



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIII SEMIMONTHLY No. 20

OCTOBER 15, 1942

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

The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn, N.Y., U.S.A.

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom the people of good will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"THE WISE" TESTIMONY PERIOD

The month of October is known by Jehovah's witnesses as "The Wise" Testimony Period. During this month the servants of Jehovah are putting forth an extraordinary effort to magnify the Lord's name and to advertise his kingdom in the earth. It is good to serve the Lord and to aid others, and those persons who are wise will put forth every effort to aid those who love righteousness to seek the truth. In Proverbs, chapter 8, verse 31 onward, this thought is brought to our attention, "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, . . . for whoso findeth me findeth life, and shall obtain favour of the Lord." During "The Wise" Testimony Period Jehovah's witnesses are offering the new book *The New World* and the booklet *Peace—Can It Last?* on a contribution of 25c, so that the people of good-will may receive instruction and be wise. All persons who love righteousness and want to help others find the way to life may share in the witness work during this period. If you are not already associated with a company of Jehovah's witnesses and would like to be, write to WATCHTOWER, 117 Adams St., Brooklyn, N. Y., and we will get you in touch with the nearest company, so you may share with these servants of the Lord in the proclamation of the Kingdom. In these perplexing times the wise man will seek the Lord and share his knowledge with others, so "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God".

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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"PEACE—CAN IT LAST?"

This new booklet contains the full text of the public address on this subject as heard round the world simultaneously in eighty cities at the New World Theocratic Assembly. It presents the Scriptural, factual and hence authoritative answers to the questions, Can religion guarantee a lasting peace? What is the strange creature or beast that was and is not and shall again be present to the wonderment of the world? (Revelation 17) and, Who will establish over earth an enduring peace with righteousness? *Peace—Can It Last?* is paper-bound, but with a striking front-cover illustration, and may be had on contribution of 5c a copy.

"WATCHTOWER" STUDIES

Week of November 15: "Fighter for the New World" (Part 1),
¶ 1-15 inclusive, *The Watchtower* October 15, 1942.

Week of November 22: "Fighter for the New World" (Part 1),
¶ 16-32 inclusive, *The Watchtower* October 15, 1942.

Week of November 29: "Fighter for the New World" (Part 1),
¶ 33-46 inclusive, *The Watchtower* October 15, 1942.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

No. LXIII

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FIGHTER FOR THE NEW WORLD

PART 1

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18:36.

JEHOVAH is the mightiest fighter for the new world. His victory for it he long ago foreshadowed by his destruction of the forces of the old world as represented by ancient Egypt under Pharaoh. In the victory song those who were delivered from that 'old world' power sang: "I will sing unto Jehovah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. Jehovah is a man of war: Jehovah is his name."—Ex. 15:1,3, *Am. Rev. Ver.*

² The prophet Moses led the Israelites in singing that song at the Red sea. He also was a fighter for a world of which Egypt was and is no part. He chose the people of Jehovah rather than the royal honors of Egypt, and his fight for the defense and deliverance of his Israelite brethren from Egypt caused him to be outlawed from that dark religious land of oppression. The first thing, in the land of his exile, he stood up and fought for the weak against the strong. Thereafter he became a shepherd among such weak ones, in a wild country, an occupation then attended with great danger. (Ex. 2:11-22; 3:1) In due time Jehovah sent him back to Egypt, where Moses took up anew the fight for the weak and oppressed. The fight finished in Jehovah's glorious triumph over the then foremost power of the old world. Later, Moses under Jehovah's inspiration declared himself to be a prophetic figure, foreshadowing a mighty Fighter to come, like Moses, only greater. The combined testimony of the inspired Scriptures is that such Fighter for Jehovah's new world is God's only begotten Son. By this mighty Judge and Warrior is the new world established, and he becomes Jehovah's King of the world of righteousness that shall never have end.—Deut. 18:15-18; Acts 3:22, 23; 7:35-37; Heb. 1:1, 2.

³ For more than forty-three centuries since the great flood of Noah's day the invisible and visible

powers which go to make up "this present evil world" have stood. (Gal. 1:4) That deluge of waters pictured Jehovah's "strange act" in his fight for the new world. The fact that the conditions and happenings in our day are like but worse than those of Noah's day is therefore of awful significance, if we believe the warning given us by Jesus Christ. (Matt. 24:37-39) We stand indeed at the portals of Jehovah's new world, but we must first witness and experience his "strange act" surpassing even the Flood. Then it will be, not a question of "sink or swim", but, Who is in the great Ark of safety and survival?

⁴ How, then, may anyone enter that ark? Is it by turning to religion, or by "more religion", as the politicians and clergy propose for their planned "new order" after this total war? No! Looking at the constant course of religion throughout all centuries, every honest person must admit that religion is of this world and takes part in this world's organization. Therefore religion shall perish for ever with this old world, by Jehovah's "strange act", which is the primary reason why his act is "strange" to religionists. Survey now what religion did to God's chosen people of old, Israel, and the conclusion reached must be that the only way to survive is this: to immediately forsake religion and its confusion and take up the pure and undefiled worship of the great God Almighty of the new world, Jehovah. "Salvation belongeth unto Jehovah."—Ps. 3:8, *Am. Rev. Ver.*

JUDGES

⁵ From the Red sea Moses led the twelve tribes of Israel to the eastern bank of the Jordan river, opposite the Promised Land. En route Jehovah God by Moses as mediator between Him and Israel established by law the worship of the only true and living God among that people. He warned them against the snare of religion as practiced by the

1. Who is the mightiest fighter for the new world, and how was this called to attention in the song sung when he foreshadowed his victory for that new world?

2. (a) How did Moses prove he also was a fighter, down in Egypt, and during his exile, and then on his return to Egypt? (b) As such, of whom did Moses declare himself to be a prophetic figure, and what is the relation of such One to the new world?

3. What was pictured by the flood of Noah's day, what is signified in that conditions today are like those in his day, and what will then become the question determining one's survival?

4. Is it by religion that anyone may enter that ark? and, after surveying religion's effect on Israel, what conclusion must be reached as to the only way to survive?

5. En route to the Promised Land, what safeguard and warning did God give to Israel, and whose lands did he give to Israel east of Jordan river, and why?

inhabitants of the Promised Land, which religious inhabitants must be destroyed as enemies of Jehovah and his Theocracy, in order to root out religion from that land of promise. (See Deuteronomy 7:16, 25; Exodus 23:31-33.) The religious nations east of Jordan under Og and Sihon attacked Moses and Israel, and therefore Jehovah God destroyed those nations and gave their land to the Israelites, namely, the regions of Bashan and Gilead east of Jordan. Being cattle-raisers, half of the tribe of Manasseh was given the land of Bashan and part of Gilead, and the tribes of Reuben and Gad were given the remaining southern section of Gilead.

After Moses' death Joshua led the Israelites across the Jordan into the Promised Land, and the remaining tribes were settled there in their assigned territories, after dispossessing the demon-worshippers in the land occupied. Not all such were driven out, and these with their religion proved a continual besetment and snare to the Israelites, who were under covenant obligations to worship and serve Jehovah. What next followed is important for those seeking life eternal to consider inasmuch as it provides a reliable prophetic picture of what has happened in the postwar period from and after A. D. 1918, where we are living. It shows the destiny of the nations of "Christendom" and heathendom, and discloses the destiny of those persons who as individuals take their stand on the side of Jehovah and his Righteous Government by Christ Jesus.

It is the day of judgment for the nations. The course of the nations, both those called "Christian" and those called "heathen", shows they are headed for destruction at the hand of Jehovah's Fighter for the world of righteousness, Christ Jesus. (Matt. 25:31, 32) Of this One it is written: "In righteousness he doth judge and make war." (Rev. 19:11) The fight of Armageddon comes after his judging of the nations is ended. The fight is in execution of the judicial decision rendered. To Christ Jesus Jehovah has committed all judgment and the power to execute judgment. (John 5:22, 27) He was foreshadowed by the faithful judges whom Jehovah raised up in Israel.

The term "judge" as used in the record of Judges does not mean a mere judicial officer drawing a salary from the government and being appointed by a politician or by popular vote. The term means one whom Jehovah God raised up in time of crisis and whom He appointed to lead the fight on religion, overthrow the power of the religious oppressors

over his people, and thereafter uphold God's law and Theocratic organization among them and render judicial decisions in harmony therewith. This was for no selfish personal gain on his part. One such judge, the prophetic meaning of whose life the Lord God now makes clear, was Jephthah. The events of today fulfill the acts and scenes of the great prophetic drama in which Jephthah was the principal actor and show it to be God's due time to study the role God had Jephthah play. The understanding thereof will gladden the heart of every lover of righteousness. It will stir up his zeal for the new world, enabling him to carry on in God's service till the final victory is won and the new world established that it can never be moved. The next several issues of *The Watchtower* will, by God's grace, carry forward the study of Jephthah. Those desiring to be and remain on the right side of the issue that has divided the living universe will follow these timely expositions carefully. The setting for the drama of Jephthah is laid in the tenth chapter of the book of Judges, and with that chapter our study now begins.

BACKSLIDERS INTO RELIGION

Israel was a typical Theocracy, because it was a nation administered and directed by God, and not by the people as in a democracy originating in the heathen land of ancient Greece several centuries before Christ. Instead of Jehovah deriving his powers from the consent of the governed and being servant to the people, the people worshiped and served Jehovah as the great Theocrat, and he appointed his own judge as his visible representative to the people. Judge Tola, who had served for twenty-three years, had just died. "And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair [meaning, The villages of Jair] unto this day, which are in the land of Gilead. And Jair died, and was buried in Camon."—Judg. 10:3-5.

Judge Jair was likely the descendant of the original Gileadite named Jair, a fighter, and mentioned at Numbers 32:39-41: "And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair." The death of Judge Jair left the nation of Israel without a visible judge. It put the Israelites under a great test as to faithfulness toward their covenant with Jehovah God and

6 After settling in the Promised Land, what proved a continual besetment and snare to Jehovah's covenant people Israel, and why is it important for seekers of life to consider what followed thereafter? 7. Whither are the worldly nations headed, by whom will the judgment upon them be executed, and by whom was this Judge foreshadowed in Israel?

8. (a) What does the term "judge" as used in the record of Judges mean? (b) What shows it to be God's due time to study the prophetic drama of Jephthah, and of what benefit and effect will it be to lovers of righteousness to understand the drama?

9. (a) What differences between Theocracy and democracy prove which one was the form of Israel's government? (b) With what part of the land of Israel was Judge Jair identified?

10. (a) From whom was Judge Jair descended, and in what testing condition did his death leave the nation of Israel? (b) That period corresponds with what time in the experience of the spiritual Israelites?

as to obedience to his commandments and as to their resistance to the religion of the enemies within and round about. The time that Israel was without a judge corresponds with the period when the spiritual Israelites, Jehovah's covenant people of the present, were without their great Judge, because he had not come to the temple to begin judgment. His coming as Jehovah's Messenger to the temple had been foretold and must take place. His presence at the great spiritual temple, though unseen by human eyes, was to be revealed by the events that followed his coming.—Mal. 3:1-3; 1 Pet. 4:17; Rom. 14:10; Matt. 25:31-46.

¹¹ The physical facts, both immediately preceding 1918 and especially those that have followed since, prove that Christ Jesus came to the temple in the spring of 1918 and that since then the judgment day of the nations of the world has been under way. The climax, the execution of the judgment or judicial decision rendered, is near and all nations now face annihilation at Armageddon. The religious clergy of "Christendom" have failed to note this and to call it to the attention of the nations' rulers, but Jehovah's faithful witnesses have done so, as a warning to the nations.

¹² What were the developments taking place among the spiritual Israelites just preceding the Judge's coming to the temple? The conditions which developed in natural Israel of old give a true picture thereof. It is written: "And the children of Israel again did that which was evil in the sight of Jehovah, and served the Baalim, and the Ashtaroth, and the gods of Syria, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook Jehovah, and served him not." (Judg. 10:6, *Am. Rev. Ver.*) The natural Israelites turned to religion. It was demonism, because the gods of those non-Israelite nations were demons worshiped under the symbol of idols, the Baalim statues representing Satan the Devil. The female Ashtaroth statues represented the so-called "queen of heaven", Satan's "woman", that is, his organization of which he is husband and lordly head. The Philistines worshiped the Devil under the form of Baal-zebub, "the prince of the demons," and also the fish-god Dagon, whose priests wore the tall hats split like an open fish-mouth and which hats were adopted by the Roman Catholic Hierarchy and are worn by their popes and bishops to this day. The Ammonites worshiped the Devil under the name "Molech", meaning "king", or "Milcom", meaning "their king", denoting a political religion, the worship of the state.

¹³ It needs no proof here that "Christendom", which loudly claims to be spiritual Israel, has since her very beginning in the fourth century been given over to religion, or demonism, with politics as a close ally and supporter. Much has been published in previous issues of *The Watchtower* to show also that the Dagon-worshipping Philistines pictured the religious element of "Christendom", in particular the Roman Catholic Hierarchy and its Catholic Action organizations. The Ammonites, as worshipers of the "king-god", pictured the political element attached to and glorifying and serving the state, regardless of what its political form. The Moabites, a brother nation of the Ammonites, and worshipers of "Chemosh", pictured the ally of religion and politics, namely, the commercial element.

¹⁴ Our concern, however, is chiefly with the true spiritual Israelites. These are in the midst of "Christendom", but are no part of it. As long as forty years before 1918, so the historic facts show, the spiritual Israelites began to break away from "Christendom" and its religion, politics and commerce. They began to emerge to the light of the truth of God's Word, the Bible, but down to 1918 they had not fully recovered from contact and association with such things in "Christendom". They still had many soils of religion on their garments, and the influence thereof prevented their full and proper worship of Jehovah God and Christ Jesus his King. While they had forsaken all politics of the world, yet in their desire to avoid all priestcraft and hierarchy they still carried on the democratic way of electing elders and other officers of their Christian congregations. Not yet had their eyes been opened to the Theocratic way as set forth in the Bible. It was even thought that when Christ Jesus should end his reign of one thousand years and deliver up all things to God the great Theocrat and be subject to Him, the form of government on earth would become democratic. (1 Cor. 15:24-28) Note some of the statements published before Jehovah's King and Judge came to the temple:

"Thenceforth man shall again be king of the earth, subject to the Great King, Jehovah, in whose 'everlasting kingdom' Christ and the church will thereafter be associated. We may reasonably suppose that even perfect men will require some form of government, and that it will be a representative government, since every member of that human family will be perfect, and therefore equally a king with each other member. Such a government would be nothing more nor less than a republic, in which each individ-

¹¹ (a) What year is proved to be the year of the coming of the Judge? (b) What, therefore, is now under way toward the worldly nations, and who is it that have failed as to this information?

¹² Before the coming of the next Judge, to what did Israel turn, and whom did they worship as named in the record?

¹³ How was this picture fulfilled in "Christendom", and who in "Christendom" are pictured by the Philistines, the Ammonites and the Moabites whose gods Israel worshiped?

¹⁴ (a) When did the spiritual Israelites begin to break away from the three elements of "Christendom", and had they fully recovered therefrom by 1918? (b) What was their way of setting up officers in the congregations, and why, and what was their thought as to earth's form of government at the end of Christ's thousand-year reign?

ual is a sovereign, and one of their number is chosen as their servant or President.”—*The Watch Tower and Herald of Christ's Presence*, May 1, 1898, page 143.

“No one will dispute that a republic is the highest type of government. In a republic each citizen is a sovereign; and these sovereigns, by their votes, appoint some of their number to be their representatives and servants. . . . Had no fall occurred, undoubtedly this highest form of human government would have prevailed. . . . After Messiah's kingdom shall have thoroughly subjugated sin, thoroughly uplifted humanity, absolutely destroyed all the wilfully wicked, and shall have completely brought the remainder of the race up to absolute perfection, then, at the close of Messiah's reign, the earth to all eternity will be a republic, each member of the race a sovereign.”—*The Watchtower* February 15, 1915, page 57.

¹³ Not then seeing that the Righteous Government over redeemed humankind on earth will forever be Jehovah's Theocracy by Christ Jesus, the spiritual Israelites still accepted religion's teaching, namely, that “the higher powers” to whom all souls should be subject are the political rulers of this world, the modern-day Ammonites. Now, in the light of the revealed Word of God, the faithful remnant of his covenant people see that Jehovah God and Christ Jesus are the only “Higher Powers”, and that they must obey These rather than men of the world.—Rom. 13:1-4; Acts 5:29; 4:19.

EIGHTEEN YEARS' OPPRESSION

¹⁴ Does a Christian's conforming to the way of this world result to his good? Note the typical answer in the Record: “And the anger of Jehovah was kindled against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of Ammon.” (Judg. 10:7, *Am. Rev. Ver.*) This shows that Jehovah God does not force or coerce creatures to serve him, and that those who make a covenant to do his will and then turn to religion Jehovah abandons to their course of action and its consequences, due to not heeding His warning. Religion proved to be a snare to the Israelites and led to their enslavement by the religious-political combine.

¹⁵ In A. D. 1914 the “times of the Gentiles”, of 2,520 years' duration, came to an end. That marked the time for Jehovah's Theocratic Government by Christ Jesus to begin operating for the vindication of Jehovah's name and the establishment of the Righteous Rule over the earth. Jehovah's covenant

people on earth called attention to this fact at the time. “Christendom's” clergy, both Catholic and Protestant, refused to believe and notify their political allies of it, and, of course, the bloody World War broke out, exactly as Jesus foretold.

¹⁶ Like the Ammonites of Israel's day, the political element came to the fore and set up war rule with its martial laws and prohibitions. The modern-day Philistines, the clergy under the lead of the Roman Catholic Hierarchy, brought pressure upon their Ammonite allies, and these politicians used the war-time measures and hysteria to put Jehovah's covenant people under bonds and restraints. They banned and seized their literature, and stopped the public witness being given concerning the end of the Gentile Times and the establishment of God's Kingdom under Christ. Under the religious idea that the present-day Ammonites, or political rulers, were the “higher powers”, Jehovah's people conscientiously subjected their souls to political-religious conspirators and refrained from the bold and continuous proclamation of the established Kingdom. Thus doing, they obeyed men rather than God's supreme commands to be his witnesses having no fear of men. Those actually in bonds behind prison bars in Germany, Canada, and the United States, and elsewhere throughout “Christendom”, could do nothing. Their brethren, although outside, were likewise in a condition of restraint due to religious mischief framed by law. Let it not be overlooked that so-called “democratic” lands yielded to the totalitarian Roman Catholic Hierarchy and joined in the conspiracy against the worship of Jehovah by his servants.

¹⁷ “And that year they vexed and oppressed the children of Israel eighteen years, all the children of Israel that were on the other side [the eastern side of] Jordan, in the land of the Amorites, which is in Gilead.” (Judg. 10:8) The “other side” was the same side of the Jordan river as the Ammonites occupied. It was territory which they claimed belonged to them originally and was theirs by right, and they justified their aggressions against Jehovah's covenant people on that false claim. In the spring of A. D. 1918 the world-wide oppression of the spiritual Israelites by the religious-political coconspirators reached its high point. That was when Jehovah's servants were denied their constitutional rights in America and great religious persecution and mob violence were committed against them under the guise of patriotism. The Watch Tower Society's officers were railroaded off to penitentiary on unproved charges, the Society was cut off also from its foreign branches, and its publications were pro-

15. At that time what religious teaching concerning powers of control were the spiritual Israelites still accepting, but what do they now see in that regard?

16. What facts concerning God's dealing with creatures are shown by his anger against the Israelites due to religion and his selling them into the hands of the Philistines and Ammonites?

17. The end of the Gentile Times, in 1914, marked the time for what action in heaven, and how was it marked on earth, and why?

18. How did the modern-day Ammonites and Philistines use the circumstances of the World War against Jehovah's covenant people and into what condition did these come as to their service to God?

19. How did the Ammonites justify their aggressions against the land of the Israelites, and how did the modern-day Ammonites commit like aggressions against spiritual Israelites in 1918?

scribed and much Bible literature was seized and destroyed.

²⁰ Jehovah's people, who are in a covenant to serve him according to his will and commandments, are his witnesses. The name "Gilead" means "heap of testimony" or "heap of witness". It refers to the testimony or memorial of witness that was set up in that land to mark the nonaggression pact or agreement made between Jacob (later called "Israel") and the father of Jacob's two wives. The pact guaranteed lasting peaceful relations between Jacob (Israel) and his father-in-law. It called upon Jehovah to watch between the two as to mutual performance by each party of the terms of their agreement for peace.

²¹ Today Christians who are Jehovah's covenant people should have witness of their peaceful relations with him and his organization. They enjoy "peace with God" through the Lord Jesus Christ as long as they keep their covenant with Jehovah God and do not fight against his Theocratic organization. (Rom. 5:1; 8:16, 17) However, their enemies would have it otherwise. In their opposition to Jehovah's Theocratic rule the political element of this world, together with the religious leaders, try to destroy this peaceful relationship of Jehovah's people with him. They try to take away the witness which Christians enjoy of such relationship with the Father. This they do by efforts to coerce them to violate their conscience and their covenant with Jehovah. They also interfere in their field of activity and service unto God and by force and by mischievous laws and judicial decisions prevent them from carrying out God's commandments freely and publicly. Thereby they endeavor to cause his covenant people to fail of obeying God's laws and to thus prove disobedient to him. The modern-day Ammonites and Philistines did so during and after the World War period of 1914-1918, and their tactics today are a malicious repetition of those of the past which then worked with such success.

²² The "king-god" devotees extended their aggressions to other tribes of Israel. "Moreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed." (Judg. 10:9) According to God's decree at Deuteronomy 2:19-21 and 32:8, 9, the Ammonites had no right on the west side of Jordan river. The crossing over and assaulting the tribes of Judah, Benjamin and Ephraim was simply an act of aggression against the typical Theocracy which Jehovah had set up over the Israelites in their God-given

territory. Hence the Ammonites' move pictured a like move of the religious-political schemers for world domination against Jehovah's Theocratic Government. That heavenly government under Christ began operations toward this earth in 1914. Not strange that then the World War was let loose and the servants of Jehovah and his Government were hated in all nations, in fulfillment of Jesus' prophecy setting forth the proofs of the end of the Devil's uninterrupted rule. That same Jesus declared that what was done to his followers was done to him, and hence that the hating of his faithful followers who were announcing his Kingdom was also hatred expressed against Christ Jesus, who had begun his active rule in 1914. The sore distress that thus came upon spiritual Israel was long ago foretold by the prophet Jeremiah and was called "Jacob's trouble". (Jer. 30:5-9) Mark now how Jehovah wrought deliverance for his people.

CRY FOR FREEDOM OF WORSHIP

²³ "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim." (Judg. 10:10) This was evidently toward the end of their eighteen years' oppression by the Ammonites and their coconspirators, the Philistines. We are now more than eighteen years removed from that critical year of 1918, and can therefore scrutinize the eighteen years that followed down till 1936, years marked by continuous persecution and oppression upon those publishing Jehovah's name and kingdom. This persecution has been particularly marked since the new name, "Jehovah's witnesses," was discerned and adopted as their proper name in 1931. This fulfilled the ancient prophecy: "Thou shalt be called by a new name, which the mouth of Jehovah shall name." (Isa. 62:2, *Am. Rev. Ver.*) What name? "Ye are my witnesses, saith Jehovah, and I am God." (Isa. 43:12, *A. R. V.*) After twelve years of strenuous witnessing from 1919 forward amid the heat of persecution the revelation of the "new name" was made to them in 1931 as a reward. (Matt. 20:1-16) During those twelve years many sincere seekers for God got their eyes open to the frauds and oppressions of religion and its allies. They repented and turned to Jehovah, and the Lord God brought them into his "vineyard" to serve with his older members of the faithful remnant, and these all shared in the "new name".

²⁴ The years of affliction, from 1918 onward, did not turn the remnant of Jehovah's covenant people away from him, but caused them to repent and seek

20 What does the name "Gilead" mean, and to what does it refer as between Jacob and his father-in-law?

21 What witness to their relationship with Jehovah God should Christians have today, and how do the political and religious elements try to take away and destroy that witness and relationship?

22 What did the Ammonites' crossing Jordan and attacking other tribes of Israel picture, and how did this fulfill the prophecy of Jesus concerning his followers at the end of the world?

23 When did the Israelites repent and cry to the Lord, and in the fulfillment of the drama, what facts down to 1931 show repentance and turning to God on the part of the spiritual Israelites?

24 What effect did the eighteen years of affliction, from 1918 onward, have on Jehovah's people, and what were they stirred to do respecting service, organization and worship?

his face. It stirred them to put away all things of this world, every thing tainted with religion, which is demonism. This was accompanied by constantly increasing their efforts in the service as witnesses to Jehovah's name and his Government for the new world. To this end there was a steady reorganization among them to bring the organization more and more in line with the Lord's will and to make it more efficient in doing his "strange work". In 1932, or eighteen years after 1914, the religious "elective elders" who were an obstacle to the Lord's work were removed as being contrary to Scripture. Still later, in 1936, or eighteen years after 1918, the Lord God enlightened the eyes of his witnesses to see that all religion is a snare, and that Christianity is distinct therefrom. They saw that the true worship of God (or "Christianity") is the doing of God's commandments as Christ Jesus does them, and that God's law was given as a protection against religion's snare. Thereafter the faithful remnant of Christians shocked the self-righteous feelings of "Christendom" by outrightly declaring that "religion is a snare and a racket". This brought fiercer persecution upon such Christians.

TEST OF SINCERITY

²⁵ When the Israelites cried to Jehovah he did not immediately deliver them, but tested their sincerity by delay. "And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites did oppress you; and ye cried to me, and I delivered you out of their hand." (Judg. 10:11,12) *The Watchtower*, as an instrument in Jehovah's hand, has since 1919 reminded his covenant people of like things. It has referred them to the inspired statements at 1 Corinthians 10:11 and Romans 15:4, and has emphasized that those deliverances of ancient Israel were all typical or prophetic of grander acts to come; and that they were recorded in the Scriptures for the admonition, guidance and comfort of persons seeking to serve the only true and living God today at the end of the world. Such recorded deliverances call their attention to Jehovah who has saved and who can still save in fulfillment of his promise to do so. Hence the oppressed covenant people of God should turn to the one and only Savior and Deliverer and wait upon him for liberation, in the meantime faithfully serving as his witnesses to others concerning these vital truths.—Isa. 43:9-13.

²⁶ It would be out of pure mercy and only for the vindication of his name if Jehovah God rescued the

people upon whom his name was called after he had given them fair warning after previous exhibitions of deliverance. Said He: "Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more." (Judg. 10:13) This meant that God would delay to deliver them, in order that they might be chastened and thus purified. The delay would prove whether their cries were solely to escape the physical oppression and hardships laid upon them by the demon-worshippers, or whether they really wanted to serve Jehovah fully, abundantly, and without restrictions by the oppressors. (Heb. 12:5-11) He would deliver them no more unless their repentance was deep-seated, from their heart, because of the reproach they had brought upon his name and because of displeasing him. Also they must harbor no desire to commit folly and return again to religion. (Ps. 85:8,9) Jehovah was warning that they could not endlessly trifle with him, because his time of dealing with them as a typical nation was limited, and his time might come when he would never again deliver them as a "nation". (John 11:48; Acts 24:17; 26:4) Such time did finally come when the nation of Israel rejected the King Christ Jesus and his apostles. Thereafter only a "remnant" were saved out of that nation.—Rom. 11:5,7.

²⁷ Likewise, after the Lord's coming to the temple, which was in 1918, God will not save "Christendom" as an organization, due to her rebellious conduct toward Him and his Theocracy under Christ. Jehovah, according to his promise, saves only a "remnant" of true spiritual Israelites who become his official witnesses and servant upon earth. Besides these he saves the persons of good-will who heed the witness given and join themselves to the remnant as companions in service. (Isa. 1:9; 10:20-22; Rom. 9:27-29) Hence Jehovah's judicial announcement now by his Judge at the temple to the organizations of professed Christians is: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

²⁸ God's primary purpose is not to save mere human creatures who have no rightful claim upon him, but is to vindicate his name. Therefore he says to those who reject him and turn to other gods for protection and salvation: "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." (Judg. 10:14) Regardless of what choice creatures make, Jehovah will vindicate his own name and prove He is the only God and Deliverer, and that Christ Jesus is his appointed

25. How did Jehovah test out the sincerity of the Israelites who cried unto him, and how has *The Watchtower* called attention to things like those God brought to Israel's remembrance?

26. What was God's purpose in delaying to deliver the people called by his name, and in what sense would he deliver such Israelites no more?

27. What organization like unfaithful Israel will Jehovah not save, but whom will he save at this time, and what is his judicial announcement concerning fixed destinies?

28. As concerning vindication and salvation, what is shown in that God bade the Israelites to go and cry to the gods of their choice, and what does he bid "Christendom" to do, and why?

King, Judge and Savior for those who seek the new world. In the present distress of nations and with a black future ahead "Christendom" turns to religion, which is demonism, and not to Jehovah God and his Theocracy for deliverance. She uses the name of God on her lips, but idolizes and deifies heroes, men of affairs, and systems of human government. To such she looks for deliverance from the impending disaster. By such exaltation and adoration of creatures of this world men commit the worship of the "god of this world", who is the enemy of Jehovah the Creator of the righteous new world. The Lord God did not act on the pope's "Holy Year" of 1933 for peace and prosperity, and when "Christendom" with all religious formality cries further to God in her great extremity he will not answer. "And he shall say, Where are their gods, their rock in whom they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection." (Deut. 32: 37, 38; Jer. 2: 28-30; Prov. 1: 24, 31) The "god of this world" will be unable to save "Christendom".

²⁹ The Divine Record marks out the way of obtaining mercy and deliverance. "And the children of Israel said unto Jehovah, We have sinned: do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray thee, this day. And they put away the foreign gods from among them, and served Jehovah; and his soul was grieved for the misery of Israel." (Judg. 10: 15, 16, *Am. Rev. Ver.*) It was particularly in 1936, toward the close of the eighteen years after 1918, that the spiritual Israelites, Jehovah's witnesses, and their companions came to realize that they had aforesaid been spotted and deceived by religion, and that due to it they had sinned against Jehovah God and failed to keep his commandments to be his faithful and true witnesses. They had given way to fear and reverence of creatures, which is religion. From and after the Lord's coming to the temple they repented and mended their ways. Specially from 1922 on, when the presence of the Lord at the temple was revealed to them as in the temple picture recorded at Isaiah 6: 1-11, they made confession of having sinned. They confessed to having come short during the faith-testing World War period due to their failure to keep on obeying God as his public witnesses testifying to his Kingdom now set up.

³⁰ It was before the eighteen years' oppression was up that the Israelites of old repented, confessed, and put aside the demon gods and their emblems. This proved that they did not permit the oppression to

embitter them against God, who permitted it for their chastening, but would serve Jehovah God because it was right and was in keeping with their covenant with him, and because idolatry of creatures, animate or inanimate, was an insult to sane human intelligence. Their prayer for deliverance was that they might be an honor to his name and be a "holy nation" unto him and thereby be proper witnesses before all the nations of the world. Such, too, was the prayer of Jehovah's faithful remnant at the time that the World War was stopped, in November, 1918, leaving them still alive on earth, but under restraints and oppression by the modern-day Ammonites.

³¹ Jehovah's "Messenger" was then at the temple, and the prophecy had foretold that he would judge and purge and cleanse those sincerely dedicated to his service and would set them in the way of the pure and acceptable worship of the Lord God. (Mal. 3: 1-4) This cleansing work, by means of the spirit of the Lord and the purifying power of the truths revealed, Jehovah's Messenger and Judge did. The faithful remnant responded and carefully and anxiously put away all traces of religion, laying it aside as "the sin which doth so easily beset us". They underwent training for His service and were anointed and sent forth as Jehovah's witnesses. For this they have been severely criticized, condemned, opposed, and persecuted, and the Ammonites and Philistines of today in their alarm have raised the counter-cry of "Give us more religion. The world needs more religion to save it from disaster." In response, in an astonishing decision on June 8, 1942, the majority of the Supreme Court ruled that a license-tax may be imposed upon faithful Christians who in obedience to Jehovah God's command distribute his message of hope and comfort from house to house. This decision favors the worldly desire for the establishment of religion in America in the postwar "new order".

³² The political-religious conspirators need not think that Jehovah is unaware of the ill-treatment which he permits upon his witnesses. When Israel of old, under Ammonitish-Philistine oppression, forsook religion and turned to his worship and cried to him, then, it is written, "his soul was grieved for the misery of Israel." He took action to avenge his name and punish the oppressors and deliver his people. Doubtless Jesus had this in mind when he gave the parable of the judge who finally yielded to the persistent pleadings of the widow. Jesus applied the parable to this time just before the day of God's vengeance, saying: "And shall not God avenge his own elect, which cry day and night unto him, though

²⁹ What confession did Israel then make to God, and what like confession did the spiritual Israelites make after 1918, and particularly toward the close of the eighteen years thereafter?

³⁰ What course did Israel then take toward religion or demonism, and what was the motive behind their prayer for deliverance?

³¹ Who did the cleansing work toward Jehovah's faithful remnant, how did these respond, and what counter-movement have the Ammonites and Philistines of today carried on?

³² Being grieved for the misery of repentant Israel, for what purpose did Jehovah then take action, and how did Jesus confirm the like action as being due since his coming to the temple?

he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18:7,8) Certainly, since his coming to the temple, he has not found this faith or belief in "Christendom"; for she keeps up and increases her persecution and oppression of Jehovah's elect servants on earth.

GATHERING AGAINST THEOCRACY

³³ Totalitarian rule is the avowed handmaid of religion and enemy of the Lord's Theocratic Government. That fact is attested by the six thousand faithful Jehovah's witnesses whose organization was broken up on Hitler's seizure of the dictatorship and who linger in German concentration camps to this day. Concerning the totalitarian-religious combine of which Hitler and the Vatican are symbols the prophecy of Daniel, chapter eleven, speaks. It describes their aggressions in the "time of the end", where we now are, and says: "He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." (Dan. 11:41) Why Ammon? The prophetic drama of the judges shows it is because the Ammonites commit the same type of acts against the earthly condition or "land" of the representatives of the glorious Theocratic Government. Judges 10:17 reads: "Then the children of Ammon were gathered together [were cried together (*margin*)], and encamped in Gilead." The Ammonitish political element of "Christendom" were cried together by the deceiving slogans and all the religious-Nazi-Fascist propaganda, over a stretch of years, even in such democratic lands as America and Britain. The modern-day Ammonite forces are gathered together in various religious and patriotic organizations, such as Catholic Action, whose real purposes are political. Such organizations the Hierarchy of Vatican City schemes to use to fight the Hierarchy's battles and to protect it from exposure by the light of the truth.

³⁴ The Ammonites pitched tent in Gilead, part of the territory of the typical Theocracy. The reason for their invasion was evidently that the Israelites put away the gods of the Ammonites and allies and came out wholly and unequivocally for Jehovah God as the Most High and the only true God, the Supreme Power whose laws and commandments must be obeyed, regardless of the conflicting laws of the oppressor totalitarian dictators. The demon gods stirred up the Ammonites to resent this as a slur

on their political position in Satan's world. It also exposed to ridicule the religion which their hearts cherished. Theirs was a political religion, glorifying the demon-god whose name means "their king". Their patriotism for the state sprang forth from their religion and caused them to put the state up above Jehovah, Israel's God, and to fight against his covenant people. The Ammonite military forces encamping in Gilead, which name means "heap of witness", got out of their bounds and onto holy ground, where they ought not to stand. (Matt. 24:15,16; Mark 13:14) In modern fulfillment, it appears that the political march into "Gilead" and encamping there began particularly in 1933, when the pope's "sword of the church" for restoring in Europe the "Holy Roman Empire of the German Nation" was put into power as totalitarian ruler of Germany. Without delay he made his concordat with Pius XI and took action against Jehovah's witnesses in that land.

³⁵ The Lord's covenant nation, now cleansed of religion, rose up to meet the aggressor. "And the children of Israel assembled themselves together, and encamped in Mizpeh." (Judg. 10:17) "Mizpeh" (or "Mizpah") means "watchtower". Here it refers to "Mizpeh of Gilead". (Judg. 11:29) Just how the city or town of that name came to be so called is explained at Genesis 31:48,49 regarding the covenant made between Jacob (surnamed Israel) and Laban his father-in-law. "And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed [Heap of witness]; and Mizpah [Watchtower]; for he said, The Lord watch between me and thee, when we are absent one from another." Hence the watching means carefulness as to fulfilling one's covenant with Jehovah and lest one violate the covenant and earn Jehovah's disapproval.

³⁶ Since the watch-place at the stone-heap bearing witness to the covenant was situated in Gilead, the watching must apply to carrying out one's covenant with Jehovah to be his witness and to be at peace, harmony and unity with his Theocratic organization. This is shown by the further words of Jacob's father-in-law concerning his two daughters, Jacob's wives, who pictured God's "woman" or organization: "If thou shalt afflict my daughters, or if thou shalt take other wives [picturing organizations other than that of Jehovah] beside my daughters, no man is with us"; that is, to make a checkup and call the offender to account. But, "see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be

33 (a) What relation do the facts show totalitarian rule has with religion and with Theocracy, and why is it that Ammon escapes out of the hand of "the king of the north"? (b) How are the Ammonites of "Christendom" cried together and gathered together, and for what purpose?

34 (a) What was the reason for the Ammonite invasion of Gilead, and how did patriotism come to be involved? (b) In fulfillment of the drama, when did the political march into "Gilead" begin and with what political maneuvers?

35. Where did the Israelites then encamp, what does the name of the place mean, and how did it come to be so called?

36. What is indicated by the fact that the watch place was in Gilead, and also by Laban's further words at and concerning the watch-place?

witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, FOR HARM. The God of [thy grandfather] Abraham, and the God of [my grandfather] Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac."—Gen. 31:50-53.

³⁷ From the above historical circumstances the rally of the Israelites to Mizpah in Gilead pictured how Jehovah's faithful remnant rallied together to fulfill their covenant obligation to be his witnesses on earth to all nations, particularly from and after learning their "new name" in 1931 and adopting it. In 1937 the battle-cry stated in Obadiah's prophecy, verse one, was raised, to go into action against demonism, which is religion. Shortly after the mass assembly of Jehovah's witnesses at Columbus, Ohio, that year, with an attendance enlarged by a network of over 130 radio stations tied in with the convention, Jehovah God revealed to his witnesses that the Theocratic rule is the correct one for his organized servants. In the *Watchtower* editions of June, 1938, the Theocratic organization was Scripturally discussed and explained, and, beginning with October 1 thereafter, the Theocratic rule was established and set in operation in Jehovah's visible organization on earth. This was long ago foreshadowed by Israel's action at the Ammonitish invasion peril.

POPULAR RULE OR THEOCRACY, WHICH?

³⁸ "And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead." (Judg. 10:18) The people doubtless included many "strangers" or non-Israelites who had taken up their sojourn with Jehovah's Theocratic nation and had submitted themselves to His laws. This harmonizes with the actual facts of today. There is a multitude of persons of good-will who have heeded the warning message sounded by Jehovah's witnesses, and these have associated themselves with such in the war of truth against religion. Side by side they resist the totalitarian invasion of the worship of Jehovah. The inquiry by the people and princes of Gilead foreshadowed that Jehovah's witnesses would search the inspired Scriptures, and also study his latter-day dealings with them and his work of witnessing for them to do. With what purpose in mind? This, namely, to determine authoritatively the manner of organization approved and ordained by Jehovah God to do that work. It was a time of extreme

danger, and a time for united, hard-hitting action, and the democratic, individual rule of procedure had not worked nor stood the test as being Scriptural. Due to Vatican City and its subtle scheme of Roman Catholic control of the world, totalitarian rule or a world federation with a seat of centralized religious-political control and with religion on top had appeared as a menace to all nations and as the arch foe on earth of God's Righteous Government for the new world. The big question raised in Christian minds was, Who can and will fight the monstrosity and stop once and for ever its aggressions on earth? Of themselves the little band of Jehovah's witnesses could not do so.

³⁹ Turning back to the prophetic drama staged in Gilead: Why were the repentant Israelites who had turned to Jehovah perplexed? Why did not those Gileadites go forward, trusting in the Lord God? In asking and seeking for a man to lead the fight, were they relying on the arm of flesh instead of on Jehovah God? Were they committing the same mistake as the Israelites did many years later in asking for a visible king to be ruler over them? No, not that. The Gileadites were eager to fight, for they had raised an army and put it in the field and it was bivouacking at "Watchtower" (Mizpah) of Gilead. What they waited for and wanted was an organizer and director of field operations, in order that they might attack the Ammonites in organized manner with telling blows and so accomplish the victory to Jehovah's honor and glory. They wanted field-service reorganization. The field maneuvers must be done orderly, with proper organization instructions from the right source subject to God's guidance. Instead of each pushing himself forward like office-seekers in a political fight in a democratic country and settling the issue by the people's votes at the polls, those princes and the people of Gilead looked for the chosen one of the great Theocratic Ruler, the God of Israel.

⁴⁰ To that one indicated of God they would yield their personal or sovereign rights and privileges in subjection to him. Said they: "He shall be head over all the inhabitants of Gilead." In the crisis they did not want a number of heads with divided opinions and conflicting campaign plans of action; no, but unified, central command! They wanted to conform to Jehovah's former ways of dealing with his people to give them the victory, as, for example, when He raised up his visible Theocratic representative to act the part of judge, such as Ehud, Barak, Gideon, and others. This time they did not want to dash

37. What, then, did the rally of the Israelites to Mizpah picture, when was the battle-cry raised, and what rule of organization was shortly thereafter established?

38. (a) At the camp in Mizpah, whom did the "people" doubtless include as confirmed by the facts of today? (b) What was foreshadowed by the inquiring of the people and princes of Gilead concerning a man to begin the fighting against Ammon, and why was this needful?

39. What was the real desire behind the waiting and looking for a man to begin the fight, and did they proceed in a democratic fashion toward settling the issue?

40. (a) Why at that time did they decide that such a man should be head over them, and what kind of command would such arrangement mean? (b) What is the only way to meet the aggression of the total state under demon control?

ahead and overlook the Lord God's provisions, but again they desired to have a Theocratic representative to be at the head and to issue God's instructions. The Theocratic organization is the only way to meet the total state with its despotic, dictatorial head under demon control. Back there, the organization of Israel without a visible king was in fact a Theocratic organization. If everybody was faithful to God's covenant and kept his Theocratic laws given to Israel, then all would be well with the nation. Such willing submission to Jehovah God and his commandments and arrangement for worship would be the national expression that allowed the most freedom to the individuals for right-doing. It is so stated in the very last verse of the book of Judges: "In those days there was no king in Israel: every man did that which was right in his own eyes."—Judg. 21: 25.

"However, in a war against a regimented, authoritarian heathen nation engaged in a "total war" which made every individual in the state a part of the war machine, the Israelites could not afford to have any looseness of organization according to which "every man did that which was right in his own eyes". They needed then a Theocratic "head", the same as in the case of earlier deliverances of Israel by Almighty God. To such head these Gileadites promised to yield obedience. They would hold fast to him as the Lord's choice and be subject to organization instructions through him and carry them out.

"Notably after the assault upon Jehovah's covenant people by the totalitarian modern Ammonites under Hitler together with his "fifth column" agents planted in all outside lands, including the United States and other democratic countries, the like problem confronted spiritual Israel. Prior to this the organization of Jehovah's witnesses had shown some looseness, with the authority considerably divided, resulting in confusion, friction, and self-obstruction. An overhauling was needed. A beginning of this had been made with the dropping of the Society's traveling-speaker representatives, mere lecturers, and the replacing of such by "regional service" representatives, who were sent out on "service appointments". (See the last page of *The Watchtower* of February 1, 1928, in contrast with that of previous issues.) The decision to do this was made at a special meeting at the international convention of Jehovah's witnesses at Toronto, July 18-26, 1927, the sixth of a series of seven annual assemblies. (See Revelation 9: 13-21 and 16: 12-16.) In the course of a speech to that vast gathering the Society's president said:

"There are those today in the church occupying the responsible position of elder who insist on hold-

ing to many of the foolish things brought from Babylon [organized religion]; who refuse to encourage their brethren to have part in the service and who refuse to participate in the service themselves. They object to the truth that appears in *The Watchtower* and discourage the brethren in the study thereof. They scoff at the suggestion of going from door to door to carry the message of the kingdom to the people. By their course of action they cause discouragement and division amongst the brethren. The time has come for the faithful to mark such and to avoid them, and to say to them that no longer will we entrust such men with the office of eldership. They should be invited to take a back seat until they learn to co-operate in the Lord's service. I would like to ascertain the sentiment of this convention in regard to this statement. Those who believe that this statement is correct and that the elders should encourage the brethren in the service and encourage them in studying *The Watchtower* and themselves take the lead in the house-to-house service work, and that if the elders refuse to do this they should be invited to take a back seat, signify their approval by standing up."—*The Watchtower* October 1, 1927, page 293, paragraph 6.

"Under the great Theocrat's leadings, in 1932 an investigation was made into the question of such "elective elders", that is, so-called "elders" elected to position by the democratic vote of the congregations of Christians. The findings were published in the *Watchtower* issues of August 15 and September 1, 1932, in the article "Jehovah's Organization", to this effect, that "elective elders" are unscriptural. On pages 265 and 266 of such issue of *The Watchtower* a resolution was proposed for companies of Jehovah's witnesses to adopt, setting up a service committee with a "service director" in place of having a board of elective elders and deacons. This resolution was adopted and put into effect by the organized companies all the world round.

"Even with the above reorganization for battle against demonism the proper principle of headship and leadership was not discerned according to which Jehovah's witnesses could determine the one who "shall be head over all the inhabitants of Gilead". The locating of the proper "head" required still more searching, prayer and study. In Jehovah's due time the true, rightful and divinely ordained "head" was found. This was when Jehovah revealed that his organization in heaven and in earth is Theocratic. It is ruled, not from the bottom up, but from the top down, and Christ Jesus, under Jehovah God, is the Theocratic Head of Zion, God's capital organization.

41. Although Israel was then under a Theocratic arrangement, what specially did they need in that time of war and what must they render?
42. What like problem confronted spiritual Israel after the totalitarian assault began, and how had an overhauling of the organization been begun in 1927-1928?

43. What findings were made in 1932 concerning "elective elders", and how were such elected "elders" disposed of?
44. With what revelation concerning God's organization was the proper principle of headship and leadership discerned?

"These truths were published in the June issues of *The Watchtower* of 1938, under the heading "Organization". Because of its instant importance the following quotations are made therefrom:

"Jesus Christ is 'the Head of the church', which is his body. (Col. 1:18) Jehovah is the 'head of Christ' (1 Cor. 11:3), and therefore Zion, God's capital organization, is a Theocratic government, a pure Theocracy, and not 'a peoples' mandate' or a government 'of the people, by the people'. The organization of Jehovah is a kingdom. . . . For this reason there are no individuals in the organization under Christ Jesus who hold a superior degree or rank of superiority. 'All are one in Christ Jesus' and under Christ Jesus, the Head. Jehovah God and Christ Jesus are the Teachers, and Christ Jesus at the temple is in IMMEDIATE COMMAND of the organization invisible and visible. Separate and individual rights do not exist, but every member of the organization must of necessity be in complete subjection to the Head."

"Jesus Christ, Jehovah's great Apostle or Sent

45 When and where were such revealed truths published, and what truths were set forth concerning the organization, its head and its members, and also the Lord's visible representative?

One, and who is at the temple, has 'laid hands' upon 'The Society' as his 'faithful and wise servant' and visible representative. (2 Tim. 1:6) . . . 'The Society,' acting as the servant and representative of the Lord, commits the testimony work to the Lord's faithful witnesses now on the earth. (2 Tim. 2:2) They too must study to properly perform and set forth the will of God for his people. (2 Tim. 2:15)"—*The Watchtower* June 1, 1938, paragraphs 2 and 38.

"Forthwith the entire organization of Jehovah's covenant people throughout the earth was brought into line with the Theocratic rule and on the first of October that year the Theocratic organization was set going, with amazing results to follow despite the world-wide totalitarian menace. Thus, in Jehovah's appointed time and under his unfailing guidance, his devoted witnesses and their earthly companions found the One, Jehovah's chosen One, who should be their "Head" in the war against the demons and religion. (Eph. 6:12) How all this was marvelously staged in miniature in the experiences of the Gileadites *The Watchtower* will show in its next issue.

(To be continued)

46 When was the Theocratic organization thereafter set going, and what did this show that Jehovah's covenant people had found?

KEY THEOCRATIC ASSEMBLY AT CLEVELAND

THE new world of righteousness is at the doors. The judgment of the nations of the old world is hastening to its disastrous climax, and the peoples are steadily being pressed to an individual decision and being divided for and against the new world. Such momentous facts were made sharply to appear by the convening of the New World Theocratic Assembly and by its attending circumstances and the train of events that followed, all in the midst of the old world girded for total war over world domination.

Never has the old world witnessed such an event as an earth-wide convention, embracing North America, Central America, South America, West Indies, Britain, Sweden, West Africa, South Africa, and Hawaii, and including more than 80 cities all featuring identically the same program of speeches and activities and on the same days. Such was this New World Theocratic Assembly, held September 18, 19, 20, by Jehovah's witnesses, and with Cleveland, Ohio, as the key city. The successful conclusion of this stupendous gathering of heralds and ambassadors of Jehovah's new world who are hated, opposed and persecuted by all nations of "Christendom" was a victory for the new world. The fact that only one out of the originally scheduled number of cities in the United States failed of gatherings shows that the "god of this world" and his demons and human dupes failed, and the rift between the New World "sheep" and the Old World "goats" has become wider.

At the key city, Cleveland, the representatives of practically every company of Jehovah's witnesses throughout the United States, and from across its borders, particularly from Canada, thronged into the stately and beautiful Public Auditorium, near the lake-front of Lake Erie and across

the street from the Cleveland City Hall, and, a little beyond, the mammoth Cleveland Stadium. By this very proximity of locations the outlines of the doomed world and those of the incoming "world without end" stood forth in bold relief, in absolute contrast with one another. Nightly the Stadium crackled and boomed with the show of the military forces of "the king of the south" with many thousands attracted thither to watch the maneuvers; whereas at the Public Auditorium the thousands of devoted followers of Jehovah's "Prince of Peace" joined in songs of praise to the glorious Builder of the righteous New World and hearkened to messages concerning His Theocratic Government under Christ and its service, and united in prayer for the increase of that Kingdom.

It was not the city mayor's standing by his contract for the use of the Cleveland Public Auditorium by Jehovah's witnesses at cost of thousands of dollars that showed where his heart was. It was his statement published in all the newspapers the day before the assembly, and in which statement he declared he could not attend the Theocratic Assembly's public meeting, and would not attend even if he had no other engagement, and then cordially invited all the people of Cleveland to stay away from the worship of Almighty God, Jehovah, at the Public Auditorium. Whose voice did the "sheep" in Cleveland choose to hear and follow, that of the anti-Jehovah mayor or that of the Great Shepherd of the sheep, whose Psalm 23 the mayor doubtless repeats at religious meetings? The mayor's religious statement caused considerable resentment among the citizenry, and the independent-minded people of this city of 900,000 gave him a decided answer Sunday by packing out the Public Auditorium.

rium and its subsidiary halls at the public address on "Peace—Can It Last?"

At the time of making arrangements months in advance, the Cleveland Convention and Visitors Committee had expressed doubt that, since the death of the WATCH TOWER SOCIETY's president last January, the Assembly of Jehovah's witnesses could fill the Auditorium; to the Committee Jehovah's witnesses were an organization founded by and following a man and hence doomed to come to nought; and the Committee listed sixteen conventions including that of Jehovah's witnesses as due to be held in Cleveland, and it estimated a total of 7,000 for all sixteen conventions. The spirit of Jehovah in his people put that worldly Committee to shame; at the address of welcome by the chairman opening the Theocratic Assembly Friday evening, September 18, at eight o'clock, there were more than double the above-given total figure, upward of 14,000 of Jehovah's servants. Gas rationing, war-time inconveniences, and international boundaries were unable to cause them to 'forsake the assembling of themselves together'. (Heb. 10:25) They obeyed God, and feared not man.

SURPRISES MARK PROGRAM OF EVENTS

The morning and afternoon of the opening day witnessed the continuing arrival of many thousands in the city, keeping the Rooms Accommodation department in the basement of the Auditorium well occupied, and also the Territory Assignment department. Hence these hours were given over to field activities, brief assemblies being held at 8:30 a.m. and 3 p.m. to give instructions from the platform and to send the Kingdom publishers forth unitedly to witness from house to house, do information walking with placards or distributing handbills advertising the public address, or offer the *Watchtower* and *Consolation* magazines on the street corners. Such witnessing was done both in Cleveland and in many near-by towns and territories. The police acted with understanding, and there was but one arrest throughout the entire time of the Assembly, and that in an outlying town.

The Public Auditorium's main hall is a tremendous, deep horse-shoe, with ground-floor, balcony, and gallery, and facing a broad stage, and seating 12,000 persons. At 7:30 p.m. the songs of praise, led by an orchestra of trained musicians, began, and every seat was filled and all eyes turned to the proscenium, which was adorned with palms and vases of beautiful flowers, flanking on both sides the speakers' stand. Behind was a beautiful backdrop curtain, upon which was fastened a broad banner with glittering letters in red bordered with shimmering gold forming the text: "Blameless in the day of our Lord"—1 Cor. 1:8. At eight o'clock sharp the great electric circuit was closed, tying in by telephone lines the American cities in the great network of gatherings with the Cleveland platform. The singing ceased, and the vice-president of the WATCH TOWER gave the address of welcome, emphasizing that this was never a one-man Society and never will be, but that Jehovah's witnesses are following Christ Jesus as God's appointed Leader for them. The Assembly approved this declaration with hearty applause.

The next forty minutes was occupied by another representative of the Society's headquarters at Brooklyn, who delivered the keynote speech, "The Only Light." This was based on Isaiah's prophecy, chapters fifty-nine and sixty, showing that the light of Jehovah's Theocratic Government by Christ Jesus would never be blacked out by the totalitarian forces, but that God Almighty was now giving the "Go ahead" signal to his witnesses on earth despite total war and persecution, and that they must continue preaching the Kingdom message to the final end, even if all WATCHTOWER publications be taken away and only the Bible be left them to

use, or not even that, but only God's word in their mouths. They must "arise, shine!"

With the vast audience deeply stirred by that exhortation from God's timely Word, the Society's president then stepped forward, his part as announced on the program being that of "Presenting 'The Sword of the Spirit'". Calmly he showed God's written Word to be that "sword", and the need of properly wielding it. A Bible edition with helps fully abreast of the latest revelations of Bible truth was most desirable, at this time of expanding Bible educational work. At this point the speaker held forth on high a handsome maroon-covered Bible and announced the release of the WATCHTOWER edition of The Bible. What a cry of delight and thunder of applause went up! Full-time publishers (pioneers) squealed with delight at the announcement of a copy for them absolutely free. With tense interest God's wielders of the "sword of the spirit" followed the speaker's description of the Bible edition and its unusual features and how it was prepared and produced, repeatedly applauding. All too soon the hour ended, and the telephonic circuit with other cities was broken. But what a surprise! What joy! What satisfaction! Were nothing else besides this precious gift to be released at this Assembly it was sufficient, far more than anticipated. The brethren from lands where WATCHTOWER publications are proscribed and only the Bible may be carried in witnessing from house to house were overwhelmed at Jehovah's provision of just what they required. After the close of the day's sessions thousands eagerly procured and equipped themselves with this edition of the "Sword of the spirit". The October 1 issue of *The Watchtower*, containing the keynote speech "The Only Light", was also released for general distribution.

Saturday, September 19, broke, a fair day, and the attendance swelled in numbers and bounded in enthusiasm. The activities in the field, advertising the Kingdom, increased and Cleveland and adjacent places were given an exhibition of God's ordained witnesses such as they had never experienced theretofore. At 3 p.m., an hour before the president's next announced address, the main auditorium was filled. In anticipation all the drop curtains between this and the music hall immediately adjoining to the rear had now been lifted, creating an enormous bowl; one could look across the double stage from one end of the auditorium to the other end of the music hall, with the speakers' stand in the midst on the stage. The music hall accommodated part of the overflow, and the seating capacity arranged for also in the cafeteria and in the service department below was availed of. At the hour of 4 p.m. never was an audience of upward of 17,500 more attentive to listen, this time to hear what the president had to say on "Fighters for the New World".

The speaker stressed that in this critical world situation there was a great fight in progress for the maintenance of the worship of Jehovah, which worship was being encroached upon by the totalitarian powers, the modern Ammonites. The mighty Fighter to push them back and maintain Jehovah's worship clear through Armageddon into the New World was the Greater Jephthah, Christ Jesus. The imperative need in this crucial time as in the days of Jephthah of old was for a central and unified command, and this Jehovah God had established particularly since 1918 under the Greater Jephthah. Prominently associated with this fight for freedom of worship of Jehovah God was and is his visible instrument, the WATCH TOWER SOCIETY. But what about Jephthah's vow? where does his one and only child, his daughter, figure in the fulfillment of the great prophetic drama? How was she offered up for a burnt offering in carrying out Jephthah's vow? Thrilled beyond measure, and in many cases moved to tears, was this hushed audience at the amazing explanation, which the speaker duly made with modern-day facts, showing that the 'Jephthah's daughter' class are the faithful remnant's companions, the Lord's "other sheep", and who are gathered, not for commercial exploitation by Jehovah's witnesses, but to be turned over wholly to God Almighty's continuous service at his holy temple in celebration

of the victories of his Kingdom truth and worship over the opposing powers of demonism and totalitarianism. Pointing out that the 'Jephthah's daughter' class was already accomplishing a good work at God's temple, and that the fight foreshadowed by Jephthah's victorious campaign was not yet over, the speaker then proposed the following for adoption by the Theocratic Assembly:

RESOLUTION

"JEHOVAH'S WITNESSES, gathered throughout the earth in Theocratic Assembly, do hereby declare:

"THAT Jehovah God is the great Theocrat and the Builder of the New World, and Christ Jesus his Son is God's appointed Judge and King of the New World and is the Head of God's capital organization; and God's organization is Theocratic;

"THAT we are unequivocally devoted to Jehovah's Theocratic Government by Christ Jesus, and therefore recognize our commission and obligation from the Lord God to proclaim the gospel of His kingdom and to thereby comfort all that mourn. This we must do without fail and regardless of all worldly opposition;

"THAT, by the fulfillments of prophecy and by the course of action taken under the Lord's guidance and blessing, the WATCH TOWER SOCIETY is the visible part of the Lord's organization; and the only proper and rightful organization and rule of the Society is the Theocratic organization and rule;

"THAT the purpose of the Society and the activities of Jehovah's witnesses in co-operation with it are not commercial and are absolutely separate from the politics of this world. Their work is an unselfish one of education in the Bible and carried on in obedience to the commandment of the Most High God and to enlighten men of good-will concerning the only hope of humankind, God's kingdom. All the increase that God gives to this work in gathering His "other sheep" into the fold we acknowledge to be the Lord's and shall yield up such to the Lord to be used wholly in His service;

"THAT we are opposed to all totalitarian rule and its limitation of the worship of Jehovah God through Jesus Christ. We owe allegiance to no foreign power, religious or political, but our Head and Leader is the One of God's choice and designation, Christ Jesus the King, whose example we will follow in the worship and service of God. Come what the Lord may permit, we will continue to worship Jehovah God and to resist all demonized encroachments upon His worship and service, and to fight on in indissoluble unity until He gives the victory through his Theocratic Government by Christ Jesus.

"Dated, Saturday, September 19, 1942"

The president backed away from the microphone, and instantly a representative of the Society sprang forward and moved the adoption of the Resolution by "this New World Theocratic Assembly gathered in fifty-two cities throughout the length and breadth of these United States of America." The Assembly chairman promptly came forward with a 'Second the motion', whereat the president said: "All in favor of the motion duly made and seconded to adopt this Resolution, give their word before the Lord God, saying 'Aye!'" In solemn realization that they were giving their word before Jehovah God as Jephthah did in Mizpah long ago, the assembled host of fighters for the new world, old and young, gave voice to their earnest conviction and their unhesitating affirmation with a mighty "Aye!" and then broke forth in uproarious applause.

On the stage the president smilingly waited for the applause to die down, and then drew forth a peach-colored article from an envelope with these words: "To all Kingdom publishers and fighters for the new world it is now my privilege to release the latest provision of Jehovah God through his Greater Jephthah, this book entitled 'The New World,' and held the book on high. Taken utterly by surprise at this unexpected second major release to the Assembly, the aroused thousands burst forth in a joyous cheer, while many wept tears because of the abundance of the Lord's goodness. This "Publishers' Edition" of *The New World* was

eagerly taken up and finally all supplies thereof exhausted. At close of the day the regular edition was released for distribution afield to the public.

Other events followed after nightfall. As preliminaries the aged secretary-treasurer of the WATCH TOWER SOCIETY gave a five-minute expression, comparing this assembly, his sixtieth convention to date, with earlier ones, and voicing his appreciation particularly of this one; also another servant, long in the Society's work, expressed his appreciation and stressed how this assembly was a visible proof that this was no human leader's organization but that the Lord God was in charge thereof by Christ Jesus. Then followed the discourse on "Pioneer Opportunities Now", sounding out the call for 10,000 pioneers by next April, the discourse on "Serving The Theocracy", reviewing the new Organization Instructions and further heartening all Kingdom publishers by the announcement and description of a decidedly new feature, the Society's sending forth from October 1 onward of "servants to the brethren"; and finally the stirring address by the Society's vice-president and legal attorney on "Victory", setting forth Jehovah's promise, and his hitherto fulfillments of such promise, to give victory to his "fighters for the new world". This discourse terminated in a further surprise, when in answer to the cries of "Yes!" by the audience expressing their willingness to use a handy instrument from the Lord for their service work, the Society's attorney announced the release of *Kingdom News* No. 11, with the front-page caption, "The People Have a Right to Good News Now."

Sunday morning, September 20, was marked by a high wind and squall of rain that did damage along the lake front, but did not daunt Jehovah's people from assembling for his worship and service. The day was opened with a discourse on "Baptism" at 8 a.m., and 459 presented themselves for water immersion in symbol of their complete consecration to the Lord, it was a pleasure to behold so many young persons thus 'remembering their Creator in the days of their youth'. These, immediately after baptism, joined their other companions in the field activities.

At 3 p.m. the reassembled servants of the Lord were refreshed by the discourse delivered by a representative from Canada, where Jehovah's witnesses are declared an "illegal" organization, his subject being "Defeat of Persecution". During the half-hour intermission that followed the Assembly, already packing out the main auditorium and music hall (with no intervening curtains to block the full-range vision), was due to reach its highest attendance. If the city mayor was then in his office the windows of which look across the street to the facade of the Public Auditorium, his eyes would behold the manifest rebuff from Jehovah for the uncalled-for, unnecessary published declaration calling on all Clevelanders to boycott the worship of Jehovah God, the Father of our Lord Jesus Christ. How so? Because the tremendous advertising campaign preceding and during the three-day Assembly was mightily blessed of Jehovah with success, and truth-seeking "sheep" of Cleveland and roundabout were not going in the way of the "goats" but pouring into the great two-block-long structure, filling up even the extra seating arrangements in the cafeteria, service department, and ballroom, and standing crowded in the foyer and lobby, and outside the building near loudspeakers. The official count was 26,000 in attendance; nor did ever a more orderly multitude of that size assemble.

Neither was that great host disappointed at what they received. Hugely repaid they were for their coming. The public address delivered, as publicly advertised, by the Watch Tower president, Brother Knorr, on the subject "Peace—Can It Last?" was masterly. Worthy to be mentioned is the tense interest and sustained attention of those many thousands, caught and held quiet and silent in the grip of the simple logic and truthfulness of the speech, and repeatedly breaking forth into expression of approval by heavy applause. To the question, Can religion, whose chief religious head at the Vatican sat closeted for fifty minutes with the nation's

president's personal envoy to the pope just the day before, guarantee a lasting peace? the Scriptural answer given was a stinging No! As the speech progressed the audience saw with mental vision a word-picture drawn according to Revelation chapter seventeen, and saw the identity of the scarlet beast that now "is not" but saw it ready to ascend out of the bottomless pit to become the "beast that was, and is not, and shall again be present", this time with the Babylonish religious harlot dangling her legs over its back. But only for "one hour" in the future this, and then the harlot is unseated and destroyed, and "the King of kings and Lord of lords" destroys this "New Order" 'peace beast' with its seven heads and ten horns at the big fight at Armageddon. To the related question, Who, then, will establish the lasting peace, and when? the answer, given without fear or apology, was, Jehovah God's Theocratic Government by Christ Jesus, and after the utter destruction of the Devil's demonic, religious, totalitarian organization in its entirety at Armageddon. The glories and the eternity of the Kingdom peace then to come to earth and the worshippers of Jehovah inhabiting it was briefly described in Scriptural terms, and the audience was referred for fuller information to the newly released book, *The New World*. Everyone in the audience was offered a free copy of the speech in the final Assembly release, the booklet *Peace—Can It Last?* and many acted upon the gracious offer of ten copies free to anyone whomsoever who desired to pass it out freely to others who had not heard.

That evening the anticlimax came, and it was most comforting and heart-warming to the many thousands that remained for this evening session, so many as still to crowd out the Public Auditorium. It began by a member of the Norwegian merchant marine, temporarily on shore leave and able to attend the Assembly, who told of thrilling encounters with Jehovah's witnesses in South Africa and Egypt, the Lord's new literature getting through to them.

Now the programed features began, with a report by a representative from Australasia. A report then followed by a representative from Britain. These two reports helped the American brethren to appreciate what freedom of action and large privileges of service, with the best and fullest of equipment, they still enjoy over here in contrast with those in Australasia and Britain. A report on the Assembly activities was next made.

The concluding discourse was then given by the Assembly servant, on "Final Gathering", which would have made the ears of the Cleveland Convention and Visitors Committee and the city mayor tingle at hearing. Finally, a "message from the president" was due to be given, but, before Brother Knorr could be introduced by the chairman, a representative from Canada strode across the platform and asked permission to read the following written expression of appreciation. This had been spontaneously drawn up by a group of grateful brethren who felt that an express response from the Assembly as a whole should be made before the Lord there before disbanding. The permission granted, he read as follows:

"September 20, 1942.

"To the President of the Society.

"Dear Brother Knorr:

"Our hearts are full, and we feel constrained to express to you our great joy in attending this New World Theocratic Assembly. Everybody here is saying: 'This is the greatest convention yet; we are overwhelmed with blessings; we are satisfied.'

"We have all come to this convention, our first assembly since the passing of our beloved Brother Rutherford, to receive further knowledge and instruction from Jehovah. Each one of us can testify before the Lord that the leadership of Christ Jesus, the King of the New World, is more evident today than ever before, and that recent changes in the administration have not affected the forward movement of the Lord's work. On the other hand, we are receiving today a greater vision and knowledge of The Theocracy and a fuller appreciation of our responsibilities before the Living God in being His witnesses in these days of great peril. How true

this day is Judges 5:9, 'My heart is toward the governors of Israel, that offered themselves willingly among the people.' We gratefully acknowledge you, Brother Knorr, as the Lord's anointed servant, chosen to fill the office of president of the WATCH TOWER SOCIETY. The Lord's spirit has indeed been poured out upon you. May he guide and direct you ever in administering the earthly interests of The Theocracy.

"Truly the fulfillment of Jephthah's leadership is amongst us today. The central control has been placed in the Theocratic Society, where it rightly belongs. We greatly desire to express our appreciation of the blessings and bountiful provisions given to us at this convention. Amongst the evidences of Jehovah's provisions is the fact that we are privileged to be at the key city of 52 conventions held in America. It has undoubtedly been the Lord's will for his people to assemble at this season to be spiritually refreshed, by the very fact that the enemy has been thwarted in his attempts to interfere with these assemblies for divine worship. We gratefully acknowledge receipt of the New World edition of The Bible, 'the sword of the spirit'; the beautiful book *The New World; Kingdom News* No. 11; the new Theocratic Instructions; and the booklet *Peace—Can It Last?* Recounting these evidences we also recognize the timely spiritual counsel and new truths provided for our edification. We hereby declare our great joy to take immediate action on the 'Go ahead' instruction, and again affirm our determination to be 'blameless in this day of our Lord'.

"We wish to express our appreciation for the much time and thoughtful care and great study devoted to the tremendous preparations made for this world-wide assembly, and we all thank the great Jehovah, the Giver of every good and perfect gift; the Lord Jesus Christ, the mighty Vindicator; yourself as president of the Society; and your faithful co-workers at Brooklyn Bethel, who tirelessly and lovingly shared with you in preparing these blessed gifts.

"The Lord Jehovah has said that he would open the windows of heaven and pour out a blessing that there would not be room enough to receive it. This indeed is our blessed portion this day. We have received to overflowing, and cannot contain more.

"We now wish you and all the Bethel family Jehovah's richest blessing in the coming days. We go back to our respective assignments in the Lord's 'vineyard', where we will keep covenant obligation and also continue singing the Victory Song. We are fully determined to fight for the New World, which we are now entering, and with the Lord's word ringing in our ears: 'As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.'—Isaiah 59: 21."

At the request that all stand who approved of this as their own heart-felt expression the entire Assembly rose as one man.

Quietly the president then delivered his final message to the servants of Jehovah God now poised for departure to their respective fields of activity. Briefly he showed the growth of the Lord's visible organization from what it was in 1922 and to what it is today, by Jehovah's grace. He warned them of greater trials ahead, sparing neither brothers nor sisters, but reminded them of Jehovah's promises and sounded His keynote of victory to the more-than-conquerors. He announced the coming visits of the "servants to the brethren" and spoke of the Lord's other provisions for their comfort and use in His service.

With such concluding words the Lord sent his people back to the fields of witness as "fighters for the new world". With full hearts the Assembly blended their voices in a song denoting their stand for Jehovah and His King, the president closed with grateful prayer, and thus the New World Theocratic Assembly reached its triumphant end, in vindication of Jehovah's name and Word and power.