The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 15, 1964
Semimonthly

THE IDENTIFYING MARK OF LOVE

"LOVE NEVER FAILS"

AVOID THE ENSNARING FEAR OF MAN

WHO HOLDS THE RIGHT TO WORLD GOVERNMENT?

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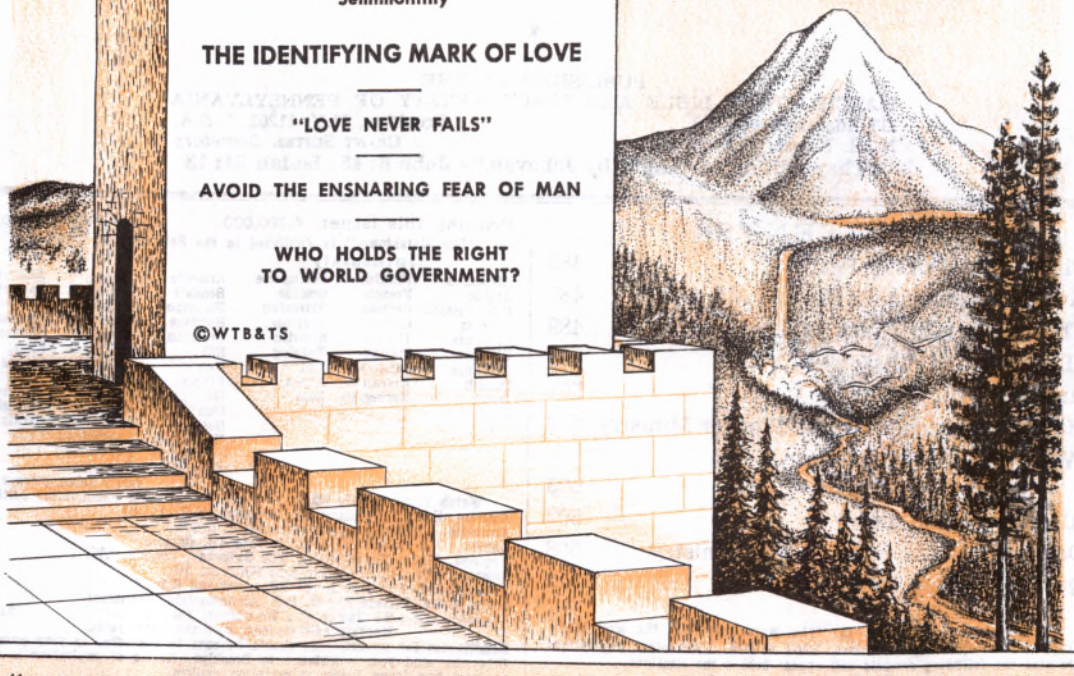

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

CONTENTS

Those Who Pursue Peace	483
Avoid the Ensnaring Fear of Man	485
The Identifying Mark of Love	489
"Love Never Fails"	495
Amazed	501
Happy Experiences in the Pioneer Ministry	502
Who Holds the Right to World Government?	503
Illegitimate Offspring	507
Devoted to Jehovah and the Ministry	508
Questions from Readers	511

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JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Printing this issue: 4,300,000 — Five cents a copy

"The Watchtower" Is Published in the Following 67 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Portuguese	Armenian	Ibanag	Russian
Arabic	French	Sesotho	Bengali	Ibo	Samareno
Cebu-Visayan	German	Slovenian	Bicolano	Icelandic	Samoan
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English			Gun	Pampango	Turkish
			Hebrew	Pangasinan	Ukrainian
			Hiligaynon-Visayan	Papiamento	Urdu
			Hungarian	Polish	Yoruba

Yearly subscription rates for semimonthly editions

Watch Tower Society offices
American, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXV August 15, 1964 Number 16

Those who PURSUE PEACE

IF YOUR heart yearns for a time when the earth will be free from the ravages of war, the inspired words, "Seek peace and pursue it," are timely words for you. (1 Pet. 3:11) It is not just a matter of seeking to be at peace with one's fellowman, but we must first come to be at peace with God, harmonizing our lives with his Word. Then we will find that we are able to live at peace with our fellowman, and we will come in line for life in God's peaceful new system of things, now near at hand.

So it is with keen interest that lovers of peace read what God's own Word the Bible foretold would take place in our day: "And he [Jehovah God] will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away. And they will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more."—Mic. 4:3.

In bringing about a fulfillment of these words one might expect the clergy to be taking the lead in responding to God's direction, but the facts show that religious leaders have repeatedly given their blessing to the wanton butchery of human life. The backing that Adolf Hitler received from the Catholic and Lutheran clergy is a well-known part of the modern record. The same is true of support given by the Vatican to Fascist Mussolini; and the Protestant clergy worldwide have shown no less willingness in praying for the success of war waged by their respective countries.

Neither have "non-Christian" religious leaders been less enthusiastic in this regard. In countries such as Japan the Shinto and most Buddhist groups played an important part in conditioning the minds of the people to believe that the wholesale slaughter of humans in another land was the will of the gods, and that to die for the emperor was the greatest honor a man could have. No wonder that in "Christian" and "heathen" lands the confidence of the masses in the religious leaders who pray for peace on the one hand and bless war on the other has been badly shaken.

Understandably, the Bible book of Revelation clumps all such false religion together under the symbol of a woman drunk with human blood, calls her "Babylon the Great, the mother of the harlots and of the disgusting things of the earth," and says that she bears responsibility for the blood of "all those who have been slaughtered on the earth."—Rev. 17:5, 6; 18:24.

Disappointing as this failure of religious leaders has been, there are Christians around the world who have remained free from this bloodguilt and who heed God's command to pursue peace, conforming their lives to his command to "beat their swords into plowshares." On this the *South African Voice* of April 5, 1964, comments: "The stand taken by the churches in South Africa on the matter of military service . . . has changed to such an extent that actually only one religious group remain adamant in its 'rebellion' against [it]. . . . From intensive research by Die STEM it appears that only the Witnesses of Jehovah still positively refuse to endorse military training and compulsory military service . . . [They] remain uncompromising in their stand against military training or waging war."

Actually, Jehovah's witnesses are not in "rebellion" against the activities of any government, but they do maintain uncompromising neutrality as to the world's political and military affairs, as they follow the Scriptural injunction to 'seek peace and pursue it.' They are not pacifists. They do not oppose any government's program of military conscription or demonstrate against it, but they submit themselves to God's arrangement of things. Of them the Bible says: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly."—2 Cor. 10: 3-5.

In commenting on this position of Jehovah's witnesses at the time of the sentencing of a young member of this group recently to five years in prison in the United States, an item published in the *Evening Journal* (Wilmington, Delaware, March 5, 1964) frankly said: "It is true that this religious group does not protest such treatment at the hands of the federal government and expects to be persecuted for its beliefs, but what does it do to us, the rest of society, to condemn a man for five years because of the character of his religious convictions?

"This issue goes to the heart of our Constitution and the civil and religious liberties it proclaims. It is an issue which doubly pricks our conscience because of the high integrity and exemplary life of young men like Mr. Silvernail, and because there is such universal agreement these days that the world could not survive another all-out war. . . . It is important to realize that for some people religious conviction goes deep enough that their conscience does not permit them to cooperate with *any* part of the system of war and preparation for war." They conscientiously heed the Bible's command to pursue peace.

Their pursuit of peace goes far beyond avoiding involvement in the wars of the nations of the world. Following the sound counsel of God's Word enables them to prevent personal misunderstandings from giving rise to lasting resentment and a spirit of uncooperativeness. It makes it possible for them to work out domestic problems in such a way that family ties are strengthened. Because they have been made new in the force actuating their minds, they are not drawn into the world's racial squabbles and its economic strife. They enjoy a worldwide unity that knows no social, racial or national distinctions. So it is as a united people that they carry to people everywhere the good news concerning the kingdom of God, by which God himself will make "wars to cease to the extremity of the earth."—Ps. 46:9; Eph. 4:20-24.

You, too, can enjoy such peace. It is the lot of those who listen and submit to the judgments of "the God who gives peace." (Rom. 16:20) This you can do by studying his Word, sharing its truths and associating with those who have proved themselves to be the friends of peace.

AVOID the Ensnaring FEAR of MAN

OFTENTIMES it is impossible to please both man and God. A marriage mate, business associates or other persons may want you to do something that is not in harmony with what God says in his Word. In such instances you must make a choice. You must choose whether to serve God or to do what some human associate wishes.

Sound reasoning would dictate putting the will of God first, thereby seeking his favor rather than man's. But when faced with the actual decision, so many persons kowtow to the wishes of men. The fear of an angry marriage mate, enraged relatives, or the ridicule of friends paralyzes sound reasoning. A person may begin to rationalize that being on good terms with fellow humans is of primary importance. This reasoning, in turn, gives birth to unscriptural compromise. It is just as the Bible says: "Trembling at men is what lays a snare."—Prov. 29:25.

Can you resist this snare of doing what your friends and companions may want, rather than what God says you should do? Do you value God's approval more than man's? These are searching questions that a Christian must face squarely, for Christianity is not a popular way approved by the majority. In fact, the founder of Christianity, Jesus Christ, said that if you follow him, people will "reproach you and persecute you and lyingly say every sort of wicked thing against you."—Matt. 5:11; 7:13, 14.

OPPOSITION WITHIN FAMILIES

Jesus warned that the teachings of God's Word would cause divisions even in households and within families. "Do not think I came to put peace upon the earth," he said. "I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:34-36.

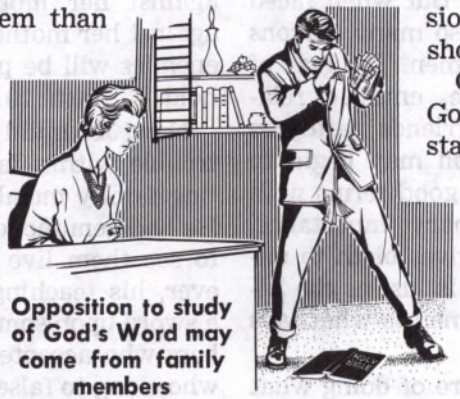
Now, Jesus did not go around stirring up trouble within families, intentionally setting family members against one another. He had genuine love for people and wanted to see them live together in peace. However, his teachings did have the effect of a sword upon some families, dividing members who accepted Bible truth from those who clung to false religious traditions. This was not the fault of Jesus or the minister bringing his teachings, but the fault rested with the family members who refused to examine their traditional religious ideas in the light of God's inspired Word. They are the ones who stirred up trouble and fought against those who wanted to study the Bible.

OBJECTION TO BIBLE STUDY

Therefore, it is not surprising today that a person meets opposition from friends and relatives when he begins to study the Bible regularly. Perhaps this has happened to you. You may be enjoying a weekly home Bible study conducted free of charge by a helpful minister. Never before have you learned so many good things from the

Word of God. But when relatives and friends found out that you were studying the Bible they may have ridiculed and made cutting remarks. Some may have vehemently objected, even going to the extreme of threatening you with unpleasant consequences unless you gave up the study.

This opposition calls for a difficult decision on your part. You realize that what you are learning is the truth of God's Word and that it is God's will for true Christians to take in this vital information. But what will you do? Will you give up the study because of fear of displeasing relatives and neighbors? Are you more concerned with pleasing them than with pleasing God?



Opposition to study of God's Word may come from family members

It takes real courage and love for God to avoid succumbing to the ensnaring fear of man. This is especially true when opposers are members of one's own family, and their animosity threatens to break up the home and sever family relations. Under such circumstances one may be tempted to rationalize that God does not expect us to study his Word if it would endanger these natural family ties.

But is that what Jesus said? After he explained that one's "enemies will be persons of his own household," he went on to say: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." And, on another occasion, he emphasized the degree of the love one must have for him by saying: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple."—Matt. 10:37; Luke 14:26.

Now, Jesus did not mean that Christians must literally hate their relatives, but, rather, that they must love God *more* than father, mother, wife, children, brothers, sisters, or even their present earthly life. This means that your love for God and his Word must be so strong that even close fleshly relatives will not be allowed to interfere with your study of the Bible. It is true that children are commanded to respect their parents, and husbands and wives are instructed to love one another, but when it comes to a decision of whom to obey, God should come first.

Only this greater love for God can strengthen you to stand up fearlessly for what you know to be right. It will fortify you to avoid the ensnaring fear of man, enabling you to withstand the objections of relatives and neighbors. As the apostle of Jesus Christ said: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint."—1 John 4:18.

REWARDS FOR FEARLESSNESS

It is helpful to consider the benefits of avoiding the ensnaring fear of man. First, you will have a clear conscience because of knowing that you are doing the right thing, that which is pleasing in God's sight. In addition, some of those that oppose may come to respect your steadfastness and, in time, may themselves see the value of Bible study. But if you give up a study of God's Word when opposition arises, how will friends and loved ones be helped to appreciate that accurate knowledge of the Bible is of life-and-death importance?

To give in to their wishes because of fear of what they may think is really showing lack of concern for their welfare. It is like giving in to the wishes of family members who have an excessive craving for alcohol. They may like you for providing them with drink, but is this the way to help them to lead successful lives? Would it not be much better to stand up to their wrath and threats in hope of helping them to overcome their weakness? Certainly you will agree that the endurance of all their opposition would be well worth the possibility of seeing them cured.

Similarly, is it not worth enduring the hostility of friends and relatives in hope that they may have a change of heart and accept the life-giving waters of Bible truth? You will never help them by fearing what they think of you. Neither will you help yourself; for not only will your conscience be plagued for being pressured into compromising, but you will lose God's favor as well. How happy you will be if you avoid the ensnaring fear of man!

SPEAKING THE TRUTH

But perhaps you have received little or no opposition to studying the Bible in your home. Now, however, you realize that a Christian is under obligation to speak Bible truths to others. Jesus Christ set the example in doing this, "journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." And the Bible says that, in following his example, the apostle Paul taught "publicly and from house to house." —Luke 8:1; Acts 20:20.

Today, however, speaking publicly to others about the Bible is not popular. But then, it was not in the first century either. Jesus and his apostles were scorned, abused, and considered misguided fanatics and subversives because of their preaching. (Matt. 10:22; Luke 23:2, 3; John 15:18; Acts 5:40) Do you hold back from speaking Bible truth publicly because of fear of similar abuse? Do you fear that friends and neighbors will ridicule you, and that relations with business acquaintances may be jeopardized? Has fear of losing prestige among men paralyzed you into spiritual inactivity? It can if you allow it to.

This is evidenced by the fact that not all who heard the truth about Jesus Christ in the first century had courage to speak it. "Many even of the rulers actually put faith in [Jesus]," the apostle John observed, "but because of the Pharisees they would not confess him, in order not to be expelled from the synagogue; for they loved the glory of men more than even the glory of God."—John 12:42, 43.

Apparently those prominent men were convinced that Jesus was the promised Messiah, but, because the question of his Messiahship was highly controversial, they were fearful of making a public expression that might make them unpopular. The influential religious Pharisees had vehemently condemned Jesus as an impostor, and were endeavoring to stir up the people against him. So because those rulers feared what men thought of them more than God's judgment, they remained silent about their faith in Jesus.

True religion today is likewise a highly controversial subject. To preach clear Scriptural truths—such as that God's name is Jehovah, his kingdom is a government that will soon destroy all earthly governments and bring lasting peace, that Jesus is not equal with God, man's soul is not immortal and there is no hellfire—is to open one to ridicule and criticism by those holding unscriptural, traditional ideas. —Ps. 83:18; Isa. 42:8; Dan. 2:44; John 18:

36; Ps. 72:5-8; John 8:42; 13:16; 14:28; Ezek. 18:4; Eccl. 9:5, 10; Acts 2:32.

But if one remains quiet about his faith because of fear, what will Jesus think of that person? Listen to what he said: "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in the heavens."—Matt. 10: 32, 33.

How vital it is, then, to avoid the ensnaring fear of man! That snare is death-dealing, while, on the other hand, "he that is trusting in Jehovah will be protected." (Prov. 29:25) True, it takes courage to face up to opposition, but Jehovah will protect those servants of his that do. Read the twenty-sixth chapter of Jeremiah. Observe how Jeremiah fearlessly continued preaching even in the face of threats upon his life, while the contemporary prophet Urijah "became afraid and ran away and came into Egypt." What was the outcome? Jeremiah, who trusted in Jehovah, was protected, but Urijah, who trembled at men, was sought out from Egypt by King Jehoiakim, "who then struck him down with the sword and cast his dead body into the graveyard." How true it is that trembling at men is what lays a snare, but he that trusts in Jehovah is protected!

LIVING THE TRUTH

It is not easy to live a Christian life in this evil world. You probably have found this to be so. The Christian apostle Peter certainly did. Because he knew that it was right and proper to associate with both Jews and Gentiles, when he visited Antioch he ate and fellowshiped with the non-Jews there. But when certain men arrived from Jerusalem who were strongly prejudiced against associating intimately with Gentiles, Peter, in fear of what they might think, withdrew and no longer kept company with the Gentile Christians. Because of this compromising action Peter was not living the truth, and the apostle Paul said that "he stood condemned."—Gal. 2:11-14.

It is just as easy today to be ensnared by fear of what others might think. For instance, you may be working in an office and someone may come around collecting money for a cause for which it would violate your Christian conscience to contribute. Everyone else may give; some perhaps because of a genuinely generous spirit. Others contribute because they feel they are being watched, and want to make a good impression. But what about yourself? Will you violate your Christian conscience so as not to be different?

You will face many similar circumstances that will necessitate avoiding the fear of man. An employer may expect you to cheat the customers, or misrepresent his products. He may claim it is a profitable business practice, and that practically everyone else does it. Nevertheless, it is cheating and, therefore, is unchristian. Will you hesitate to tell your employer you can be no part of such practices, or because of fear of displeasing him and perhaps losing your job, will you unresistingly sink into unprincipled worldly ways?

It takes courage to live in harmony with Bible truth and to avoid fearing what men may think of you. But always remember that if you trust in Jehovah, he will protect you. You have his word for it. "For he has said: 'I will by no means leave you nor by any means forsake you.' " So "be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' "—Heb. 13:5, 6.

THE IDENTIFYING MARK OF *Love*

"By this all will know that you are my disciples, if you have love among yourselves."
—John 13:35.

"LOVE is eternal." The wedding ring given by Abraham Lincoln to his bride bore that inscription. Just what construction they placed upon that phrase may be uncertain, but those words contain the element of truth. "God is love," says 1 John 4:8, and God has always existed. "In number his years are beyond searching." (Job 36:26) Thus Jehovah and the quality of love extend back into the infinite past. Further, throughout eternity love will exist, for God himself is without beginning and without end.—Ps. 90:1, 2; Rev. 10:6; Hab. 1:12.

[2] Man, created in God's image, possesses the attribute of love. (Gen. 1:26) Of course, not all men manifest this quality in their daily dealings. Christians, however, are led by God's spirit. They do show love, "because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:5) In fact, Christians have the prospect of everlasting life and so they will, if forever faithful to God, be able to display true love eternally. But the love they evince makes them stand out right now in this loveless old world, identifying them as Christ's followers.

[3] "By this all will know that you are my disciples," said Jesus, "if you have love among yourselves." (John 13:35) Love permeated the attitudes and dealings of early Christians. So true was this that among the pagans primitive Christians were particularly known for their brotherly love. In his *Apology,* Tertullian cites the words of such worldlings: " 'Look,' they say, 'how they love one another . . . and how they are ready to die for each other.' " This same brotherly love is evident among true followers of Christ today; it serves to identify them. Before all the world, amid its turmoil and lack of love, at the Divine Will International Assembly in 1958, Jehovah's witnesses by the thousands endorsed a Resolution that declared in part:

1. Can it be said that love is eternal? Why?
2. Why is it possible for Christians to show love? For how long will faithful Christians be able to display it?
3. (a) What quality identifies Christ's disciples, and what evidence of it among early Christians did Tertullian give? (b) How have Jehovah's witnesses committed themselves to showing brotherly love?

"Figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love." Their actions have been consistent with their firm resolve and have been in keeping with Paul's admonition: "In brotherly love have tender affection for one another." (Rom. 12:10) The love Jehovah's witnesses have for one another identifies them as Christ's followers. But how do they further compare with early Christians?

DISPLAYING BROTHERLY LOVE

[4] In ways large and small early Christians showed genuine love and concern for one another. For example, when Peter, Paul or John penned inspired letters to fellow believers, did they not send along their own Christian greetings? Yes, but what of others? Why, Christians in Rome, in Corinth, in Philippi and elsewhere had the divinely guided letter writers include their loving greetings to fellow servants of God in other parts of the world. (Rom. 16:21-23; 1 Cor. 16:19-21, 24; Phil. 4:21, 22; 1 Pet. 5:13; 3 John 14) All of this reveals that a bond of love existed among early Christians. But it was not unlike the binding ties between Jehovah's witnesses today. How often have their Christian love and greetings been sent from one congregation to another, even bridging the oceans, circling the globe! Assuredly, as in ancient times, so, too, in our own day true Christians have intense love for one another.—1 Pet. 1:22.

4. Name one thing revealing that a bond of love has existed among Christians in ancient times and in our own day.

[5] Early Christians sometimes held what were known as "love feasts." (Jude 12) The Bible itself does not describe them. However, some say they were occasions when materially prosperous Christians held banquets to which their poor fellow believers were invited. Together the fatherless, the widows, the rich and the less fortunate shared a bountiful table in a spirit of brotherhood. These "love feasts" seemingly flourished even among apostate Christians until, because of associated abuses, they were abandoned entirely. Yet, among true early Christians in general, we may be certain that, whatever was their nature, these feasts were attended by the display of brotherly love. No, they were not obligatory. The Scriptures do not make them so and hence such "love feasts" have not been revived by true Christians today. But in our own time, at conventions of Jehovah's witnesses, opportunities exist for spiritual brothers and sisters to meet together in love, to take literal meals together in assembly cafeterias and especially to share rich spiritual fare in common. —Mal. 3:10.

[6] Early Christians held congregational meetings and, when they assembled together, they encouraged one another. (Heb. 10:24, 25) Their association at these gatherings was pleasant and highly beneficial. Tertullian, who was converted about 190 C.E., wrote concerning Christians of his time: "We meet in gathering and congregation to approach God in prayer . . . We meet to read the books of God." Surely early Christians recognized the value of association together at meetings as well as at other times. Why, what would have been the experience of Corinthian Christians, for example, had they associated socially

5. (a) According to some, what were "love feasts"? Were they obligatory? (b) What opportunities for Christians to meet together in love exist in our day?
6. (a) Describe early Christian meetings. (b) What double benefit resulted from Christian associations?

with the many immoral inhabitants of their city? Of Corinth, *The Encyclopædia Britannica* states: "The traditions of licentiousness and sensuality associated with the worship of Aphrodite . . . increased the natural tendencies of a great city to wickedness and wanton luxury." (11th edition, Volume 7, page 151) That was Corinth of Paul's day. True Christians there who acted with wisdom surely took to heart his inspired words: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) They maintained Christian associations and this brought a double benefit. It served as a protection and also undoubtedly built up a warm family spirit, one of brotherly affection, among those early Christians.

[7] Today the Christian witnesses of Jehovah meet together regularly in congregational assembly to consider the Holy Scriptures. They thereby aid and encourage one another. And, since they live in a world filled with immorality, they watch their associations. Whereas bad associations spoil useful habits, good associations will engender good habits. Such associations serve as a protection and they produce a warm family spirit within the Christian congregation of today. As Christians associate socially on occasion they should discuss things that are upbuilding. When visiting one another, why focus attention solely on a television set? Why not share experiences, play Bible games or have Bible quizzes? Perhaps married persons, young and old, and their children enjoy being together for a pleasant evening from time to time. Fine! What a wonderful opportunity for group study of God's Word, perhaps in preparation for the weekly congregational study of *The Watchtower!* Enjoyable? Of course! And it will also serve to draw such persons closer together in Christian love. But, never let these gatherings deteriorate into regrettable occasions that dishonor God!—1 Cor. 10:31; Eph. 5:3-5.

[8] Another factor contributes toward brotherly love and the warm family spirit among Christians. What is that? All of Jehovah's servants pray to Him, the one true God. Wherever they are on earth, their thoughts and voices ascend to the one heavenly Father in prayer. No wonder they are unified! (Eph. 4:4-6) They pray in the same manner, through Christ, regarding matters approved by God. (John 14:6, 14) They therefore have the assurance that, "no matter what it is that we ask according to his will, he hears us." (1 John 5:14) Modern-day Christians mention one another often in prayer, as did early Christians. (Col. 1:9; 2 Thess. 1:11; 2 Cor. 9:14; Phil. 1:3-5; Philem. 4; Rom. 1:9, 10) Not only did Paul mention fellow believers in his supplications, but he properly made the request: "Carry on prayer for us." (Heb. 13:18; 2 Cor. 1:11; Rom. 15:30) Of course, as do Christians of modern times, first-century believers joined in prayer when they met together. For example, on one occasion when Paul met at Miletus with the older men of the congregation of Ephesus "he kneeled down with all of them and prayed." Now take note of the deep love exhibited as the account continues: "Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him, because they were especially pained at the word he had spoken that they were going to behold his face no more." Do Christians display brotherly love? Eloquently

7. (a) Why should Christians watch their associations today? What will good associations produce within the Christian congregation? (b) Offer suggestions that will be of benefit if applied when Christians associate socially.

8. (a) What factor contributes toward brotherly love and the warm family spirit among Jehovah's witnesses? (b) What incident involving Paul shows whether Christians have brotherly love or not?

indeed this incident answers Yes! How intensely those Christian overseers showed their love of the faithful apostle Paul! —Acts 20:16-18, 36-38.

LOVE PREVAILS OVER SUFFERING

[9] Through love and prayer early Christians maintained unity and remained strong despite persecution and trial. Why, they even made the matter of love a subject of prayer to Jehovah. Note the words of Paul to the Philippians: "For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment." (Phil. 1:8, 9) That love truly did abound among faithful Christians of the first century is unquestionable. However, did they care more for family and friends than for integrity and constancy in doing the will of God? Never! Above all else came their love of God. With it there was willingness to give up life itself in faithfulness, should circumstances demand such a sacrifice. No, it was not easy to witness the bloody or flaming deaths of beloved fellow Christians, or to face the same personally. But in all they suffered those early Christians had the assurance of the love of their brothers and especially of the all-important love of their faithful God, Jehovah.

[10] For the burning of Rome in 64 C.E. the populace in general held Nero responsible. He, in turn, attempted to fix blame upon the despised Christians. Says Tacitus in his *Annals:* "Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men a number of Christians were convicted, not indeed on clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night."

[11] This is but one example of the terrible persecution experienced by first-century followers of Christ. Yet, suffer and die though they might, with their undaunted love for God, those faithful Christians could never lose God's love for them. To them, as well as to their twentieth-century brothers and sisters in the Christian family, apply the words of Paul written to believers in Rome about eight years before the great conflagration: "For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:38, 39) Today, too, Christians suffer. But, though they are objects of opposition in the home, though they languish in the prison of the enemy, though they endure hardship in some Siberian slave labor camp, though they are brutally treated by their persecutors, from around the earth comes to them the love of their fellow servants of Jehovah and, from the heavens, the unfailing love of God. Even death in faithfulness cannot separate them from God's love. In the face of all this, what adversary can really prevail?—Matt. 10:28.

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9. Among early Christians, what love came first? What assurance did they have?

10. How were Christians affected by the burning of Rome in 64 C.E.?

11. What love could faithful Christians not lose? How did Paul express this? What of Christians today?

12 Not only when in the crucible of persecution do Christians show concern and love for one another. In their daily affairs, under any and all circumstances, they give evidence of mutual love, brotherly affection. Early Christians regarded one another as brothers and sisters. (Acts 9:17; 21:20; 1 Cor. 1:1; 16:12; Rom. 16:1; Jas. 2:15; Heb. 13:23) Commenting on the indignant attitude of unbelievers toward Christians in his day, Tertullian said: "Yes, their indignation at us for using among ourselves the name of 'Brothers' must really, I take it, come from nothing but the fact that among them every name of kinship so far as affection goes is false and feigned." As in the early days of Christianity, so today true followers of Christ consider one another as brothers and sisters. They show respect for fellow Christians, old or young. (1 Tim. 5:1, 2) Among them barriers of nationality or race do not exist. Truly, they "have intense love for one another."—1 Pet. 4:8.

HOW LOVE BUILDS UP

13 "Love builds up," wrote Paul. (1 Cor. 8:1) Consider now how it does so. In the home, the Christian husband and head will show exemplary love, virtue and spirituality. If he displays love of righteousness, he will be virtuous. He will not be dishonest, thus setting a bad example for his wife and children. If he has true love of Jehovah and the righteous principles of God's Word, he will be a man of spiritual bent. His views and decisions will be based upon Biblical commands and principles. An atmosphere of spirituality will literally envelop his household. A loving husband will be considerate of his wife. He will not make disparaging remarks about her, as some worldly men do concerning their wives even in public. Instead, the Christian husband will build up his wife. He will compliment her when she cooks a fine meal and on other occasions. He will be considerate of her physical limitations, will seek her welfare and will strive to keep her abreast with him spiritually. He will not be so busy preparing talks, engaging in the ministry, discharging theocratic duties and doing other things that he neglects his wife and children unlovingly. With unfailing love, he will be a good provider of things material and spiritual. —1 Tim. 5:8; Eph. 5:25-29.

14 How can a Christian husband and father see to the spiritual needs of his wife and family? One way is by arranging and applying a reasonable, workable schedule for family study. What is more wonderful and upbuilding in the home than for a family to gather together regularly in the peace and quiet of their home to study God's Word? This practice certainly is in harmony with Scriptural admonition. (Deut. 6:4-9; Eph. 6:4) Family study of the Bible and Christian publications along with prayer will achieve a togetherness that will result in real happiness. Love will abound and true joy will prevail in such a family.

15 The loving wife is devoted and loyal. If she is a true Christian, she will follow Paul's counsel: "In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. . . . the wife should have deep respect for her husband." (Eph. 5:24, 33) A good wife's diligence in performing household tasks is one way to demonstrate her love. Another is by cooperating with her husband in training the children. As parents work together in this, love will increase. It will permeate the household and

12. How do Christians regard one another? What was Tertullian's testimony in this respect?
13. (a) How will the Christian husband show love? With what result? (b) What kind of a provider will a Christian husband be?
14. How can a Christian see to the spiritual needs of his family? What effect will this have?
15. How can a Christian wife demonstrate her love?

the spiritual interests of the family will be well served.—Prov. 31:10-31.

[16] But children can lovingly build up their parents, too. They can perform chores, as their parents direct. They can be helpful and thus show love. Then again, if they have the Bibles and Christian publications ready for the regular family study, think of the delight this will give their parents! Children can show how much they love Jehovah by their obedience to their parents. By it they show that they have love and respect for God and his Word. So, "children, be obedient to your parents in everything, for this is well-pleasing in the Lord."—Col. 3:20.

[17] Love also upbuilds in the congregation. It draws us to meetings and causes us to take part. Why? Because there we can sharpen up one another spiritually. Our presence encourages others. Our comments strengthen and edify them. (Prov. 27:17; Eccl. 4:9-12; Matt. 18:20) However, suppose, when we are at a congregation meeting, someone passes us without speaking. Will we quickly take offense, or will we display love? Perhaps this person has a weighty problem. He may be deep in thought. Now, really, what does he need? Not your coolness, surely, but your warmth, your love. Be loving and understanding. How much better this is than to think or speak ill of our brothers!—Col. 3:12, 13.

[18] We can also show love by rendering material assistance if our brothers are in need. We can manifest love by being hospitable. Showing hospitality, though, does not necessarily require that we have much in the way of material things. Think of how much one who is suffering as a Christian would appreciate a little spiritual fellowship. We should not become involved in matters that are strictly personal. We can relate encouraging experiences and talk of God's blessings now and of those to come. It takes no money to give of ourselves in this way. And yet, what is more precious than this—our love shown for our brother? Then, too, some are weak spiritually. By showing love we may be able to engender within their hearts a keener appreciation of their privileges. Perhaps we can study the Bible and Christian publications with them or train them in the ministry. So, be on the watch for opportunities to keep on showing brotherly love.—Heb. 13:1, 2.

16. In what ways can Christian children build up their parents? How can they demonstrate their love of God and respect for his Word?

17. (a) With respect to Christian meetings, what will love do? Why? (b) When at a congregation meeting how should we react if someone passes us without speaking?

18. Must we have much in a material way to show hospitality? How may we upbuild others by being hospitable?

KEEP ON SHOWING LOVE

[19] Above all else, we should maintain loyal love for God. We should stick with the organization He is using. Never leave it, for, in fact, there is nowhere else to go. God's truth is not found elsewhere. Let our attitude always be like that expressed by Peter at a time when many forsook Christ. The account tells us: "Owing to this many of his disciples went off to the things behind and would no longer walk with him. Therefore Jesus said to the twelve: 'You do not want to go also, do you?' Simon Peter answered him: 'Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God.' " (John 6:66-69) Be loyal, show love, and continue to build up a warm family spirit within the Christian organization. Those in a loving family delight to be together, to do things together. How fitting it is, then, that true Christians today lovingly work, pray and stay together as one happy family under God!

19. Why stick with God's organization? Whose attitude should we share?

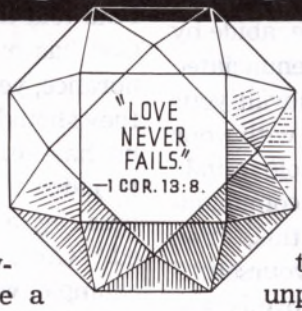
[20] In the difficult days ahead as this world draws ever closer to its end, as Christians we must have hearts turned toward Jehovah and hearts wide open toward fellow Christians new and old. Paul told the Corinthians: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return—I speak as to children—you, too, widen out." (2 Cor. 6:11-13) Let all show true love with hearts widened out.

[21] Recall the beautiful and prophetic love story of the Shulammite girl and her shepherd lover recorded in the Song of Solomon. What words did Solomon put into this damsel's mouth! They aptly apply to the love of the remnant of Christ's anointed followers for him, but there is much in them for all Christians to value. What a magnificent appraisal of unfailing, loyal love we have in the Shulammite's words: "Place me as a seal upon your heart, as a seal upon your arm; because love is as strong as death is, insistence on exclusive devotion is as unyielding as Sheol is. Its blazings are the blazings of a fire, the flame of Jah. Many waters themselves are not able to extinguish love, nor can rivers themselves wash it away. If a man would give all the valuable things of his house for love, persons would positively despise them." (Cant. 8:6, 7) How truly valuable and lasting is love!

[22] Each Christian owes his fellowman a debt, one that can never be paid in full. "Do not you people be owing anybody a single thing," said Paul, "except to love one another; for he that loves his fellow man has fulfilled the law." (Rom. 13:8) All your life you will owe others love. So, walk in ways of love, the quality that identifies true Christians. Remember, love will go on forever. As a Christian show true love now and it will be eternally yours to express in the marvelous new order promised by the loving God, Jehovah.

20. What will be needed in the difficult days ahead?
21. How valuable and lasting is love, according to the Shulammite girl?
22. Each Christian owes what debt? Can it ever be paid in full? Why?

"Love Never Fails"



LOVE is like a priceless gem, a diamond with many facets. It is beautiful any way you look at it. In fact, it has been said in verse: "Youth's for an hour, Beauty's a flower, But love is the jewel that wins the world." Like a diamond with numerous reflecting surfaces, love has ever so many aspects, all good, all desirable, all touching and heartwarming. But, at first, love may be compared to an unpolished though precious stone. The latent ability to draw others, to bless them, to warm them, is there, in an unpolished state. How may we polish it to increase its luster? As Christians, how may we take this diamond in the rough, as it were, and make it glisten with resplendent beauty? Well, first we

1. To what may love be compared? What must be done to increase its beauty?

must shine the light of God's Word upon the gem of love.

[2] Jehovah excels in showing love. For thousands of years and despite the waywardness of mankind, faithfully, unfailingly, the Creator has demonstrated this superlative attribute—all this, though it has been undeserved. Jehovah "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." The Most High has been "kind toward the unthankful and wicked." To all this Jesus Christ could attest in his sermon on the mount. (Matt. 5:45; Luke 6:35) Actually, both Jehovah and Christ have displayed great love in connection with the ransom. "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) And Jesus told his followers: "No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:13) Jesus Christ did just that for sheeplike ones, in keeping with his own words: "I am the fine shepherd . . . I surrender my soul in behalf of the sheep." (John 10:11, 15) What marvelous examples of love we have in Jehovah and His Son!

[3] To have Jehovah's favor, we must, like God and His Son, show love. (1 John 3:21-23) True Christians, therefore, abide by the two great commandments enunciated by Christ: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this, 'You must love your neighbor as yourself.' " (Matt. 22:37-39) To show such love is possible for Christians, for they have God's spirit and produce its fruits, one of which is love.—Gal. 5:22.

2. (a) Despite what has Jehovah shown love? (b) How have God and Christ displayed love in connection with the ransom?

3. To have Jehovah's favor, what quality must we display and toward whom?

[4] Love is a quality that beggars description. It defies thorough definition. Yet, under inspiration, Paul wrote of it: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." (1 Cor. 13:4-8) It is easily seen that love could not repel, but must attract. It would naturally attract, drawing persons together. This it has surely done in the New World society of Jehovah's witnesses, unified as it is worldwide. But let us now carefully examine the various aspects, the several facets, of this gem, love.

"LOVE IS LONG-SUFFERING AND KIND"

[5] Paul said, "Love is long-suffering and kind." To be long-suffering means that we will put up with the weaknesses and imperfections of others. Jehovah has done so, and for many it has meant salvation. (Rom. 2:4; 2 Pet. 3:9, 15) Naturally, he does not endlessly tolerate wrongdoing. Paul told the idolatrous Athenians: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." (Acts 17:29-31) Following the divine example, we should be patient with others who may be slower physically or mentally,

4. What is love, according to Paul?

5. (a) Jehovah's long-suffering has meant what for many? Does He endlessly tolerate wrongdoing? (b) In what ways can we be long-suffering?

perhaps because of advanced age. Love looks for ways of showing sympathetic consideration. That does not mean that we must continuously put up with wrongdoing or that we ourselves will violate Scriptural principles. However, some things may be done one way or another. No Biblical principle is involved. Why insist that ours is the only way in such cases? That might only lead to unloving acts, disputes and loss of happiness. (1 Cor. 9:22) That we should be patient and forgiving was emphasized by Jesus, who told Peter to forgive "not, Up to seven times, but, Up to seventy-seven times." (Matt. 18:21, 22) So, we may well ask ourselves: "Do I really exercise patience? Am I sympathetic? Do I put myself in the place of another? Do I forgive?" If you are long-suffering and can answer Yes, this facet of your love must shine brightly!

[6] But what of kindness? Love is kind. There are works of human kindness and in times of disaster persons will often respond in humanitarian ways. The inhabitants of Malta showed shipwrecked Paul and others "extraordinary human kindness." (Acts 28:2) However, they did not do so because Paul was a minister of Jehovah God. They simply showed beneficence, though abundantly so. Today when calamity strikes, many respond with "human kindness." They help their suffering fellowman. For example, in February, 1953, disaster struck the Netherlands when dikes broke and the land was inundated. One writer said, reviewing this and similar occurrences: "Sometimes it can happen that the public is too generous. Sufficient blankets were donated to the victims of the Netherlands floods to cover the entire Dutch nation for a year." When hardship besets their spiritual brothers and sisters somewhere in the world, kindness and love move true Christians to action. Material things, clothing and needed items are donated by fellow believers in lands not affected. But Christians make it their life's work to show kindness, not only in material but especially in spiritual ways. They use their time and resources, they expend their energies, in acts of kindness and love, aiding persons in a spiritual manner through their ministry. So the dedicated Christian does not limit himself to occasional philanthropy or temporary humanitarianism, passing "human kindness." His is a life of kindness.—1 Tim. 4:16.

[7] Now, suppose you are at the congregation meeting place, the Kingdom Hall. As you look about, what do you see? Greeting you are smiling faces. Only occasionally may you detect another slight sentiment. Courageously, your Christian sister who lives in a divided household hides the pain she has experienced. When she returns home unpleasantness may confront her. Perhaps her attendance at this peaceful, spiritually upbuilding meeting has come about at the expense of no little unhappiness. She shed tears before leaving home because of an opposing mate, though you may never know it. What love and concern you would express toward this one of God's "sheep" if you but knew her circumstances! How your heart would go out to her! Surely you would not ignore her or say some unkind word to her in a rash moment. Oh, this sister may even find it necessary to curtail meeting attendance somewhat because of her husband's demands, though she does not forsake gathering with fellow Christians altogether. Do we begin to look down upon her? We should not, for, if she is doing her best, Jehovah knows this and is not displeased. Remember, God "sees what the heart is." (1 Sam. 16:7) It would be unkind indeed to find fault. She needs aid, not discouragement; kindness,

6. (a) Give examples of "human kindness." (b) Why can it be said that the Christian's life is one of kindness?

7. Give an illustration showing the need for kindness.

not criticism. When we speak encouragingly to her, we warm her heart, we make her truly happy that she is a part of such a wonderful, loving organization. And in showing kindness we are polishing another surface of the gem of love.

[8] Kindness is also expressed when we patiently explain truths to persons in our ministry—this, though they may at first have difficulty in comprehending some things or in applying Scriptural principles to their lives and thinking. But, whether at home, in the ministry, or at congregation meetings, expressing kindness is essential. It is an important aspect of our love. So, we are admonished: "But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." —Eph. 4:32.

LOVE IS NOT JEALOUS OR BOASTFUL

[9] "Love is not jealous." Hence, envy will not engulf us if we have love. We will not permit our love to be stifled should another be entrusted with a position of responsibility in the Christian congregation. We will not deny him our active support because of jealousy. Instead, we will thank Jehovah that our spiritual brother can use his good qualities and abilities to the advancement of God's earthly organization. We will rejoice in his success. Envy will be recognized for what it is—a sin. The counsel of Galatians 5:26 will find a place in our hearts: "Let us not become egotistical, stirring up competition with one another, envying one another."

[10] But suppose we are in a position of responsibility. Have we reason to boast in our attainments? Love "does not brag." We have nothing that we did not receive. (1 Cor. 13:4; 4:7) We may be shepherds, having oversight, but remember, we never lose the position of sheep by reason of such an appointment. As sheep, all should boast, not in self, but in whom? First Corinthians 1:31 answers: "He that boasts, let him boast in Jehovah." How fitting it is for all sheep to boast in the Great Shepherd of all the sheep! And why not boast in Jehovah? We may plant and water, as did Paul and Apollos, "but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6-9) Then again, what of tomorrow? If we boast today and rely on ourselves alone, this may be fatal. Note the apostle's warning: "Consequently let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Do not forget that, "if anyone thinks he is something when he is nothing, he is deceiving his own mind." (Gal. 6:3; Rom. 11:18) So then, if we boast in Jehovah, not in ourselves, we will act lovingly, not proudly. We will thus be polishing and brightening still another facet of love. How so?

[11] The apostle further pointed out that love "does not get puffed up." We cannot ignore this, one of the many aspects of love. A person may be ambitious or may take himself too seriously. He may believe that he should set matters straight in the lives of others. Frankly, he may think himself to be superior to his neighbor. But in this would not his love be wanting? Yes, for his is a "fleshly frame of mind." (Col. 2:18) Of course, this does not mean that an overseer should forego opportunities to aid persons spiritually or that others also should so fail. But some things are personal and should be left that way. (Gal. 6:5) Here the counsel of Colossians 3:12 is very apropos: "Accordingly, as God's

8. How is kindness shown in our ministry?
9. (a) How should we react when someone is entrusted with a position of responsibility in the congregation? (b) Since "love is not jealous," how should we view envy?
10. Why boast in Jehovah and not in ourselves?
11. (a) How might a person display a "fleshly frame of mind"? (b) What attitude should we have toward others?

chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." Check your spiritual clothing. Act lovingly, "with lowliness of mind considering that the others are superior to you."—Phil. 2:3.

LOVE IS NOT INDECENT OR SELFISH

12 While we are polishing this facet of the gem of love we will do well to remember that love "does not behave indecently." This means that we will be mannerly in the home, in the congregation and in the ministry. We will not be rude and unchristian. Neither will we act immorally, seeking selfishly to corrupt another. (1 Cor. 10:8; 2 Pet. 2:9, 10) But we must think properly so as to act properly. We must shun obscenity. The Ephesians were told: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:3, 4; Col. 3:5-8) Christians are on stage. We are a theatrical spectacle before men and angels. (1 Cor. 4:9) What kind of characters will we be in the present drama if we forget to do the loving thing, if in our thoughtlessness we bring reproach upon Jehovah, whom we should love first and foremost? Never may that happen!

13 Love does not selfishly "look for its own interests." In the case of an overseer, for example, this means expending himself. It requires that he be approachable at all times. Never should he be too busy to aid others. If persons in the congregation have problems they cannot resolve and they are in need of assistance, should they not feel free to seek the aid of the mature overseer? And should he not be loving and considerate? Why, think of Jesus. How busy he was! Yet, persons were able to approach him. He preached to them. He taught them. He cured them. He showed pity for them. He had love for them! He set the perfect example, one that mature and loving overseers will not forget.—Matt. 4:23; Mark 1:21, 22; 2:13; Luke 7:13; John 13:34; 15:9, 12.

14 Love will cause us to sacrifice our own rights at times and to be tolerant toward customs which, in themselves, are not unscriptural. Corinthian Christians wondered whether to eat meat purchased in the meat market but which had come from animals offered to idols. There was no direct objection to partaking of it, as long as one was not eating a sacrificial meal in the worship of demon gods represented by the idols. Yet, if eating such meat would stumble another, Paul advised refraining. He said: "All things are lawful; but not all things are advantageous. . . . Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:23-33) Similarly today, the thoughtful Christian will, for example, refrain from drinking alcoholic beverages in a community where doing so is frowned upon. He has a Scriptural right to partake in moderation, but he abstains because he does not want to stumble someone. Be concerned, then, with the welfare and edification of others. Polish this facet of the gem of love. Look not for your own interests selfishly but for the interests and well-being of others. Love will make you do all this because love never fails.—Phil. 2:4.

OTHER FACETS OF LOVE

15 Love "does not become provoked" or "keep account of the injury." Not only

12. Since love "does not behave indecently," how should we conduct ourselves?

13, 14. (a) Inasmuch as love does not selfishly "look for its own interests," what does this mean for an overseer? (b) What example should overseers not forget? (c) In love, how may Christians look well to the interests of others?

15. The mature Christian will adopt what view of anger and of holding a grudge? Why?

does anger damage relationships, but it is also injurious to health, placing a strain on the heart. Solomon said: "A calm heart is the life of the fleshly organism." (Prov. 14:30) So heed the counsel: "Let anger alone and leave rage; do not show yourself heated up only to do evil." (Ps. 37:8) Anger is a work of the fallen flesh. (Gal. 5:19, 20) And keeping a grudge hurts you. It is unchristian. (Matt. 5:22; Lev. 19:17, 18) Once, Paul and Barnabas had a difference. But the breach was healed and they bore no grudges. (Acts 15:36-41) Harbor no animosity, then, nor immaturely look for a way and time to repay some offender. Do not become provoked or keep account of injury. Remember, these facets of the gem of love must be polished, too. —Rom. 12:17.

[16] The apostle further said that love "does not rejoice over unrighteousness, but rejoices with the truth." (1 Cor. 13:6) The Christian finds no pleasure in injustice, even if opposers experience it. (Prov. 29:27) However, those of evil bent, Satan, the demons and wicked men, rejoice over unrighteousness, taking the view that "the end must justify the means." This was one factor that brought upon earth and its inhabitants the dreadful ravages of world war in this generation. Cities were turned to rubble, homes to dust, a measure of happiness to sorrow and pain—and for millions there came death. These and other causes of suffering have been brought about by those rejoicing over unrighteousness, haters of what is right. Christians, though, rejoice in Jehovah, in the triumph of truth, not in unrighteousness of any kind. Thus, for them the future holds real grandeur. They are sowing love, not hate, and they will continue to reap God's love in return, with happiness now and in the new order of his promise.—2 Pet. 3:11-13; Gal. 6:7-10.

[17] True love "bears all things." Hence, should difficulties arise, Christians will be forgiving. They keep in mind Christ's words: "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." (Matt. 18:15-17) This first step in settling differences is an act of love, for gossip does not fill the air, but the offender himself is privately approached. Additional steps may be taken if necessary, but how many problems are quite easily resolved in this way, by love! They are seen for what they are—minor personal offenses that can quickly be forgiven and forgotten. True Christians do not let their love fail. They choose "to live peaceably," to work out their problems amicably.—2 Cor. 13:11.

[18] Love will not permit us to reject truth. "Truth is . . . stranger than fiction," it has been said. Yet, if it is truth, love will accept it. Why? Because love "believes all things." Still, love is not gullible, or credulous. If something is improper or untrue, love will not permit us to accept it. Love will, however, cause us to receive with appreciation the truths recorded in God's Word. It will move us to accept spiritual food provided through the "faithful and discreet slave." (Matt. 24:45-47) We will not be skeptical of it. Why, if we were doubtful in this regard, we would be like the restless, turbulent waves of the sea. Have you observed roaring waves, perhaps driven by changing winds? Their motions are erratic. Well, if we are skeptical, we will be like the waves. Thus, for our benefit James wrote: "So, if any one of you is lacking in wisdom, let him keep on asking God, . . . and it will be given him. But let

16. Over what does love not rejoice? With what does it rejoice? Compare Christians and those of evil bent in this respect.

17. Give one way in which love "bears all things."

18. (a) With love, how will we view truth? (b) What attitude should Christians take toward spiritual food provided through the "faithful and discreet slave"?

him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah."—Jas. 1:5-8.

19 A Christian must also hope in all things in God's Word. The Thessalonians were admonished: "But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation." (1 Thess. 5:8) A soldier who enters battle without proper equipment or protective covering can hardly hope to survive. If our love fails, what kind of spiritual soldiers will we be? We will not have the "breastplate of faith and love" or the vitally necessary helmet, "the hope of salvation." Fittingly, then, love "hopes all things," all things in and truly founded upon the Word of God, the Holy Bible.—John 17:17.

20 Another facet of the gem of love is that it "endures all things." Love for God makes possible the endurance of persecution. Even after the apostles were flogged and dishonored in behalf of Christ's name, "every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:40-42) Suffering due to persecution can be endured with the strength God gives. (Phil. 4:13) But what if we receive rebuke from God through his Word or organization? Then remember this wise counsel: "The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure." (Prov. 3:11, 12) Let not your love fail. Accept correction. Never permit it to drive you away from God's organization, or to kill your love of it or of Jehovah.—Ps. 141:5.

21 Admittedly, it is not always easy to exercise love. Therefore, you must work at it and must depend upon Jehovah's spirit. If you do, it will be possible for you to show love, for it is a fruit of God's spirit. (Gal. 5:22, 23) Be determined to display love that attracts. And bear this in mind: "A true companion is loving all the time, and is a brother that is born for when there is distress." (Prov. 17:17) In summing up his inspired appraisal of love Paul said: "Now, however, there remain faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:13) Love is that grand quality that permeates the Christian congregation. Love will survive Armageddon, as will true Christians who demonstrate it. (Rev. 16:14, 16) So keep a tight grip on the gem of love. Do not lose it. Let no one rob you of it. Cherish it! It will ever prove to be a blessing to you, to your Christian brothers and to all with whom you have dealings. Show it now and forever. Remember—"Love never fails"!—1 Cor. 13:8.

19. Love "hopes all things." What things?
20. What will love enable us to endure?

21. (a) To show love, upon what must Christians depend? (b) Why cherish love?

Amazed

In the Solomon Islands difficulty arose between two villages, one of which is comprised of Jehovah's witnesses and persons studying with Witnesses. Before learning God's truth and being baptized, the headman in the village of Witnesses had the reputation of being a very hard man. When the day came to have the meeting to straighten things out, all the men in the other village came with their spears, bush knives and war clubs, just in case something might happen. How surprised they were when the Witnesses and their friends arrived, not carrying anything that even looked like a weapon! They sat down to work out a solution to their problem, peacefully. The non-Witness villagers were amazed.

Happy Experiences in the Pioneer Ministry

TYPICAL of the happy experiences one can have in the pioneer ministry are the following from a pioneer sister in Quebec, Canada:

"In the month of November, Mrs. A—— accepted the booklet offer. On the first back-call she was encouraged to read her Bible. On the second back-call she had a whole page of Bible questions she wanted answered. On the third back-call we arranged to have a systematic Bible study in *'Let God Be True'* after we placed this and the book *From Paradise Lost to Paradise Regained* with her. The day after we called she phoned to order another *Paradise* book and a Bible for her sister, Mrs. B——.

"When we arrived to start our first Bible study with her, before we could even take off our coats, she led us over to the piano where she had lined up all her crucifixes, rosaries, prayer books—even her big $35.00 Catholic Bible. 'What of all this should I keep? What should I destroy?' she asked. We advised her to keep her Bible and the Catechism for comparison.

"Mrs. B——, in the meantime, was contacted by a Witness in our congregation and arrangements were made to call some evening when her husband would be home. The Witness asked me to come along as the husband speaks nothing but English. A study in the booklet *'This Good News of the Kingdom'* was started and literature was placed.

"The following week Mr. B—— posed many, many questions. Then he said, 'Don't call on me for two weeks. There is no doubt we will become Jehovah's witnesses, but I must do a lot of thinking and a lot of reading first. This is going to mean a big change in our lives, and I want to make sure I'm doing the right thing. My wife can continue studying with you, but I want to wait for two weeks.'

"During these two weeks there was a showing of the Society's film in our Kingdom Hall, so Mr. and Mrs. B—— and Mrs. A—— went. They were very impressed by the film even though Mr. B—— could not understand the commentary in French. He is already asking where he can attend meetings in English.

"During these two weeks he had to go on a trip for his company. He packed his New World Translation Bible, *'The Truth Shall Make You Free'* and *Paradise* books, which he read completely. When he was leaving on his trip his little girl wanted to give him a medal, saying, 'This will bring you good luck, daddy.' He said, 'We don't need those medals anymore, dear, we have God with us now. Throw it in the incinerator.' We are now starting our first study in the English *'Let God Be True'* with the family.

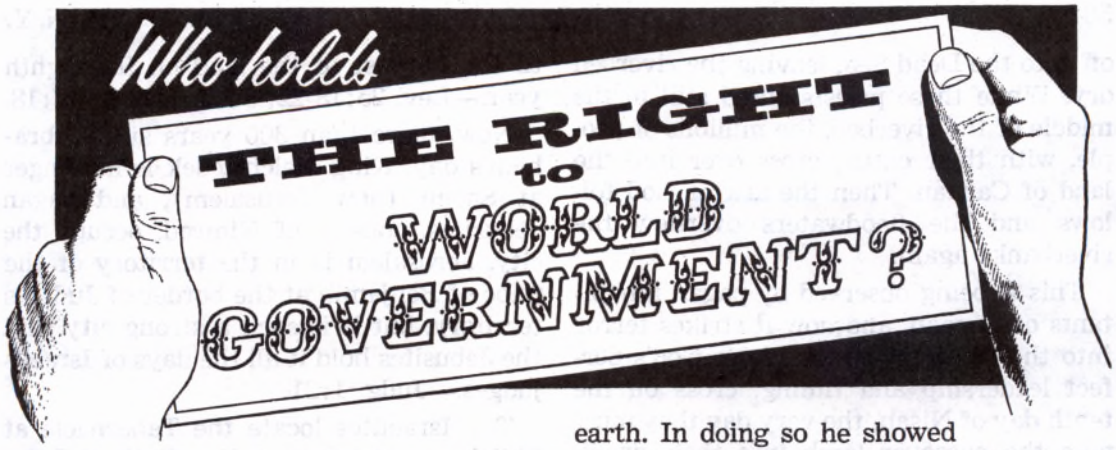
"Mrs. A——, in the meantime, has obtained a big looseleaf binder and as she learns a new truth she enters it into her binder, as Truth number 1, Truth number 2, etc. She is up to 62. Each one is followed by a scripture to prove it. She is talking to her neighbors, and as she learns a new truth she shares it with her sister.

"Mr. B——, right at the second visit, after he had read the booklet *Living in Hope of a Righteous New World,* said, 'The whole object is that we become preachers of this good news. How many hours a month should we devote to the ministry?'

"This is but one of our many wonderful experiences we have been enjoying lately. There is the professor who came to the service center to find someone to study with him. He had obtained two magazines and no one came back to explain them to him. He had so many questions and wanted to get to the root of our beliefs. So we are studying with him in between his school classes and the university course that he is taking.

"Additionally, there is the Sunday-school teacher who wanted so much to understand the Bible that she even said to her husband, 'It looks like I'll have to go and get one of those Jehovah's witnesses to come and teach me. They seem to be the only ones who know their Bibles.' When my daughter called at her home, she said, 'I'm sure God sent you in answer to prayer.' She is a very ardent student.

"We are so grateful to Jehovah for giving us all these joyful experiences. It is a real pleasure to serve Him in this day, directing others to the Kingdom hope."



IN EVERY nation on earth today men realize that the world faces a final showdown in the matter of world government. There are many ideologies. One ideology submits everything and everyone to the State. In another, the individual man has a voice in government, each one having a share in sovereignty. One ideology rules out religion, substituting what amounts to another religion, atheism, seeking to convert all to its tenets. Another says that religion—any religion, the one of your choice—is necessary to the continuance of satisfactory government.

Does any one form of government have the right to rule this earth? If so, is it a right government, with power to take this rule and administer it to the benefit of the people? Does religion have any place in this government? And does your choice of government or religion have any effect on the form of government earth will have, or, rather, does it determine whether you will be allowed to live under that government or not?

The Creator of heaven and earth long ago foreknew and foretold the present dilemma, and with understanding and empathy he set the righteous standards for that government and stated who will rule. Not only this, but he used a nation to enact a complete pattern of his government for earth. In doing so he showed what relation our choice of both government and religion would have to our prospects for living under his provided government.

The key to understanding of the subject lies in the prophecy at Genesis, chapter 49, verse ten: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." Shiloh is understood to mean "The One Whose It Is." To find out who he is and what the government under his scepter means to us, we must go back to the people to whom this prophetic statement was made and see how God dealt with them to make patterns of this coming Shiloh and his government.

GOD THE INVISIBLE SOVEREIGN

An appropriate time to look in on these people is when they are about to enter upon the duties of occupying and governing a land. It is springtime, the most inauspicious time to cross the Jordan River, for it is at flood stage as the Israelites and a vast mixed company of followers approach to cross into Canaan. But this poses no problem for the Sovereign of the universe. As soon as the feet of the priests carrying the golden ark of the covenant touch the floodwaters they miraculously begin to recede and in a short while drain

off into the Dead Sea, leaving the riverbed dry. While these priests stand still in the middle of the riverbed, the millions of people, with their cattle, cross over into the land of Canaan. Then the ark of God follows and the floodwaters overflow the riverbanks again.

This is being observed by pagan inhabitants of Canaan, and how it strikes terror into their hearts! Israel, under God's perfect leadership and timing, cross on the tenth day of Nisan, the very day they must take the passover lamb into their dwellings. But before the passover meal can be celebrated a general circumcision of the males has to be carried out. Joshua, Caleb and the priests and Levites had been circumcised already, but not the others, those born during the forty years' wilderness journey. By Nisan 14 all are fully recovered and they observe the passover on time at Gilgal, not far from the walled city of Jericho.—Josh. 5:1-10.

Now the Israelites are in the land "flowing with milk and honey." So, exactly on time, God stops supplying the manna, on which they have fed for forty years. (Josh. 5:11, 12) In this year the count begins for celebrating the sabbath years and the liberty-bringing Jubilee years. Their faithful keeping of these determine whether they will continue in their God-given land or not. From this year, 1473 B.C.E., to the end of the reign of their last human king, Zedekiah (607 B.C.E.), they will be obliged by God's law to celebrate 17 Jubilees and 121 intermediate sabbath years.

Under Joshua as God's appointed judge the Israelites are kept busy for the next six years subduing the nations in the land and allotting the territory to the twelve tribes. Now their faith undergoes a real test, for the following year the land must enjoy its first year of sabbath rest. Under divine blessing the obedient Israelites survive until the harvest of the land on the eighth year.—Lev. 25:18-22; Josh. 14:1 to 17:18.

Now, more than 300 years since Abraham's day, King Melchizedek is no longer at Salem (now Jerusalem), and pagan Jebusites, cousins of Nimrod, occupy the city. Jerusalem is in the territory of the tribe of Benjamin at the border of Judah's territory, but it is such a strong city that the Jebusites hold it all the days of Israel's judges.—Judg. 1:21.

The Israelites locate the Tabernacle at Shiloh, about twenty miles north of Jerusalem and ten miles south of the Levite city of Shechem. The twelve tribes go up to Shiloh to offer sacrifices and to celebrate the passover and feast of weeks or "Pentecost." Shechem is also a "city of refuge" for the unintentional manslayer to run to for protection from the avenger of blood.—Josh. 20:7; 21:20, 21.

A CHOICE HAS TO BE MADE

At Shechem, Joshua, near the close of his life, gives his farewell speech to the nation, strongly putting before them the choice of serving either the gods of Babylon or the one living and true God, Jehovah. He says:

> "Jehovah the God of Israel has said, 'It was on the other side of the River [Euphrates] that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods. In time I took your forefather Abraham from the other side of the River . . . and made his seed many. . . . Jacob and his sons went down to Egypt. Later on . . . I went plaguing Egypt . . . and afterward I brought you out. . . .'
>
> "And now fear Jehovah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River [Euphrates] and in Egypt, and serve Jehovah. Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the

River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah."—Josh. 24:1-15.

So, looking to the coming of Shiloh, "the one whose it is," they must choose the true religion to be able to enjoy his ruler when he does come. Joshua presents this choice between the gods of Babylonia and Jehovah while the third dynasty of kings rules in ancient Babylon, far to the east. Little do people of the world realize today that they are faced with the same choice in these the final days of Great Babylon, whose downfall is foretold in sacred Bible prophecy.

Here is an example of the right choice for us to make today. The Israelites answer: "As for us, too, we shall serve Jehovah, because he is our God." (Josh. 24:16-22) Does this right choice in the matter of worship prove to have a good effect on their serving under the rulership of Jehovah their King? The record reads: "And the people continued to serve Jehovah all the days of Joshua and all the days of the older men who extended their days after Joshua and who had seen all of Jehovah's great work that he did for Israel."—Judg. 2:7.

Jehovah reigns as the real King, the heavenly King of Israel, from the time of Judge Joshua through the 356 years that his appointed judges administer justice and deliver Israel from their enemies. In the days of Samuel, the last judge and a prophet, Jehovah's words come true: The Israelites ask to have a visible, human king. Jehovah comforts the hurt Samuel with these words: "Listen to the voice of the people . . . for it is not you whom they have rejected, but it is I whom they have rejected from being king over them."

Showing that they must practice true worship in order to have his kingship, God tells Samuel: "In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods, that is the way they are doing also to you." Samuel then warns what it will mean not to have God exclusively as their King, but the Israelites say: "No, but a king is what will come to be over us. And we must become, we also, like all the nations [including Babylonia]." —1 Sam. 8:1-20.

A TEST OF HUMAN KINGSHIP

The tribe of Judah had taken the lead in subduing the inhabitants of the Promised Land. (Judg. 1:1-4) But Jehovah chooses Saul, of the tribe of Benjamin, as Israel's first human king. God does not here offer the tribe of Benjamin the opportunity of providing the Messiah or Christ, the Anointed King who is to be the Seed of God's "woman" promised in the garden of Eden. He, Shiloh, was to come through the tribe of Judah. King Saul now comes under test, however, as to whether the kingship deserves to continue in his family.—1 Sam. 9:1 to 11:15; Gen. 49:27.

After just two years of reigning Saul fails in his test by taking it on himself to perform the sacrificial service of a priest, to act as a king-priest like Melchizedek. God therefore tells him: "And now your kingdom will not last. Jehovah will certainly find for himself a man agreeable to his heart; and Jehovah will commission him as a leader over his people, because you did not keep what Jehovah commanded you." (1 Sam. 13:1-14) Eight years later this man is born in Bethlehem of Judah, in 1107 B.C.E.

Saul goes from bad to worse, finally committing an act of rebelliousness as bad as the "sin of divination" practiced by ancient Babylon. Then Jehovah declares the royal rule to be definitely ripped away from him and his family. (1 Sam. 15:1-29)

Jehovah sends Samuel to Bethlehem secretly to anoint the young shepherd David of the tribe of Judah to be future king over Israel. Later, David, with God-given courage, destroys the Philistine giant Goliath, and is taken by Saul into his army, becoming army commander.—1 Sam. 16: 1-23; 17:20 to 18:5.

Eventually, because of David's successes, Saul becomes envious, seeing in David the possible "man agreeable to [Jehovah's] heart" to whom the kingdom is to come. (1 Sam. 18:6-9) He threatens David's very life, makes David an outlaw, and hunts him down like a wild animal. However, David and his band never strike back against the "anointed of Jehovah." Jehovah all this time protects David, training him for the kingship as a lion cub, as foretold at Genesis 49:9. He would prophetically picture the promised Shiloh.

CHOICE OF BABYLONISH RELIGION BRINGS DOWNFALL

In the fortieth year of his reign King Saul faces a battle with the Philistines near Mount Gilboa. Realizing that he is abandoned by Jehovah God, he turns to witchcraft,* which he had at the beginning banned from his kingdom. By night he visits a surviving witch at Endor and tries to communicate through her with dead Samuel for information. Saul thus resorts to demonism. A demon impersonates Samuel to the witch of Endor, to her mind's eye, and transmits through her a message of doom to King Saul. Not "tomorrow," as the demon incorrectly says, but a number of days later King Saul and three, not all, of his sons fall in battle at Mount Gilboa. King Saul, wounded by a Philistine arrow, hastens his own death by falling on his royal sword.—1 Sam. 28: 4-25; 31:1-13.

Then, at the priest city of Hebron, the men of Judah come and anoint David as king over the house of Judah, in 1077 B.C.E. (Josh. 21:9-12; 2 Sam. 1:1 to 2:4) After some time the other tribes come to King David at Hebron and enter into a covenant with him before Jehovah and anoint David as king over Israel. "Thirty years old was David when he became king. For forty years he ruled as king. In Hebron he ruled as king over Judah for seven years and six months; and in [Benjaminite] Jerusalem he ruled as king for thirty-three years over all Israel and Judah." Jerusalem at this time (1070 B.C.E.) remained a Jebusite stronghold.—2 Sam. 5: 1-5.

"THE ONE WHOSE IT IS"

At this, the third anointing of David, the scepter and commander's staff over all Israel comes to the tribe of Judah, to continue in that tribe in fulfillment of the patriarch Jacob's prophecy: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong."—Gen. 49:10.

Paul the apostle showed how this prophecy proved true when he said:

> "After these things he gave them judges until Samuel the prophet. But from then on they demanded a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years. And after removing him, he raised up for them David as king . . . From the offspring of this man

* Regarding witchcraft in ancient Babylon, we read: "Another class of beings was greatly feared by the Babylonians, namely warlocks and witches. These were usually men and women who were deformed, or who possessed some physical peculiarity which led their neighbours to believe that they were closely associated with devils, and that they sometimes served as dwelling-places for the powers of evil. As possessors of human intelligence, they were often considered to be more baneful than the devils themselves. They were specially masters of the Evil Eye and the Evil Spell, and they employed all the practices of the priests who exorcised devils, but with evil motives and the intent to do harm. The priests were masters of White Magic, and the warlocks and witches of Black Magic. The incantation, which in the mouth of a priest made a sick man well, in the mouth of the witch procured his death."—Page 150 of *Babylonian Life and History*, edition of 1925, by Sir E. A. Wallis Budge, KT.

according to his promise God has brought to Israel a savior, Jesus."—Acts 13:16-23.

King David was the son of Jesse, and the prophecy at Isaiah 11:1, 2, 10 was fulfilled in Jesus as the offspring of David: "And there must go forth a twig out of the stump of Jesse; and out of his roots a sprout will be fruitful. And upon him the spirit of Jehovah must settle down, . . . And it must occur in that day that there will be the root of Jesse that will be standing up as a signal for the peoples. To him even the nations will turn inquiringly, and his resting place must become glorious." This Jesus, the offspring of Jesse through David, became also the "root of Jesse" from three aspects: (1) Jesus Christ has kept the genealogical line of Jesse alive by becoming the permanent heir of Jesse. (2) He becomes Lord to David and so to David's father Jesse, as the apostle Peter explained at Jerusalem on the day of Pentecost of A.D. 33:

"Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."' Therefore let all the house of Israel know for a certainty that God made him both Lord [to King David] and Christ, this Jesus whom you impaled."—Acts 2:14, 34-36; Ps. 110:1; Matt. 22:41-45.

(3) Christ is now a Savior, and during his 1,000-year reign over mankind, he will resurrect Jesse as well as his son David.—Isa. 9:6; John 5:26-29.

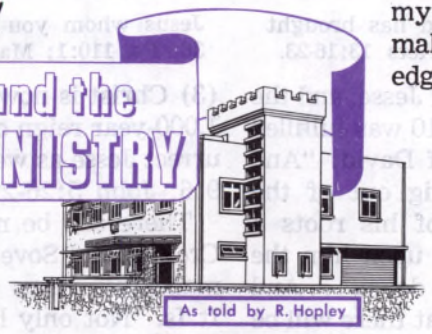
There can be no question about it. The Creator and Sovereign of the universe has made this Jesus Christ "The One Whose It Is." Not only has he shown this by his dealings with the nation of Israel and his covenants with them, but also he has tested and proved this One as the perfect One, whose integrity to Jehovah is unbreakable, who will carry out all His judgments in perfect fairness and justice, putting God's right principles and laws into effect throughout the earth. He is a king-priest like Melchizedek forever, therefore is both God's chief one in government and High Priest of the true worship of God. A choice of worship and government has to be made. We cannot establish the rule of Shiloh in the earth, but the choice that we make greatly affects our lives and our prospects for life under the peaceful reign of the great Shiloh, "The One Whose It Is." This will be further graphically proved as later issues of *The Watchtower* consider the matter.

Illegitimate Offspring

◆ A recent court decision in the United States ruled that a husband's consent to artificial insemination of his wife by another man's semen does not render the child legitimate in New York State. Reporting on the decision, *The United States Law Week* of August 13, 1963, said: "The concept that historically is deeply imbedded in the law is that a child who is begotten through a father who is not the mother's husband is deemed to be illegitimate. Unless some statute changes this doctrine, 'it must be presumed that the historical concept of illegitimacy with respect to such a child remains in force and effect.' There is no statute." The opinion of the New York Superior Court, Kings County (*Gursky* v. *Gursky*, August 2, 1963), said: "Where the precise issue of legitimacy has been squarely presented for determination, it has been held that heterologous artificial insemination by a third party donor, with or without the consent of the husband, constitutes adultery on the part of the father, and that a child so conceived is not a child born in wedlock and is therefore illegitimate."

Scripturally, a woman who consents to artificial insemination is in substance committing adultery, and if her husband consented to the practice, he would also be approving of an adulterous course. Artificial insemination is out of harmony with God's law.—Matt. 7:17-20; 1 Cor. 6:9-11.

Devoted to Jehovah and the MINISTRY



As told by R. Hopley

WHEN I was a child my parents began to have Bible study meetings in our home at Chase Terrace, near Walsall, England. These weekly meetings grew, as my brothers and some other friends joined us. I used to listen to the discussions about God's kingdom and its blessings, and I was particularly impressed by the account in Isaiah, chapter 11, about the animals and how a little child would lead them.

What little I understood about Bible doctrines such as the condition of the dead, the soul, God and Christ and the Kingdom, I readily accepted. But it was not until I was about eighteen that I took a more serious view of my devotion to God and the ministry. Up till then I had been very keen on sports and there was a tussle when the football season came as to whether I would go in for football whole-souled or not. Just about that time my brothers began talking about attending a convention in London sponsored by the Watch Tower Society. They were all excited about it and I caught the spirit of the occasion and attended with them. A friend, the secretary of our local football club, came also and he professed to enjoy the talks. He had a sister with whom I became friendly. It was not long, though, before I began to realize that this friendship was coming in between me and my study of the Bible. So I made up my mind to break off this association.

Not long after that, my friend, the secretary of the football club, chose football in preference to Bible study and lost further interest. However, I never allowed this to affect me. I was firm in my desire to serve God and to make progress in the knowledge of his purposes. My family aided greatly in this, as all nine of us were united with a strong love for one another as we grew in the knowledge of Jehovah. It was the example set by my brothers that helped me to make a firm decision to devote my life to Jehovah God. Thus, in 1921, at the age of nineteen, I was baptized in symbol of my dedication to Jehovah.

DEVOTING FULL TIME TO MINISTRY

Gradually my discernment of spiritual things grew and I felt the urge to give up my secular job and devote my whole time to the work of the ministry. One of my brothers was already a full-time minister, called a "colporteur" at that time, and I made up my mind to join him. He had five years of experience already and was well able to train me for this work. That was in 1925. My first assignment, together with my brother, was at Kings Lynn, in Norfolk, England. We traveled by cycle all around the countryside in all sorts of weather and soon we had quite a large circle of friends. Public talks were given and the beginnings of a congregation made.

We then moved on to Wisbeech. It was here that I gave my first public talk. It was really a milestone in my life. I was through in less than half an hour, giving it mostly from memory, but it was a start. It was also here that we met a Salvation Army man, very well known in town. We spent much time discussing the subjects of hell, soul and trinity. He was amazed at the Bible texts we were able to turn up refuting the popular ideas on these subjects. It was not long before he was con-

vinced that we were teaching the truth. He did all he could to help us and later he built a fine Kingdom Hall where regular meetings were held.

About this time my brother decided to get married. He took up a secular job, and this left me without a partner. Even before this the thought of marriage had come into my own mind, but I felt I wanted to remain entirely free for Jehovah's service, and kept to the idea of singleness. So I stuck to my full-time ministerial work, moved to another town, and had a wonderful time. I felt that God's spirit was helping me to carry on, even though alone.

Eventually I joined up with Brother Clarence Taylor, who now serves in South Africa. He was well advanced in Bible knowledge and we had a grand time preaching together. We worked in Great Yarmouth and other places in East Anglia, finally going to Brother Taylor's hometown, Sheffield.

FOREIGN SERVICE

In 1931 the Watch Tower Society arranged a convention in Paris. We attended and there met the branch servant from India. His hometown was also Sheffield, so when we got back he invited us to dinner. It was then that we received our first invitation to go to India. Another brother, Gerald Garrard, who also serves in South Africa now, was invited to join us. Soon we left London on a ship bound for foreign service.

It was a long journey but we enjoyed it. We landed in Bombay and Brother Skinner, the branch servant, met us and welcomed us to India. There were very few of Jehovah's witnesses in India at that time. But the people received us very kindly, for Indian hospitality is proverbial. In most homes we were offered cold drinks or a cup of tea. We were given a long series of assignments to different parts of the country, as the policy in those days was to cover the territory as quickly as possible, placing literature, and then move on. We preached in Quetta in the far north, then across to Delhi, into the Himalaya Hills at Naini Tal, on down to Kanpur, Allahabad, Agra, Calcutta and eventually across into Burma.

We found the work in India very different from that in England. It was easy to place literature, but not so easy to convince the Hindus and other religious communities that life could come only as a result of Christ's ransom sacrifice. Hindus have many "gods." Some of the more popular are in the shape of an elephant-headed man, or a monkey, or in some cases just a lump of clay with some sort of representation of a man. Some sects believe that God is in everything and they very strictly avoid killing anything, even a cockroach, a rat, or a bedbug. Hindu homes are usually decked with many religious pictures of their "gods." Mohammedans, on the other hand, abhor images. It amazes the Mohammedans when we tell them we do not believe in the "trinity," or three gods in one. They have their own ideas about Jesus Christ, but are often willing to discuss the subject. And then there are the Parsees, who are Zoroastrians by religion and use fire as a symbol of deity. Yes, there are certainly plenty of religious ideas among the people of India.

While working in Calcutta we had the opportunity of spending some time during the hottest season preaching up in the Himalayas at Darjeeling and Kurseong. What an awe-inspiring sight those lofty snow-capped mountains are! The view of mighty Kanchinjunga is truly breathtaking, a marvelous exhibition of Jehovah's handiwork!

Eventually I was sent to Burma. There were some families already interested in

the Bible and actively engaged in the preaching work in Rangoon and other places. I was able to aid these brothers to organize themselves more for the ministry. Several families showed keen interest in Bible truth, and as their children grew up, they too became active Witnesses. These families were really the beginning of the present-day witness work in Burma. I enjoyed greatly the privilege of helping them toward Christian maturity.

In 1938 I was assigned to Madras, India. From there I worked down the southeast coastal section, placing literature in Trichinopoly, Madura and Tuticorin, besides many small places. At this time I was joined by a young brother from Malaya, a one-time Sikh named G. P. Singh. We worked together for quite a time. He eventually was privileged to attend the Watchtower Bible School of Gilead in the United States, and on his return to India he continued in the full-time ministry.

Then came World War II. The British government in India clamped down on our literature, confiscating it wherever they could find it. As we moved from town to town we were constantly harassed by the police, who took away our literature. Then the Society instructed me to go to Bangalore and work with just the Bible, aiding the local brothers to do likewise. By this means we broke down a lot of prejudice, especially among Roman Catholics. After three years in Bangalore I was sent to Calcutta to help the small congregation that was just forming there. However, my health broke down and I returned to England, where I had an operation for appendicitis and spent some time recuperating.

COMING IN THE NEXT ISSUE

- Strip Off the Old Personality if You Want to Live Forever.
- Let the Spirit's Fruitage Make Over Your Personality.
- Hold a Good Conscience.
- Youths, Guard Your Spirituality.

ASSIGNED TO BRANCH OFFICE

On my return to India in 1949 I was invited to work at the branch office in Bombay. Another brother and I worked together on a small press printing *The Watchtower* in the Malayalam language, as well as doing other printing work. I also handled the shipping of literature and the literature stock. This kept me busy, but it was work that I thoroughly enjoyed.

Life at the branch office and home has been spiritually uplifting and it has been a fine privilege to work with those who have been in the preaching work for so many years. Gradually the activity in India has expanded, until there are now seventy-five congregations of Jehovah's witnesses throughout India. It has been an inspiration to me to live and work with the Indian brothers and to watch them grow to maturity. Babies of long ago are now active preachers and overseers in congregations. Then, in 1960, the Bombay branch office and home were moved into the suburbs into a fine new building owned by the Society, where it is still my privilege to serve.

It is now over thirty-three years since I first came to India, and thirty-nine years since I became a full-time preacher of the good news. It has been a life devoted to Jehovah and the interests of the Kingdom. I trust that my experience will serve to encourage others to do the same thing, that is, to devote their lives to Jehovah and become full-time ministers. If we put our trust in Jehovah and in his Word and are courageous in being his witnesses, then we are assured of his protection and blessing and we may be certain that he will sustain us as we faithfully carry out our devotion to Jehovah and the ministry.

● Why does Saul inquire who David was at 1 Samuel 17:55 if David had already been a harpist in Saul's court, as indicated at 1 Samuel 16:23?

The *New World Translation of the Holy Scriptures,* along with other translations of the Bible such as the King James Version, tells us in the sixteenth chapter of First Samuel that David came to Saul's attention and Saul made him his harpist and armor-bearer. Then 1 Samuel 17:15 indicates that David went back to sheepherding for his father and later returned to Saul at the time he fought Goliath. It was at the time of his return that Saul seemed to know nothing about David, as indicated at 1 Samuel 17:55-58. Now, the question is, how is this possible?

This account, as contained in the *New World Translation* and the *King James Version,* is taken from the Masoretic Hebrew text, because both of these translations are based on that text. But we must remember that the Masoretic text is a fairly recent text as compared with such versions as the Greek *Septuagint,* which is a translation of much older Hebrew texts into the Greek. And the *Septuagint,* which is contained in the fourth-century Greek manuscripts Vatican 1209 and the Sinaitic, gives us a slightly different picture of these events because certain key verses that cause the difficulty are omitted. In other words, when we read the account in the *Septuagint,* there is no problem because it does not say David went back to sheepherding. So, when Goliath first voiced his boastful challenge, David was present and could volunteer to fight the giant. Saul knew the youthful David, but not as a fighter; so David acquainted the king with his exploits when as a shepherd lad he had slain the lion and the bear in the strength of Jehovah. Then, as David went forth to battle the giant, Saul did not need to inquire as to David's identity; and such inquiries do not appear in the *Septuagint* version.

These circumstances seem to indicate that something has been done to the Masoretic text and it is possible that it is for this reason these apparent difficulties have been created for us. You will observe that the footnotes in the first edition of the *New World Translation* draw attention to these differences in the manuscripts.

● What might have been the kingdom that God would have firmly established through Saul, since Jacob's prophecy indicated that the rulership would be given to the tribe of Judah? Why was not the foretold rulership (Gen. 49:10) given initially to Judah?—G. S., U.S.A.

The account at 1 Samuel 13:13 says: "At this Samuel said to Saul: 'You have acted foolishly. You have not kept the commandment of Jehovah your God that he commanded you, because, if you had, Jehovah would have made your kingdom firm over Israel to time indefinite.'" That means that the kingdom would have lasted to the indefinite future. It does not mean to all eternity, to time without end, because we know that the day was bound to come within the schedule of God's due time for the earthly visible kingdom to give way to the spiritual kingdom of God's dear Son. God did not indicate to Saul through Samuel when the limit would have come, if he had been faithful.

It is not unthinkable that a kingdom should have gone on with Saul's offspring and at the same time for the "scepter" to remain with the tribe of Judah. For example, later on, after the death of Solomon, God split the kingdom of the Israelites and gave only two tribes to the house of David, Judah and Benjamin; whereas God gave to Jeroboam, whom God appointed as king, ten tribes of Israel. He told Jeroboam that if he continued to serve Jehovah God, then his kingdom would continue: "You are the one that I shall take, and you will indeed reign over all that your soul craves, and you will certainly become king over Israel. And it must occur that, if you obey all that I shall command you, and you do walk in my ways and actually do what is right in my eyes by keeping my statutes and my commandments, just as David my servant did, I will also prove to be with you, and I will build you a lasting house, just as I have built for David, and I will give you Israel." (1 Ki. 11:37, 38) So if Jeroboam and his offspring had continued faithful, that separate kingdom of Israel would have continued right alongside the kingdom of Judah until the one "who has the legal right" would come; that is, Jesus Christ. (Ezek. 21:27) Then all the people of God would be united under him.

So, too, God said to King Saul through his prophet Samuel that if he had continued faithful his kingdom would have continued to the indefinite future. But God did not indicate by that statement that he would have made the same arrangement with King Saul's family that he later did with David; namely, that if Saul's family would deflect from God's service, God, nevertheless, would not remove his kingdom from them but would merely chastise the disobedient monarchs of Saul's line. As it was, Saul deflected and his son Ish-bosheth succeeded him to the throne for only two years, and the kingdom rulership of all Israel was later turned over to the tribe of Judah in the person of the shepherd of Bethlehem, David.

Exercise of rulership was not given initially to the tribe of Judah because of the words spoken by the same prophet who foretold Judah's eventual rulership over Israel, namely, Jacob. This prophecy, recorded at Genesis 49:27, 9, indicated that Benjamin would have the first opportunity as king in the *morning* of Israel's experience as a royal nation, leading Israel against its enemies, particularly the Philistines, during which time Judah would be like "a lion cub." Thus Judah initially was not to be like a full-grown lion, the king of beasts, but would be like "a lion cub," indicating it would have a secondary position while undergoing training and until it grew up. Interestingly, when the people demanded that there be a king over Israel, David had not yet been born. David was born eight years after King Saul had turned unfaithful, so that Jehovah God waited himself to pick the man agreeable to his own heart. But this waiting period was a fine time of training for the tribe of Judah; and after David was anointed by the prophet Samuel he underwent persecution that tested his godly qualities. Thus in God's due time the tribe of Judah did receive the kingdom, just as the prophet Jacob foretold.

ANNOUNCEMENTS

FIELD MINISTRY

Men of faith turn to God for guidance. Regularly they talk to God in prayer, and they walk with God by ordering their lives in harmony with his Word. During August, Jehovah's witnesses will continue to help others to appreciate the wisdom of walking and talking with God by presenting to them the 704-page Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, along with a booklet, on a contribution of 75c.

ANNUAL MEETING

Yearly the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania is held on October 1, and in 1964 this date falls on Thursday. The meeting will be at ten o'clock in the forenoon on Thursday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

A regular letter of notice of annual meeting will be sent to each of the members of the corporation. The members will wish to be certain that these letters of notice reach them by seeing to it that the secretary's office has their present mail address to which to send the notices.

As is the usual procedure, the notices will be accompanied by proxies. The proxies should be returned by the members promptly in order to reach the office of the secretary of the Society not later than September 15. The proxy should be returned by each member whether the member is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 13: The Identifying Mark of Love. Page 489.

September 20: "Love Never Fails." Page 495.