through being long accustomed to idols, still eat meat that has been sacrificed to them as really offered to an idol, and their consciences, being oversensitive, are troubled. But food is not going to affect our standing with God. We are none the worse if we do not eat it, and none the better if we do. But you must take care that this right of yours does not prove a hindrance to the overscrupulous. For if somebody sees you, who are intelligent about this matter, attending a dinner in an idol's temple, will not he, with his sensitive conscience, be led to eat meat that is offered to idols? For this overscrupulous brother, for whom Christ died, is ruined by what you call your knowledge. But in sinning against your brothers in this way and wounding their too scrupulous consciences, you are really sinning against Christ. Therefore, if what I eat makes my brother fall, I will never eat meat again, rather than make my brother fall."—1 Cor. 8:4-13, *An Amer. Trans.*

<sup>20</sup> Whether eating or not eating, the apostle tried to please each one concerned, not in a wishywashy way without fixed, right principles, but disregarding his personal likes and conveniences and aiming for the benefit of those concerned. He avoided stumbling them, that he might be unhindered in helping them to salvation. In this way he did all things to the honor of God and was an example.

#### RIISING UP ABOVE PETTY THINGS

<sup>21</sup> Accordingly, it is not our main business to argue over native customs and actions of persons of various nationalities and races, their drinking coffee, tea, beer, cocoa, and how they prepare and serve and drink it. It is foolish and time-wasting to be diverted from the main channel for thought, the lofty theme of the Kingdom. Like Paul, we should not let national customs or local habits or racial peculiarities interfere with our preaching of the gospel of the Kingdom to interested, inquiring individuals. When accepting invitations to meal as Jesus often did, we do not go to the homes to talk about the cooking or the origin of the foodstuffs. We go there primarily to talk about Jehovah's Theocratic Government, and that is what we ought to do while there. Then we do not miss the point of our visit. We do not permit interferences with our preaching the gospel by such side-issues any more than we permit interference by some visitor who drops in later and intentionally or unintentionally tries to break up the home gathering for Bible study.

<sup>22</sup> The apostle adds another illustration of where Christian mercy and tolerance should be exercised toward the oversensitive conscience: "One man thinks one day better than another, while another thinks them all alike. Everybody must be fully convinced in his own mind. The man who observes the day does it in the Lord's honor. The man who eats does it in the Lord's honor, for he gives God thanks, and the man who abstains does it in the Lord's honor, and gives him thanks. None of us lives only to himself, and none of us dies only to himself; if we live, we are responsible to the Lord, and if we die, we are responsible to him; so whether we live or die, we belong to the Lord."—Rom. 14:5-8, *An Amer. Trans.*

<sup>23</sup> In the light of these words, take, for example, a natural Jew who came into the Christian organization in the first century. To do so he passed out from the old law covenant of Moses and into the new covenant through its Mediator, Jesus Christ, who offered himself as a human sacrifice to validate this better covenant. That Jew had been trying to observe every Sabbath day and everything contained in the law of Moses. All his ancestors back to Moses' time had been keeping the seventh day of the week as a Sabbath holy to Jehovah God, and believing with all their heart that this particular day was different from the other six of the week. Now by faith this Jew has been made free from the Mosaic law by the liberty wherewith Christ makes us free, because he has come into the Theocratic organization under Christ as Mediator. Naturally when the Jewish Sabbath day came along he inclined to think it a little more holy than

19. Under what conditions was he determined not to eat meat?

20. In what way and why did he try to please each one concerned?

21. What is, and what is not, our main business at the homes?

22. What does Paul say as to some who observe days?

23. Why be tolerant with a converted Jew who observes days?

the six weekdays. The congregation with which the Jewish convert meets has some "Greeks" or Greek-speaking non-Jews as converts. They never were burdened down with the Mosaic law. They were free of that law before becoming Christians, and they did not come under that law by becoming Christians. So all their lifetime they did not know one day from the other. It would not be unlikely that such converts got into arguments on observing days.

<sup>24</sup> The Greek might tell the Jewish convert: "Now listen! You are all wrong about that. Forget about that holy day of the Jews." The Jewish convert then maintains that the Greek is the one in the wrong because he does not observe the seventh day, arguing that Christians are still under the obligations to keep that day just as Jesus Christ himself did when on earth. The Greek comes back with the argument that Jesus Christ was born a Jew under the Mosaic law and hence was bound to keep the sabbath observance as long as he was in the flesh; but that with his death on the accursed tree the Mosaic law was taken out of the way. God nailed it to the tree with Jesus Christ, who fulfilled such law but who was made a curse for the sake of the sin-burdened Jews. What now? Should Jew and Greek now get heated over the matter, become impatient and intolerant toward each other and judge and condemn each other? Not according to the counsel of the apostle. He gives us to understand that this question is not all-important, and hence the one who understands the subject Scripturally should be patient and forbearing toward the one still unable to see his full liberty in Christ. Certainly so, because the one backward in his knowledge has no wrong intentions but is trying to honor the Lord upon the basis of the Scriptures that he believes in but does not fully understand. Intolerant argument would get neither of them anywhere. Why not preach the main issue, the Kingdom, and let this minor matter be straightened out calmly with the Lord's spirit over a period of time?

<sup>25</sup> If a sectarian who believes in Seventh Day observance should come to your home or encounter you in your field witnessing from house to house, he will quite likely start talking to you about the Sabbath day. He may agree with you on what the Bible teaches as to what a human soul is, or on where the dead are, or on the falsity of the "trinity" doctrine, yes, on many Scriptural things, except the Sabbath. Yet, in the light of the apostle's words, why should we make the issue of the Sabbath day all-important? Why put a stumblingblock at once in the sectarian's way to hinder him from learning the other truths that you have, and the principal one about Jehovah's vindication of his universal sovereignty by his kingdom?

24. How would Greek and Jew argue? and why be tolerant?  
25, 26. Why be patient with a Sabbath-keeping sectarian?

<sup>26</sup> The question of the Sabbath we can let clear itself up in the sectarian's mind as he gains a knowledge of the "present truth" and opens his eyes wider to the grand purpose of Jehovah God. There is no reason to argue and *insist* that this sectarian right there on the spot must give up his Sabbath ideas or else—doom! Let that be a little individual, personal matter for the time being. Give him a chance to renovate his mind and clean out false doctrine by the study of God's Word. Why think that in one minute he must conform to your way of thinking when the fact may be that you have been in the "present truth" many months or years? Be patient, as God's own Word tells us to be, at 2 Timothy 2: 24-26: "A slave of the Lord must not quarrel, but treat everyone kindly; he must be persuasive and unresentful, correcting his opponents with gentleness; for God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the devil, who has caught them to make them do his will."—*An Amer. Trans.*

#### PATIENCE TOWARD INCIDENTAL MATTERS

<sup>27</sup> We should not put a roadblock in our own way or in the way of others, which hinders and prevents us from getting the soul-saving message of the Kingdom across to them with good effect and acceptance. We in the United States may have some customs that are not found in other lands; and countries foreign to America may have their respective customs and modes of doing things. Some brethren from abroad may come over here and begin associating with Americans and, noting that we do things a certain way different from theirs, may start arguing about this and making it a large-size issue. Such a thing is not necessary, however. No habit, no formality, no tradition should be permitted to become a hindrance to our getting along together amicably or to a newly interested person's coming into the Lord's organization and serving Him.

<sup>28</sup> We may defeat our purpose if we insist upon another person's measuring up to the standards of elite society, or to the traditional requirements of well-to-do circles, before we choose to let him into our Kingdom Hall or our study chambers. Refined society, or high-class social clubs, may demand that a gentleman wear a coat or some other formal style of clothing before he be let into the midst of their dignified, formal, exclusive social gathering. But why should we as followers of the lowly Nazarene raise divisive standards and show partiality according to outward appearances? In this case it may be that the man is too poor to buy himself a coat or possibly the climate and season of the year do not dictate the wearing of a coat for present comfort.

27. When foreigners meet, how may hindrances be raised?  
28. How might we hinder certain ones from coming into our midst?



Why, then, subject ourselves to the divisive influences of partiality and conform ourselves to the standards and artificial, man-made institutions of this world? Thereby we are sure to deny certain ones or many persons the privilege of coming into our midst in order to study with us and learn the way to life and to service of God. Says the disciple James:

<sup>29</sup> "My brothers, do you try to combine faith in our glorious Lord Jesus Christ with acts of partiality? For if a finely dressed man with a gold ring comes into a meeting, and a poor man in shabby clothes comes in also, and you pay attention to the man in the fine clothes and say to him, 'Sit here; this is a good place!' and say to the poor man, 'Stand up, or sit on the floor at my feet,' have you not wavered and shown that your judgments are guided by base motives? Listen, my dear brothers, Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him? But you humiliate the poor. Are not the rich your oppressors? Is it not they who drag you into court? Is it not they who slander the noble name you bear? If you really obey the supreme law where the Scripture says, 'You must love your neighbor as you do yourself,' you are doing right, but if you show partiality, you are committing a sin, and stand convicted before the Law as law breakers. For anyone who obeys the whole of the Law but makes one single slip is guilty of breaking it all. For he who said, 'You must not commit adultery,' said also, 'You must not commit murder.' Now if you abstain from adultery, but commit murder, you are still a violator of the Law. You must talk and act like men who expect to be judged by the law that treats men as free [as not bound by tradition]."—Jas. 2:1-12, *An Amer. Trans.*

<sup>30</sup> According to heavenly wisdom it is wise for us to remember one thing: Each of us must give an account of himself to God, and not to some man, not to some human organization, and not to the country under whose government we live. This truth stirred up the apostle to write to those who inclined to dictate the lives of others: "What business have you to criticize your brother? What business have you to look down upon your brother [whose conscientious views or habits do not conform to yours]? We shall all have to stand before God for judgment. For the Scripture says, 'As surely as I live, says the Lord, every knee will bend before me, and every tongue will make its confession to God.' So each one of us must give an account of himself to God." We cannot, therefore, afford to take the native customs of our country and its precedents and set them up as the rule for ourselves. Our guide is the Word of God our Judge, not the national habits and traditional prac-

tices. Seeing, then, our final accountability to God, to whom the nations of this earth are as a drop in a bucket, the apostle admonished: "Therefore let us not criticize one another any more. You must resolve instead never to put any hindrance or obstacle in your brother's way."—Rom. 14:10-13, *An Amer. Trans.*

<sup>31</sup> For a practical illustration, let us take the possible case of a present-day Kingdom publisher who bears the gospel from house to house. At a certain man's home she places a bound book, say, "*Let God Be True*", published by the Watch Tower Bible & Tract Society. After giving him a verbal testimony and noting the man's kindly interest, she makes a notation on her House to House Record form. Guided by this, she drops in the next week and asks how the man is getting on with his reading. Fine! he has read "*Let God Be True*" halfway through. She discusses some questions on his mind, and then suggests making another return call on him to start studying the book together and going over it page by page and helping him with his questions, thus getting down to a serious Bible study. This appeals to the man; and she agrees to return next week at the time convenient to him. She does so. They both have their Bibles open, and the textbook "*Let God Be True*", and together they start studying the Bible doctrines with its guidance. They go over several pages, discussing the question on each paragraph, and the session becomes very interesting. Unconsciously a craving asserts itself in the man. By force of habit he reaches into a pocket, pulls out a package of cigarettes, lights up one, and starts smoking.

<sup>32</sup> Shocked, disgusted, the Kingdom publisher shuts her book and Bible and says: "Now wait a minute. We have to settle *one thing* before we go any farther." She has forgotten or become sidetracked from the theme of "*Let God Be True*" concerning the Kingdom, concerning Jehovah God, concerning Jesus Christ, concerning the righteous New World, and she says: "This matter of smoking we have got to settle right away." Then she settles down to giving him a discourse on smoking and its bad effects. However, would it not be a whole lot better for her to keep on with her study of the first chapter of "*Let God Be True*" and proceed on week after week to the last chapter, right through those pungent smoke screens, and continuously teaching him the Kingdom gospel? Is it a Gospel publisher's business, unbidden, to tell men what to do in their own homes?

<sup>33</sup> When making the first return visit on the interested to start a study with one of our WATCH TOWER textbooks, are we Scripturally required to say: "Now before we start our study in this book, I should like

29. What does James say regarding acts of partiality?

30. To whom must we give account? and so what should we not do?

31. What illustration might we take where smoking starts up?

32. What would be the unwise, and what the better course for her?

33. On a return visit what have we no right first to ask or do?

to ask you, Have you ever committed adultery? Have you ever stolen anything? Have you ever been in jail for perjury? Have you ever coveted your neighbor's wife?" We might just as well do so (and it would be consistent to do so) if later on we let ourselves become disturbed and then interrupt our Bible study because our student starts to smoke. But we are not there to try to tell that student on the first night of our visit just how to live.

<sup>34</sup> The Lord knows we are all sinners from birth, conceived in sin and shaped in iniquity; and it is His mercy and goodness to all of us that we have his truth today. None of us had anything to brag about as regards moral habits when we came into the knowledge of His truth. Why, then, let a little thing like a cigarette that has already been exposed publicly as dangerous and injurious to human health become a barrier between us and block that student from learning the truth with our help? Would it not be a great deal better and wiser for us to go right ahead with the Bible study, overlooking the incidental matter of smoking, and help the student to learn about the Kingdom and its unspeakable blessings, and so guide him into the love of God? At an appropriate time invite him to the weekly study of *The Watchtower* of our local company, or to its weekly service meeting, and to the semiannual circuit assembly. There let him observe the conduct of the faithful witnesses of Jehovah. Most likely some day thereafter, maybe six months or even a year later, he may say to us: "I've been coming to the meetings for many months, and I don't see anybody smoking there." Would it not then be a proper time to drop some casual remarks on what you think of smoking? We could also say: "Well, the Lord's consecrated people just do not bother with that habit; it is filthy; it is not good for a person's health, and so we just don't indulge in it." After a while we may not see our student smoking. He may smoke in secret, but that is his own business.

<sup>35</sup> We have no right to dictate to our student what to do. But we can assist him to become thoroughly grounded in the truth, and let him cleanse himself according to the Lord's directive: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) As he cleans out his mind, he will incline to do what the apostle says, at Romans 12:1, 2: "I appeal to you, therefore, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good,

pleasing, and perfect." (*An Amer. Trans.*) Yes, indeed, let this interested person study the Lord's Word more deeply and let him thereby renew his mind. Then he will of himself be impelled to clear away all those old habits of this world. Of course, as servants, we shall help him all we can to do this; but we certainly should not let a little bad habit, a little offensive custom, needlessly interfere with his gaining a knowledge of God's kingdom, which is the all-important concern. Such knowledge leads to life for that interested person. Smoking will not help him to get into the Kingdom or into its blessings. It is a knowledge of God's Word that will help him to do that. Yet smoking should not obstruct our helping him to gain that vital knowledge which leads mankind to the Kingdom.

#### THE VITAL THINGS

<sup>36</sup> We must be patient and show tolerance that will be profitable to those we desire to aid in the way of salvation. We must show love. We must love those persons just as much as we love ourselves. Secondary matters such as eating and drinking, or personal habits such as smoking, should not be blown up to such swelling importance that they hide the main issue, the vindicating of Jehovah's sovereignty and name by means of his kingdom, and the part we have in vindicating Jehovah on this issue by keeping our consecration to him and holding fast to our integrity toward him. If some individuals need education on eating, drinking, observing days, and harmful personal habits, we will be tactful with them on these items. Meanwhile, keep at the main objectives, and let people gradually become awake to what fits in with those objectives as to food, drink, habits, observances. Of course, if a meeting is in progress where the spiritual food from the Lord's organization is being served to all in attendance, we will not get up and walk out before the spiritual feast is concluded, in order to go out and get some material food or to get ahead of others and be first in the line that queues up at an eating counter to get served. Martha put her first interest in natural food for the physical body at the time that Jesus was serving spiritual food; but her sister Mary put the spiritual food first, to show respect for the Lord Jesus and to get her spiritual needs satisfied.—Luke 10:38-42.

<sup>37</sup> Against setting a bad example in the secondary matters that are only of passing concern or benefit, the apostle wrote: "I know and as a follower of the Lord Jesus I am convinced that nothing is unclean in itself; a thing is unclean only to the man who regards it as unclean. For if your brother's feelings are hurt by what you eat, your life is not governed by love. You must not, by what you eat, ruin a man

<sup>34</sup> How help a student to make his own observations on smoking?  
<sup>35</sup> How can we help him to renovate himself?

<sup>36</sup> How may we keep at the main objectives for others' profit?  
<sup>37</sup> Why deny ourselves our right for our brother's sake?

for whom Christ died. The thing you have a right to do must not become a cause of reproach. The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy spirit. Whoever serves Christ in that way pleases God and gains the approval of men. Let us, therefore, keep before us whatever will contribute to peace and the development of one another. You must not, just for the sake of food, undo the work of God."—Rom. 14:14-20, *An Amer. Trans.*

<sup>38</sup> God's kingdom as an established working governmental arrangement is now here. Its time for beginning operations arrived with the end of the "seven times" of the Gentiles A.D. 1914, the year of the first World War of the Gentile nations. That kingdom, with Christ Jesus enthroned as Jehovah's King for the new world, will shortly settle the primary issue of sovereignty, regarding which Jehovah God has been so tolerant. Christ Jesus will settle the issue overwhelmingly in favor of Jehovah's side. The weighty obligation rests upon each one of God's consecrated people to put that kingdom first and to proclaim it to all the worldly nations for a witness, because the final end of this world is getting so close. Keeping the Kingdom to the fore, we will not make eating and drinking certain things, or eating and drinking at a certain traditional time of the day, so important and urgent that it will interfere with our efforts to proclaim the Kingdom. Eating vegetables

38. Why make the Kingdom business our primary business, and how?

or flesh, drinking coffee, tea, alcoholic beverages, or plain water, is not the thing of chief importance now. Our primary business is the Kingdom business.

<sup>39</sup> As regards the many petty questions relating to eating and drinking and wearing coats and smoking, etc., there are no specific rules or itemized commandments in the Bible telling us minutely what to do, as in the Mosaic law. As long as such is the case, there is no sound reason for us to get excited about such things of less importance. We will not stop preaching the Kingdom gospel to an individual because he smokes while he listens. In this perilous time of widespread smoking by women and men, if any of such are interested in the gospel and interested enough to listen, we will take advantage of such interest by talking the gospel as long as they want to hear, exercising tolerance toward them for their spiritual profit. And so also in other matters: we will not allow them to become factors disturbing the peace between us, as we seek together to learn of the Lord God and serve him unitedly. If we thus seek to contribute to the peace of God's organized people and to contribute to the development of them in uprightness, we shall be found serving Christ and pleasing God. We shall also gain the approval of those men whom He will preserve to life eternal in His new world of righteousness. "It is the duty of us who are strong to put up with the weaknesses of those who are immature, and not just suit ourselves."—Romans 15:1, *An American Translation.*

39. How shall we serve Christ, please God and gain men's approval

## AMAZIAH WAVERS IN WORSHIP

**J**EHOVAH God does not change. (Mal. 3:6) In sharp contrast with this unwavering God of purpose, man is as changeful as the restless bosom of the sea. Prophetic of the last days Christ Jesus even spoke figuratively of the state of humanity as "the sea and the waves roaring". (Luke 21:25) Like a wave of the sea that is driven and tossed and slapped about by the high winds, so is a man weak in faith who wavers in worship. Such an unstable and double-minded man is in danger of losing everything. (Jas. 1:6-8) Not in his personal strength can Jehovah's witness stand fast amid the surging tides of society and the ever-changing popular trends in commerce and politics and religion that keep this world in a state of constant agitation. Christians that hold fast to faith and hope in God and his promises are thereby steadied, and with the apostle Paul can say: "Which hope we have as an anchor of the soul, both sure and stedfast." (Heb. 6:19) Worshipers who would not waver in integrity must look to the stable One who purposefully stands unchanged by surrounding forces. To such a one they must look for strength, and that one's name is Jehovah, or Jah. Jah has strength.

"Amaziah" is a name that was given to a king of Judah who reigned from 866 to 837 B.C., and which name means "Jah has strength". But King Amaziah did not always reflect faith in the meaning of that name, and for that

reason he at times failed to measure up as an unwavering worshiper of Jehovah God. He succeeded his father King Joash in the kingship when he was twenty-five years old, and the divine judgment as to his twenty-nine-year reign in Jerusalem is: "He did that which was right in the sight of the Lord, but not with a perfect heart."—2 Chron. 25:1, 2.

For three years Amaziah reigned jointly with his father until the elder king was murdered by his own servants to vengefully repay him for the cold-blooded slaughter of the son of Jehoiada the high priest. The first recorded act of Amaziah after he was established alone in the kingship was his taking of vengeance on the murderers of his father. However, in his reprisal action Amaziah exercised a restraint not always manifested by the kings in those days. His endeavors to stay within the bounds of the Mosaic law are evidenced in the account: "He slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."—2 Chron. 25:3, 4.

Jah has strength. To be sure, the Almighty Jehovah has strength, strength sufficient to outmatch any might raised up against him, or against those under his protection. But it was on this very point that Amaziah's faith first wavered.

After the king of Judah had mustered up the fighting men of the realm, of twenty years old and upward, to form an army of 300,000 picked men, he hired an additional 100,000 seasoned warriors from Israel. He failed to rely upon Jehovah God's ability to save, whether there be few or many visible troops. Specially objectionable was his drawing of mercenaries from the nation of Israel to merge with his own Judean troops. At the time Israel was under kings counted evil in the sight of the Lord and the ten-tribe kingdom had deserted Jehovah's worship for the worship of demons. Hence it was that a man of God came to King Amaziah and said: "O king, let not the army of Israel go with you; for the LORD is not with Israel, even all the Ephraimites. But go by yourself, take the initiative, be courageous for battle; for God will not allow you to fall before the enemy, for God has power to help and to cast down." These words steadied Amaziah, but he still hesitated because of the financial investment involved: "But what shall I do about the hundred talents I have given to the armed band of Israel?" "The LORD is able to give you much more than this," said the man of God.—2 Chron. 25:5-9, *An Amer. Trans.*

It was a hard test that faced Amaziah. He was preparing for a battle campaign against Edom, and the strength of his foes is evidenced by the fact that Amaziah considered his own force of 300,000 men unequal to the undertaking, and hence hired mercenaries to swell his ranks to 400,000 fighting men. To obey the man of God meant the loss not only of the auxiliary military force, but also of the hundred talents already paid out. Nonetheless, King Amaziah recognized the Theocratic order in Israel and obeyed the divine instruction coming through the man of God. He dismissed the mercenaries and marched his original force of 300,000 down to meet the Edomites. In the Valley of Salt Amaziah was rewarded for his obedience to Theocratic instructions by a victory over the men of Seir, ten thousand of them being slain in battle by the Judeans, and an additional ten thousand captives were executed when they were cast from the top of a crag and dashed to their death below.

But even in victory Amaziah wavered in the true worship of Jehovah God and opened the way for a defeat. Apparently the king of Judah did not always appreciate the difference between the true worship of God and religious formalism. Like so many politicians of modern times, Amaziah went in for more religion: "Now after Amaziah returned from the slaughter of the Edomites, he brought the gods of the people of Seir and set them up to be his gods, and bowed down to them and sacrificed to them. Therefore the anger of the LORD was kindled against Amaziah." His policy was about as thoughtless as is religious formalism and ceremony. Jehovah God had just given him a victory over a nation whose demon gods were powerless to deliver it, yet he foolishly embraced these beaten gods. Once more Jehovah sent his prophet to the king: "Why have you sought after the gods of the people who have not delivered their own people out of your hand?" The offended king snapped back at the man of God: "Have we made you the king's counsellor? Desist; why should they strike you down?" The prophet did not desist out of any fear that royal servants would strike him down, but he kept his silence only after he announced the judgment of God that closed the issue with a stamp of finality: "I know that God has determined to destroy you, because you have done this and have not listened to my counsel."—2 Chron. 25:10-16, *An Amer. Trans.*

And for what defeat did this wavering on the part of Amaziah pave the way? A defeat that was both humiliating and disastrous. The 100,000 Israelite mercenaries that Amaziah had sent home were angered by their rejection and the result of loss of any Edomite spoil. In hot anger they fell upon the cities of Judah and smote three thousand persons and filled their hands with spoil taken from their own tribal brethren. For this outrage Amaziah was determined to get satisfaction, and he accordingly called a counsel of war and sent a message to the king of Israel challenging him to a pitched battle. Puffed up by his late victories, Amaziah thought to subdue and to subject the ten tribes under his dominion. But his challenging message received only a scornful reply in the form of a parable and these words calculated to deflate the Judean king: "Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?" Pride flowed strong in Amaziah, but the fall that invariably follows was not far behind. Why was proud Amaziah and Judah to fall? The Bible record answers: "It came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom."—2 Chron. 25:17-20.

Joash the king of Israel accommodated Amaziah (now turned religious) by meeting him more than half-way in a pitched battle at Beth-shemesh, in Judean territory. The forces of the southern kingdom were put to flight and Amaziah was captured. Pride was followed by a humiliating fall as he was led captive into his own city of Jerusalem. Joash broke down a great part of the city wall on the side toward the Israelite frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He did, however, leave Amaziah on the throne, but not without taking hostages for his good behavior. What a terrific price Amaziah paid for his wavering from Jehovah's worship and sliding back into the worship of the feeble religious gods of Edom! Final payment came in his violent death: "Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah."—2 Chron. 25:21-28.

To many it may seem that the life history of Amaziah might just as well lie dead with him in the accumulated dust of some twenty-eight centuries. But to Bible readers who know the typical value of these events that happened so long ago, that they are admonition for those upon whom the "last days" are come, a freshening up on them will prove worth while. (1 Cor. 10:6, 11) Unquestionably, King Amaziah did much during his long reign that was approved by God. How else could he have been commended as doing that "which was right in the sight of the Lord"? However, the Bible record emphasizes the blotches that Amaziah made upon his record by wavering from time to time from right worship. It was these waverings that caused the divine commendation of Amaziah to be qualified by the added words: "But not with a perfect heart." And it is these waverings and their disastrous result that should stand as admonition to those living today. In a restless and stormy world, the unchanging Jehovah God and his Theocratic organization are the sole hope for safe anchorage.

*Jehovah is my light and my salvation; whom shall I fear?  
Jehovah is the strength of my life; of whom shall I be afraid?  
—Psalm 27:1, Am. Stan. Ver.*

## CONVENTION TOUR THROUGH FRANCE, BELGIUM, LUXEMBOURG

**S**PRING of 1947 brought a season of one-day conventions for France. Four of these took place, in Lyon, Strasbourg, Paris, and Douai, in spite of the fact that at the beginning of World War II the Watch Tower Bible & Tract Society was banned in this land of the *fleur-de-lis* and, until then, difficulties stood in the way of having it again officially recognized and registered according to peacetime law.\* But Jehovah's witnesses are an unincorporated body of Christians wholly dedicated to God and his Christ and have the recognition of these "Higher Powers". They have the divine assignment to preach God's kingdom; and no political power on earth can dissolve them or silence their message. Thus it comes that they continued active all through the global war and the German occupation of France, and God has blessed them with increase.

In Paris the prices are high and the housing shortage acute, and the holding of conventions in four widely separated cities allowed for the conventioners to save on traveling expenses and hotel costs to the amount of millions of francs. In this way also more of them could attend. On May 21 the first of these one-day assemblies was held at Lyon, being served by the Society's vice-president, F. W. Franz, and the Society's attorney, H. C. Covington, both from America; and the account of this successful assembly has recently been published in *The Watchtower*.

The second assembly was assigned to Strasbourg, in Alsace; the date, Saturday, May 31. For this event the auditorium, the *Saengerhaussaal*, was engaged, it being the only suitable one available at this time. Because of their connection with the Watch Tower Bible & Tract Society, public meetings by God's witnesses were not legally allowed in France, and this assembly was made a private one for the witnesses and their friends. All these were extended a personal invitation, in printed form, and they were invited from the Rhine and the Moselle districts. In Strasbourg alone there are 500 subscribers for *The Watchtower*, besides others outside, and, of course, all these were invited. According to the arrangement at that time all copies of *The Watchtower* are personally delivered by Kingdom publishers to the subscribers, and locally this work is under the direct oversight of the Strasbourg company servant.

Strasbourg is a fine city, but has suffered much because of the bombings during the last war. Along with the rest of Alsace it had all its population evacuated by the Nazi invaders to another part of France that the Nazis might resettle it with their supporters; and consequently the brethren suffered great losses and inconveniences. The city lies on the Rhine river, and across the river can be seen the German city of Kehl and in the distance the Black Forest mountains. It has a fine system of locks for the considerable river traffic in large barges and boats, and the captain of this port of Strasbourg is the aforementioned company servant of Jehovah's witnesses in this city. He is respected for his devotion to the Lord and his Word, and hence to righteousness. The company's service meetings are held in a classroom of one of the large local schools, and around 60 attend from inside and outside the city.

To the convention here, to serve on the day's program, there came the Society's French Branch servant, Henri Geiger, and the Society's above-named vice-president, and the Society's new secretary-treasurer, Grant Suiter, and the interpreter, an English special pioneer, Herbert F. Gabler. In view of the limited time that we could use the *Saengerhaussaal*, only till 4 p.m., no morning field service of preach-

ing the gospel from house to house with the Bible and locating persons interested in Bible study at their homes was provided for on the program. All the time disposable was devoted to Bible talks. At 9:15 a.m. Brother Geiger rang the bell to call the assembly to order. The young man whom he asked to offer the opening prayer had spent three and a half years in the Nazi concentration camp at Dachau and was now acting in this part of France as a traveling servant to the brethren. The Society's vice-president gave the first address of the day, to help the brethren to a better grasp of the Theocratic organization and its need of a governing body under Christ Jesus the invisible Head. The Society's secretary-treasurer carried the discussion of organization further, stressing the matter of organizational unity. He commented on France's 100 companies of Jehovah's witnesses and rejoiced over the new peak of active field publishers to which they attained in April of this year, namely, 2,337, to correspond with a like peak attained in the same month in the U.S.A., of 73,512. Publishers in all nations are doing the same work in unity, but with some necessary differences in details as to applying organization instructions in France due to the postwar conditions. However, in the course of time, by God's providence, all instructions can be applied here also in detail.

In the meantime, said Brother Suiter, the French brethren should be patient, refraining from criticizing and, instead, appreciating one another for the work's sake. Be merciful and forgiving one toward another, the companies also forgiving those individuals who through weakness may have taken the wrong course under war pressure but who are now repentant and who want to return to God's active service. Now the invitation was held out to any qualified ones to fill out application blanks for the Watchtower Bible School of Gilead, located in New York state, U.S.A.

After the noon intermission Brother Geiger, in his special capacity in France, addressed the assembly. He exhorted his hearers (now 800 in number) to live above the world's troubles in order to give greater concern to God's direct service. Brother Suiter again spoke, giving extended consideration to the Society's various institutions, and then going on to consider the matter of morals among God's people, the issue of divorce, and how to forestall juvenile delinquency. Through carefulness and faithfulness in such matters the Lord's people will have a clean visible organization to which to invite the people that are friendly disposed. In farewell, Brother Franz then gave the assembly an exhortation to steadfastness in God's service and to have such an appreciation of their commission to be God's ministers that it would actuate them continually to serve Him down to the end in the gospel ministry.

After this assembly 17 of us met in a private home, opposite the building that used to be the Nazi party headquarters in Strasbourg during their occupation of France. This special meeting enabled the servants of the companies represented at the assembly to have a discussion. It took up such considerations as literature for distribution, duties of a company's service committee, schisms in companies over spiritual issues, the Theocratic Ministry School course, the making of return calls on the interested to start booklet studies in homes, and the Swiss Declaration of 1943 over military service. In view of this final private discussion and of the platform discussions before all the brethren, the Strasbourg assembly proved to be a great blessing.

### PARIS AND DOUAI

The Strasbourg assembly was for the brethren speaking German, but the one held in Paris next day, Sunday,

\* During September the Branch office in France cabled this good news to the Brooklyn Headquarters: "Home secretary signed decree. Society recognized. Praise Jehovah."

June 1, was for those speaking French. Shortly after our arrival in this gay city we taxi over to the meeting place of the Paris company of Jehovah's witnesses at the *Chambres Syndicales*. As we look over the company's chart in the Kingdom Hall we note that it registered a peak of accomplishment for April; it showed 150 publishers as having reported that month, with 2,324 hours applied to field service, or an average of 15.5 hours per publisher. They made 975 back-calls, an average of 6.5 back-calls per publisher, and conducted 62 book studies in homes of the interested, or .04 book study per publisher. There are about 300 attending meetings of the Paris company, and it was about due for a subdividing into at least two units to meet in separate parts of the city. Halls are difficult to rent, and at the present they meet only on Sundays, alternating between a Bible study one Sunday and a service meeting the next.

This morning we assemble here for a service rally, and about 300 of the conventioners gather. After a brief introductory program (with no singing), the instructions for field service were given out, and assignments of territory were made, the inexperienced workers being assigned to go along with veterans in the service. Parisian brethren served as guides. Taking into account that the "Society is not free" in France at the time, the publishers took along no publications of the Watch Tower Society, but went from house to house equipped with just the Bible. Otherwise, they conformed to the Society's general organization instructions, by having a written assignment of streets with the house numbers to be visited, the number of *proclamateurs* to go out in each group, a report blank for the group captain to fill out, a house-to-house record form, and other written instructions on how to fill out and dispose of the various materials. About 10 a.m. they were practically all out of the Kingdom Hall and on their way to the work. The day's final report showed 370 publishers had taken part to the extent of 603 hours and had located 466 persons with whom arrangements were made for return visits to carry on further Bible instruction with them.

Convention lectures began quite early in the afternoon, at the beautiful Pleyel Hall. The announcement-board in the foyer of the building announced the meeting as to be in Room 13 (Pleyel Hall), under the auspices of "Amis de la Bible", that is, "Friends of the Bible." This was due to the unregistered status of the Watch Tower Society with whom Jehovah's witnesses are identified. But officials quite generally knew that the "friends of the Bible" are identical with Jehovah's witnesses up here in the northern half of France. Knowing, too, the anti-Nazi stand of the witnesses during World War II, they were quite indulgent. About 1,200 gathered at the *Salle Pleyel*, 750 of these being from Paris itself and the remainder from points outside, from Nancy (east) and from Nantes (west) and points south as far as Toulouse. Shortly after 1 p.m. Brother Geiger called the meeting to order and gave an opening speech in French. The next six hours of lecture periods were divided between the two American representatives of the Society, with just a half hour of intermission about 4 p.m. But the conventioners at Paris were having their first postwar assembly with official representatives of the Watch Tower Society present, and they were eager to hear something, and to hear much, and they did not think the time long drawn out. Moreover, the speeches of Brothers Franz and Suiter needed to be interpreted in French, and thus they said just half of what might have been said. Their speeches were of the same tenor as those given the day before at Strasbourg.

Brother Franz brought along from Switzerland a few publications newly produced in French at the Berne

Branch's printing establishment, namely, "*The Truth Shall Make You Free*" (book) and "*The Prince of Peace*" (booklet), and the conventioners applauded joyfully at his exhibition of these. They yearned for the time when they might have these publications in hand to read them and to pass their contents on to "men of good will". In response to the call for applicants for admission to the Watchtower Bible School of Gilead a number came up on the stage after the close of the assembly and applied at once. We hope some will qualify from here that the Kingdom work in France may be helped forward by French natives who are graduated from this superior training school.

The one-day assembly in Douai followed the Paris convention after a short interval, on Wednesday, June 4. Being so near to the French-Belgian border, Douai suffered a terrible drubbing during the late war, and the ruins from the bombardments by great fleets of American planes were visible in many places. A bomb had gone through the roof of the hippodrome that we are to use for our assembly here, the *Cirque Municipal*. It was damaged quite badly inside, and is still undergoing repair from bomb-damage. This work the city mayor permitted to be interrupted four days in order to let us get things arranged and to hold our day's gathering. Prior to this an effort had been made to secure an adequate auditorium in the city of Lille, twenty miles north of here, but none with sufficient seats was to be gotten. The hippodrome being made available, Douai was finally settled upon as the site for the event, the last convention held here having been ten years ago.

Douai's present mayor is a reputed communist, but is kindly disposed to us. He is a lawyer who, in the interest of freedom of expression for all, fought a number of legal cases for these Christian witnesses of Jehovah; and while at present these operate locally under the name of "friends of the Bible", the mayor and other officials know the true connections of these and tolerate them. Another group applied for use of the hippodrome but were refused. Next the witnesses applied. The mayor granted their request, but then withdrew it, and finally decided to let his original grant stand. In this way it came about that these "friends of the Bible" up here in the Department of the Nord were the first to use the *Cirque Municipal* since the war. The mayor gave them the use of it free, and for this and all other favors that public officials and functionaries extended to us they were openly thanked in words of appreciation at the close of the one-day assembly.

Douai is famous as the city where the "Old Testament" portion of the noted English Catholic-Version Bible was completed in 1609 and published. Now many devoted students and publishers of the Bible were assembling in the interest of the wider publication of its truths to the people. Three thousand of these had given written notice of their coming, but actually more than 4,000 came. More than half were of Polish extraction. Fifty of these came from as far as Strasbourg and Alsace; but the majority of them were miners here in the north. Other conventioners came from Lyon and from Normandie and other localities, busloads of them arriving on the morning of the assembly day. In this immediate section there were 105 witnesses before World War II, but, notwithstanding the ban on the Society and its publications and then the German occupation, these friends of God's Word kept on preaching it, working with only copies of it, and now there are over 800 in this region. Twenty went to concentration camps in France, where one of the number died, but those who have emerged therefrom are rejoicing and persisting in the preaching activities. It appears that this is the most active section of France at



present, and its assembly was the largest in attendance of the four held this year.

The *Cirque Municipal* has a central arena, which was filled with chairs and where also an orchestra of 48 instruments furnished the music. From this arena the stationary seats rose in steep tiers. But all these were not enough to take care of the great attendance, and two lines of seats were set up in the corridors running around behind and beneath the tiers. Here the brethren found it cooler, although they could not see the speakers on the platform. In other places city authorities might have considered this a fire hazard, but the brethren do not indulge in the prevalent habit of smoking. Because it was only a one-day gathering and two-thirds of the time would be spent in interpretation, no arrangements were made for morning field service. The program was practically given over entirely to the visiting American representatives.

As far as languages are concerned, this was quite an international convention. The national language, French, was properly given the first consideration, but, because of the large number of Polish-speaking brethren, there was translation of speeches from French into Polish. Quite a number present understood German, and, taking advantage of this, Brother Franz gave his speeches in German, which Brother Gabler then translated into French and a Polish brother interpreted in Polish. Grant Suiter spoke in English, followed by interpretation in French and Polish. Thus four languages were heard on the platform: French, English, Polish and German. This made the delivery of the speeches three times as long, but the listeners were very patient and eager to hear the important things said from the platform, no matter how long it took. With good fortitude they sat through the heat of the season, some occasionally taking a drink out of a bottle for their physical refreshment.

The difference in languages did not break up the peace and unity and agreeable companionship of these Christians, but they enjoyed the time of their being together most fully. The city police, who kindly granted the free use of the nearby park for the conventioners during intermission, were amazed. One policeman brought in a detective just to show him in actuality how these people of *l'Eternelle*, that is, people of the Eternal One, Jehovah, got along together in this international gathering amid a divided, clashing world; and this, the policeman said, is the way they say it is to be forever in the coming new world. The police were well pleased with the conduct of the brethren, and they also let the passing public stop and stand around outside and listen in on the speeches. Later there was a good write-up of the convention in the Douai public press. The ten hours, from 9 a.m. to 7:35 p.m., of being together and of attending upon speeches, passed all too rapidly, but the brethren were grateful for this measure of spiritually blessed communion together. They departed well satisfied and with joy in their hearts and renewed courage and zeal. We rejoiced that they got *Etudes Bibliques* twice a month, which kept them abreast of the advance of Bible truth as published in the *English Watchtower*. We were glad they got the *Informant* in French and Polish, and were getting the Theocratic Ministry School course in French also. With such a zealous, appreciative group of Jehovah's consecrated servants up in that section, the witness to the Kingdom as well as the organization of Kingdom publishers is certain to keep on increasing.

#### BELGIUM

The next day we arrived in the Belgian capital Brussels, to learn that a radio station here had been broadcasting spot announcements of the public address to be delivered

Sunday, June 8, by Grant Suiter on the subject, "The Joy of All the People." We also observed that nineteen cases (or thirteen tons) of used clothing had been received at the Brussels Branch from our brethren in Canada a month ago, and that the full-time pioneers and their families had already been supplied therefrom and that the distribution to the organized companies of the Lord's witnesses was to start soon.

Flemish as well as French is spoken in Belgium, and a member of the Amsterdam (Netherlands) Branch arrived in town the same day to take care of the translation of our speeches into Flemish; he is a graduate of the Watchtower Bible School of Gilead and is now also the official servant of the Amsterdam Branch. In Brussels itself there are two units of Jehovah's witnesses, one that speaks French and another that speaks Flemish. Correspondingly two conventions are scheduled to be held in Belgium, one in Antwerp for the Flemish and the other in Brussels for the French-speaking.

The convention in Antwerp opened up Friday, June 6, at 6:45 p.m., with 170 in attendance to whom the American representatives spoke through the Flemish interpreter. The next two days the assembly was transferred from St. Jansplein (St. John's Palace) to a hall on the large square, *Statie Plein te Antwerpen*. The program of events provided for field service by the conventioners both days before the afternoon speeches; and there was good activity in advertising the public speech on "The Joy of All the People", with handbills, with placards on information marchers, and with a large truck embellished with impressive signs. This speech was given Saturday night by Brother Franz to a Flemish audience of 296. The booklet "*Be Glad, Ye Nations*" was offered free to the public.

In the afternoon, following speeches by both Brothers Franz and Suiter, the Convention servant presented the following resolution, to express unitedly their attitude toward God's arrangements:

#### RESOLUTION

We, Jehovah's witnesses assembled in Theocratic convention at Antwerp this 7th day of June, 1947, wish to express publicly our appreciation to Almighty God for the Theocratic organization which He has established on earth at this time and for the privilege we have of being associated with it, in accomplishing His divine will.

We are grateful to the Lord's organization for sending us two representatives of its governing body, and for the instructions, aid and comfort we have received during this visit.

We hereby declare that we accept these instructions, and that we will, to the best of our ability, put them into practice, to the end that many more persons of good-will may learn of the only true joy of all the people.

We recognize that the earthly organization of the Lord is not nationalistic, that Jehovah is no respecter of persons (Romans 2:11), that of one blood he has created all races. We are therefore resolved not to be influenced by any nationalistic or racial traditions or prejudices in our service to God, but that we will work shoulder to shoulder with our faithful brethren throughout the world, speaking the one "pure language" of the New World.

We realize that for an organization to be acceptable to Jehovah and used by Him it must be entirely clean from all the corrupt things of this old world, including its religion, politics, commerce and immorality. We give thanks to the Lord God that there is such an organization on earth at this time and that it is being used by Him. We also recognize that if we wish to remain in the organization of the Lord we, as individuals, must be clean. We will therefore keep ourselves unspotted from all the filthy things of Satan's world, in order that we may continue to be used by the Lord in His clean organization. We will put the interests of the Kingdom before everything else, and not permit selfish and personal desires to hamper our service to the great Theocrat.

We appreciate with all our hearts the love and greetings trans-

mitted to us by Brothers Franz and Suiter from our dear Brother Knorr and the Bethel family at Brooklyn, and from our brethren in all the lands visited by them. It has been a source of great comfort and joy to know of the love and affection that our brethren in other parts of the earth bear to us; these thoughts strengthen and fortify us, and we rejoice to stand firm with them for God's Theocracy, fearless against the world conspiracy of Satan.

We therefore ask Brothers Franz and Suiter to transmit our love and greetings to Brother Knorr and the Bethel family at Brooklyn, as well as to our brethren throughout all the earth. Let them know that we are determined to maintain our integrity to Jehovah's universal sovereignty to the very end of this wicked world; that we are resolved to preach "this gospel of the kingdom", come what may; and that with even greater vigor than ever before. Also that we have turned our backs on all the corrupt things of this old world, and our hearts and faces are directed toward the New World of everlasting peace and righteousness, for which we shall work and live forevermore, to the glory and vindication of Jehovah's holy name.

When adopting this resolution all the 271 present stood, some crying out "Ya!" in vocal affirmation.

Simultaneously, today, the Brussels convention got under way, in French. By a 40-minute train-ride from Antwerp following his afternoon speech there, Brother Suiter was able to serve the Brussels convention Saturday night, speaking to 391. Sunday, June 8, the Antwerp convention carried on with local brethren serving on the platform, but the attendance there rose to 322, and 198 got out into the morning field service. As an open confession of their having consecrated themselves to God through Christ, 43 were baptized in water. However, at Brussels both Brother Suiter and Brother Franz served that day on the platform at the fine auditorium of the *Theatre de l'ABC*. The afternoon attendance of brethren was 658. The same Resolution as that adopted at Antwerp yesterday was presented to them in French, and there was a unanimous adoption of it by rising to the feet and shouting "Oui!"

The public address at 7 p.m. was delivered by Brother Suiter to an attentive audience. On account of the train service which required hundreds of the brethren to leave before the public event, the attendance at this was made up quite largely of the public and came to a total of 455. During the speech two members of the Security Police sent word to the back-stage that they wished to question the speaker and his interpreter after the Assembly. (At Antwerp last night two Security Police interviewed the speaker after the public address there.) When Brother Franz followed up the public address of Brother Suiter through his British interpreter and gave the closing speech of the assembly, the Brussels police interviewed all three of us, but they were most apologetic for having to do it. Evidently if the Roman Catholic Hierarchy dominating this country had not had something to do with it covertly, the inspection would not ordinarily have taken place. They asked about our work in France, and were surprised to learn of its excellent progress. We had held our conventions there just in time, for the railroad strike began that day in France.

With 80 baptized at Brussels the total number immersed that day at both conventions in Belgium was 123. The conventioners made a good spread of literature in the field activities from house to house, putting out books, booklets and copies of *The Watchtower*.

#### LUXEMBOURG

Hemmed in by Belgium on the west, France on the south, and Germany on the east, lies the little duchy of Luxembourg. The witness work here is directly under supervision of the Belgian Branch. The official language here is French, but the common people speak German or ancient Celtic as a rule, and our convention here was arranged accordingly,

to be conducted in German. The public lecture, "The Joy of All the People," to be given by Brother Franz, was advertised in German with both handbills and placards. At the time there were just 60 Kingdom publishers in all the duchy. They carry on their witnessing activities the same as their fellows do in France. Since August of last year they have had more freedom of operation than during the global war, when, of course, all of Luxembourg was occupied by the Nazis. The reason is that now they are registered at the government offices as a non-profit, non-commercial, educational organization. They hold regular weekly studies of the leading articles of *The Watchtower*. The assembly here was of two days' duration, Tuesday and Wednesday, June 10 and 11, at the *Salle Reitré-Beffort*.

At the opening service rally 66 put in appearance, and 55 of these went out into the publicity work, a number with placards on sturdy wooden frames, suspending them from their shoulders. In the eyes of the law the witnesses of Jehovah, although distributing printed sermons at much expenditure of time, energy and money, are still considered as they have been in Switzerland to the south, namely, as *Hausierer*, house-to-house peddlers of commercial goods. Hence the speeches to the convention by their American brethren should have helped them to appreciate more fully the fact that they are not rightly classified as ambulating commercial vendors. They are in verity the ordained ministers of God and of His gospel, and they deserve to have the same rights, exemptions and privileges before the authorities of the duchy as the religious clergymen have who carry on money drives and take up money collections at all their religious gatherings and also charge the people for baptisms, marriages, funerals, etc. The time has come, as in Switzerland and elsewhere, to challenge everywhere the wrongful classification and to assert ourselves for the deserved liberty as gospel ministers serving Jehovah God and his Christ. Is not the unselfish Christian ministry proved by the fact that during the two days of convention the Kingdom publishers devoted 305 hours to the field work, placing only 21 booklets and 17 copies of *The Watchtower* and securing many names of interested persons upon whom the local publishers will make return calls? Yes! One's ministry is proved by deeds, not by titles.

The highest attendance on the opening day was 86; and, besides those from the capital city itself, these brethren came from Esch, on the southern border of the duchy, and from Strasbourg, Lorraine, and other points. Luxembourg being under the Belgian Branch office, the Branch servant, C. Holmes, a graduate of the Watchtower Bible School of Gilead, came along with us. He gave the baptism talk in French Wednesday morning, this being translated into the Luxembourg dialect by the convention chairman. Six were baptized in water. Seventy-five attended the afternoon sessions, and after the speeches by the Society's vice-president and its secretary-treasurer the chairman offered a resolution like that passed in Belgium. It found a ready response in a prompt adoption thereof, all shouting "Yo!" which is the Luxembourg way of saying "Yes!" or "Aye!" The public meeting, in German at 7 p.m., drew a good audience, of 123, and at the close thirty booklets *The "Com-mander to the Peoples"* were distributed to the listeners wanting a free copy. After a brief intermission Brother Suiter gave the final speech, closing with "*Auf Wieder-sehen!*" and the assembly dissolved.

It was our smallest assembly on the Continent. Still, the spirit of the Lord God was present in due measure. All the pure-hearted ones enjoyed the spiritual feast that the Lord had spread on the table for them. "*Prima!*" was the comment made thereon.