

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 1, 1952

Semimonthly

IS INTERFAITH GOD'S WAY?

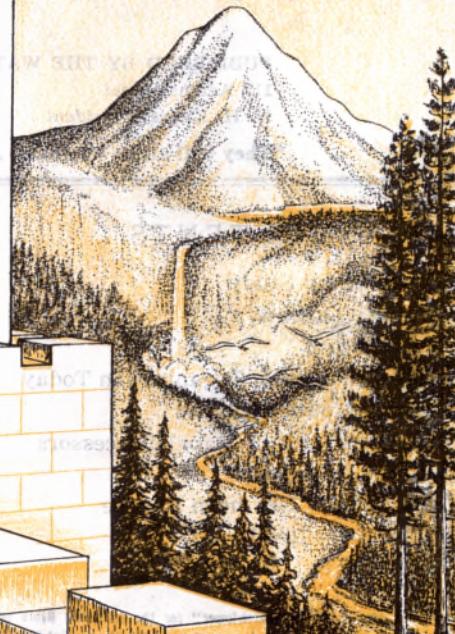
JEHOVAH'S THEOCRATIC
ORGANIZATION TODAY

TESTING THE CHAIN OF
PAPAL SUCCESSORS

HARVEST TIME IN NORTHERN EUROPE

AVOID SHAME BY STUDY

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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

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N. H. KNORR, President GRANT SUITER, Secretary

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

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Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Dx — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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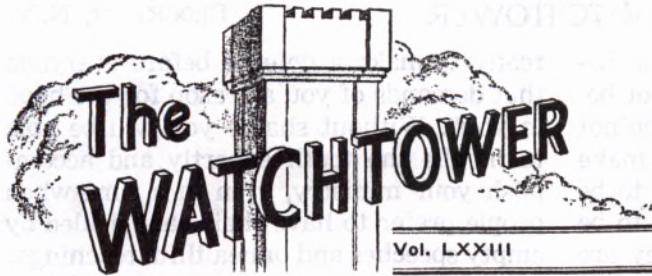
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AVOID SHAME BY STUDY

A POPULAR fable tells us of a donkey that yearned to be like the ferocious lion that could rush out and roar mightily and scatter people in a panic. One day this donkey came upon a lion's skin. He saw his chance. He draped it over his frame and charged into a group of men. They scattered in a most gratifying way, and in his elation the donkey forgot himself and thought that he would roar like a lion. But he only brayed like an ass. The masquerade was over. The men knew him for what he was and returned and gave him a good beating.

Proverbs 17:28 (*Mo*) declares: "Even a fool may pass for wise, if he says nothing; with closed lips he may be counted sensible." Proverbs 18:6 (*Mo*) states: "A fool's talk gets him into trouble, his tongue brings him a beating." The donkey looked the part of a lion and as long as he kept quiet he fooled the men, but when he opened his mouth he betrayed his true identity. His asinine tongue brought him a beating.

So it is with many who claim to be ministers of God. They dress the part. For outward show many overdress the part, seeking to advertise their supposed piety. They are like the scribes and Pharisees that Jesus described: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their garments." (Matt. 23:5,

NW) If they kept quiet and were content to dress and pose the part of ministers, they might fool even informed persons into thinking them representatives of the lion of the tribe of Judah. Instead, they open their mouths and bray out ancient paganism and creeds, or modern philosophies and politics, and expose themselves as impostors and bring down upon their heads a beating from God's Word.—Jer. 23:25-32.

These professed ministers of God spurn his unadulterated Word, yet in their worldly-wise speeches try to twist and distort his Word into supporting their lies. Of such Jehovah says: "My people know not the ordinance of the LORD. How can you say, 'We are wise, and the law of the LORD is with us'? When lo, the lying pen of the scribes has turned it into a lie! So the wise shall be abashed, they shall be dumbfounded and taken; for lo, they have spurned the word of the LORD, and what wisdom, then, have they?" (Jer. 8:7-9, AT) Their unscriptural utterances put them more and more in line for a beating from God's Word, and as their exposure increases their shame will mount: "It shall come to pass on that day, that the prophets will each be ashamed of his vision when he prophesies; nor will he clothe himself with a hairy mantle [the prophet's garb] in order to deceive people. And he will say, 'No prophet am I! I am a tiller of the soil. The land has been my occupation from my youth.' "—Zech. 13:4, 5, AT.

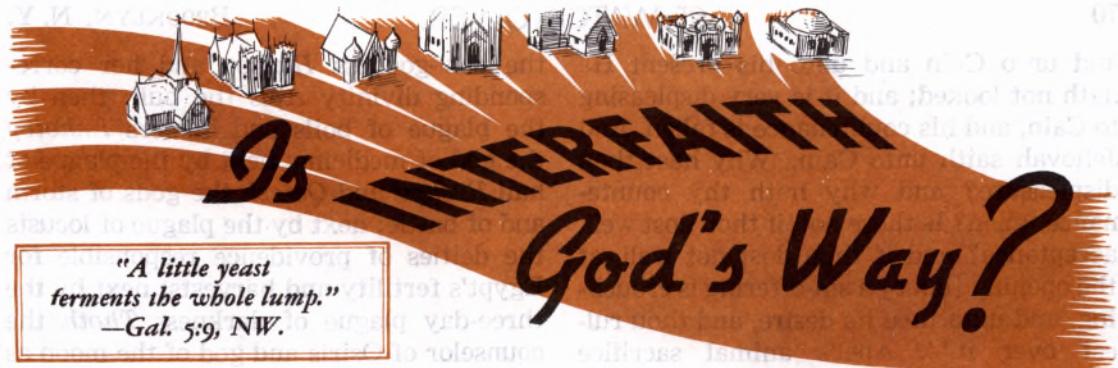
What a reversal! Now they seek a disguise to hide their former pretense of being a minister! Just as two wrongs do not make a right, so two disguises do not make a right identity. First they pretend to be ministers of God, next they pretend to be tillers of soil, while all the time they are ministers of Satan. It is no cause for wonder. "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15, NW) But when they fail in this deception, they shift to another disguise, rather than admitting their falseness.

If they had studied God's Word in sincerity, they could have spoken in a way that would have proved their ministerial claims true. Their lack of study in a spirit of meekness and humbleness has brought them to shame. It should be an object lesson to true ministers. It should make them realize the necessity of diligent study of God's Word. When you arm yourself with "the sword of the spirit, that is, God's word", and go on the streets and from door to door and into the homes of the people, preaching the gospel as Jesus did, you appear to be his follower, a minister of God. (Eph. 6:17, NW) Then persons ask you questions about the Bible. No longer can you merely appear to be a minister. You must open your mouth and talk. Will your words expose you as an impostor, or will they confirm you as a well-informed minister of Jehovah? Will you be like the donkey in the lion's skin, or like the clerical wolves in sheep's clothing? You will if you have not studied to answer.—Matt. 7:15.

But if you have done what Jehovah God has told you to do, you know how to answer and avoid shame. "The righteous man studies what he should answer." Do this, "so as to know how you ought to give an answer to each one." You will be "always

ready to make a defense before everyone that demands of you a reason for the hope in you". Without shame you will be able to handle the truth expertly and accomplish your ministry, even in a time when people prefer to have their ears tickled by empty speeches and unhealthful teachings: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness. For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories. You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."—Prov. 15:28, AT; Col. 4:6; 1 Pet. 3:15; 2 Tim. 2:15, 16; 4:3-5, NW.

Let the clergy of Christendom, to their ultimate shame, specialize in studying the foolish wisdom of this world. (1 Cor. 3:19) "You, however," like young Timothy, "continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:14-17, NW) Then you can both look and sound like a true representative of Christ the Lion of the tribe of Judah, instead of being found an impostor through asinine braying.



Jehovah is a God of truth. He does not compromise with error. No crisis can panic him into abandoning his principles of truth for the sake of expediency. No peril can frighten him into uniting forces with error to present a more powerful front against a common enemy. No threat can make him view the difference between truth and error as petty and insignificant, thus making a merger of the two seem justifiable under such circumstances. His truth is recorded in his Word the Bible, and despite any crises or perils the future of that truth is assured: "The word spoken by Jehovah endures forever." (Deut. 32:4; John 17:17; 1 Pet. 1:25, NW) Hence the true religion will not merge with false religions to face with greater numbers the double peril of communism and world war, as President Truman strongly urged in a speech to churchmen on September 28, 1951:

² "In this crisis of human affairs, all men who profess a belief in God should unite in asking his help and his guidance. We should lay aside our differences and come together now—for never have our differences seemed so petty and insignificant as they do in the face of the peril we confront today. It is not just this church or that church which is in danger. It is not just this creed or that creed which is threat-

ened. All churches, all creeds, are menaced. The very future of the word of God—the teaching that has come down to us from the days of the prophets and the life of Jesus—is at stake." (New York Times, September 29, 1951) Nearly two years earlier, when pledging support to the Brotherhood Week of the National Conference of Christians and Jews, Truman said: "Brotherhood is not only a generous impulse but also a divine command. Others may be moved into brotherhood only by sentiment. We acknowledge brotherhood as a religious duty." (New York Times, November 12, 1949) But is brotherhood among differing church groups a divine command and religious duty? Since this is a Bible matter, to the Bible we go for an authoritative answer.

³ In unquestionable terms it testifies that Jehovah God has been against interfaith from beginning to end. From the time true and false worship first appeared side by side, Jehovah has accepted the true and rejected the false. He did not sanction interfaith by looking with favor upon both Cain's and Abel's worship: "Cain bringeth from the fruit of the ground a present to Jehovah; and Abel, he hath brought, he also, from the female firstlings of his flock, even from their fat ones; and Jehovah looketh unto Abel and unto his present,

1, 2. What has Truman urged churchmen to do, and why will true religion refuse?

3. In the beginning how did God show himself against interfaith?

and unto Cain and unto his present He hath not looked; and it is very displeasing to Cain, and his countenance is fallen. And Jehovah saith unto Cain, 'Why hast thou displeasure? and why hath thy countenance fallen? Is there not, if thou dost well, acceptance? and if thou dost not well, at the opening [door] a sin-offering is crouching, and unto thee its desire, and thou rulest over it.' " Abel's animal sacrifice showed recognition of his need of a sin-atoning sacrifice; it prefigured Christ's death as a ransom. Cain's bloodless offering was empty formalism. Even after correction from God the hurt religious pride of Cain would not let him copy Abel's acceptable way of worship by offering a suitable animal, which was close at hand for use. He murdered Abel instead. (Gen. 4:3-8, *Yg*; Heb. 9:22) Who showed intolerance? Abel? Jehovah? Neither; it was the false religionist Cain.

⁴ Many centuries later Jehovah demonstrated in a spectacular way that he still opposed the idea of interfaith. The captive Israelites in Egypt wished to worship God, but could not freely do so in the midst of their Egyptian captors, who were steeped in false religion. (Ex. 8:25, 26) In the ten plagues that followed, Jehovah showed that he opposed the gods of the Egyptians and would tolerate no interfaith movement involving his people and false religions. This is clearly shown by the following quotation, from the book *What Has Religion Done for Mankind?*:

⁵ "By each of the plagues the demon gods of Egypt were put to humiliation and disgrace before Jehovah whom Pharaoh defied: first, their river god the Nile, by the turning of it and all waters in Egypt into blood; then the frog-goddess *Heqt*; then *Watchit* the god of the ichneumon fly; then by the deadly pest upon Egypt's livestock

the cow-goddess *Hathor* and her corresponding divinity *Apis* the bull; then by the plague of boils and blisters *Imhotep* the god of medicine; next by the plague of hail *Reshpu* and *Qetesh* the gods of storm and of battle; next by the plague of locusts the deities of providence responsible for Egypt's fertility and harvests; next by the three-day plague of darkness *Thoth* the counselor of Osiris and god of the moon as well as systematizer of sun, moon and stars; also *Amon-Ra* the god of the sun; and by the tenth and last plague the god *Ra*, who occasionally appeared as a male sheep and to whom all the firstborn were sacred, being dedicated to him from birth."

—P. 118.

ISRAEL WARNED AGAINST INTERFAITH

⁶ After separating his people from the false faiths of Egypt, and disgracing the Egyptian cults in the process, Jehovah gave his law to his people in the wilderness. This law specifically forbade any interfaith movements. Certainly brotherhood with the false worshipers in the Promised Land was not being established by "a divine command" or as "a religious duty" in these words of instruction from Jehovah: "You must be careful never to make any compact with these natives of the land to which you are going, lest that allure you into danger; you must demolish their altars and break their obelisks and cut down their sacred poles (for you must never worship any other god: the Eternal whose [disposition] is jealous is a jealous God), lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals, marrying your sons to their daughters, who will desert to their gods and make your sons desert also." (Ex. 34:12-16, *Mo*; Deut. 7:1-6, 16, 25, 26) In-

^{4, 5} Centuries later what did God do to show he still opposed interfaith and false gods?

⁶ How did Jehovah's law forbid interfaith movements for his people?

terfaith compacts with false worshipers were outlawed by Jehovah. Even such non-religious associations as marriage were forbidden as being dangerous to the integrity of the true worshiper.

⁷ However, the Israelites did not heed this command against interfaith and intermarriage with the demon-worshiping heathen in Canaan, and as a result they were oppressed and enslaved and were no longer effective in Jehovah's service. They compromised and made compacts with the native inhabitants of the Promised Land and failed to root out and utterly destroy demon religion; rather they came under bondage to it. Therefore Jehovah said: "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (Judg. 2:3) Because of their unwise tolerance of false worship the Israelites were pierced with thorny demonism and snared by false gods. Even Israel's wisest human king was unable to ignore with impunity Jehovah's counsel against entangling alliances with the heathen. The account of this king's disobedience and the disastrous results is found at 1 Kings 11:1-11, *Mo:*

⁸ "Now king Solomon was a lover of women; he had seven hundred royal wives, and three hundred mistresses. He married many foreign women—Moabites, Ammonites, Edomites, Phoenicians, and Hittites—belonging to nations against whom the Eternal had warned the men of Israel, 'You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods.' Solomon clung to these women in love. When he grew old, he had no undivided mind for the Eternal his God, as his father David had; his wives seduced him to follow foreign gods. Solomon did what was evil in the

eyes of the Eternal; he did not follow the Eternal faithfully, as his father David had done. For he put up shrines for Astartē the goddess of the Phoenicians, and for Milkom the detestable idol of the Ammonites, and for Kemôsh the detestable idol of Moab, on a hill to the east of Jerusalem. He did the same for all his foreign wives, burning incense and offering sacrifice to their gods. The Eternal was angry with Solomon for letting himself be seduced from the Eternal, the God of Israel, who had twice appeared to him and given him this order, that he was not to follow foreign gods; he did not obey what the Eternal had ordered, and so the Eternal said to Solomon, 'Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant.'

⁹ Solomon really believed in interfaith, plunging into it on a big scale. This may have promoted good will with his foreign wives and brought a measure of religious peace into his household life, just as interfaith movements today may subdue religious differences in national life. But it brought no peace with God. Along with his catering to the demon gods of his foreign wives, he kept up a pretense of also serving Jehovah, but he flouted the divine law: "You must love the LORD your God with all your mind and all your heart and all your strength." (Deut. 6:5, AT) "He had no undivided mind" for Jehovah's worship, but split his attentions. The psalmist expressed Jehovah's view when he wrote: "I hate men who are half and half." Prior to the fall of unfaithful Judah in 607 B.C. condemnation was pronounced against those who did "swear to Jehovah and swear by Malcam". (Ps. 119:113, *Mo*; Zeph. 1:5, AS) They were like many of the faiths in

7. What resulted when Israel failed to heed this command?

8. Into what plight did Solomon's disobedience on this point plunge him?

9. In what did Solomon's interfaith activities result, and who else have placed themselves in similar circumstances?

Christendom today that take the name of God and Christ on their lips but teach and practice demon doctrines and pagan ceremonies. (Matt. 7:20-23) Such interfaith fence-straddlers are neither hot nor cold for Jehovah's worship, so to these indifferent compromisers Christ Jesus says: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:15, 16, NW.

¹⁰ Centuries later when Jesus the Messiah was on earth the Jewish religionists were split into several sects, yet they were united in taking the Lord God's name upon their lips and they were also united in certain political purposes and social goals and even in the religious end of silencing Jesus and his followers. But this surface co-operation in certain matters brought no real unity in the important field of worship, as shown by their being divided and set at odds with one another even while they were uniting for a common purpose, the squelching of the one true worship.—Acts 23:6-10.

JESUS NO CHAMPION FOR INTERFAITH

¹¹ However, some professed Christians today say that Jesus himself was for interfaith, quoting in support Mark 9:38-40 (NW): "John said to him: 'Teacher, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us.' But Jesus said: 'Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me; for he that is not against us is for us.'" They contend that this shows the propriety of separate religious organizations, each doing good work in its way; yet since they all operate

on the basis of Jesus' name they can and should join in interfaith movements that work toward the accomplishment of certain mutual, broad aims, while allowing complete doctrinal independence for each organization.

¹² In using this text to support the existence of separate church groups or faiths, they ignore the circumstances of those times. Not all believers in Jesus followed him along with the twelve apostles. Some who wanted to follow Jesus were told to go back home and bear witness to him there. (Mark 5:18-20) Hence it was not necessary for this man to bodily follow Jesus to be on his side. When Jesus sent out his twelve apostles to preach, his instructions did not include any directions to establish congregations of Christians, nor was this command given to the seventy sent out later. (Matt. 10:1-42; Luke 10:1-16) They were merely to give a witness from house to house and locate believers there. Jesus was not then establishing the congregational arrangement in opposition to the synagogues, but he allowed the synagogues to remain and his believers to attend the services there. He went there himself and preached about the Prophets and the Law, which Law was still in effect and which he did not oppose. (Matt. 5:17; Luke 4:15-21) So this young man who was preaching and casting out demons on the basis of Jesus' name did not have to be in the immediate company of Jesus and the twelve apostles, and his being separated from them did not imply that he was of a separate congregation, for the Christian congregation had not been set up at that time.

¹³ After Pentecost when Jesus did build up his spiritual congregation on himself as the anointed King, then distinct congregations of Christians were established. Then

10. What religious unity existed in Jesus' day?

11. What do some today contend concerning Mark 9:38-40?

12. What do such contenders ignore and fail to appreciate?

13, 14. How did the situation change after Pentecost, and what incident proves a change took place?

if this young man wanted to be a real follower of Christ he could not keep himself apart from the company of Christians, but he must associate with some company of Christians and function with them in order to receive the outpouring of the holy spirit and the spiritual gifts through or in the presence of Jesus' apostles. The time was past for such individual preaching and ousting of demons, and if the young man had tried that he would have been wrongly trying to build up an organization of followers for himself. His use of Jesus' name in exorcising demons would have been wrong, and the results would have been as disastrous as in the case of the sons of Sceva, Jews who used Jesus' name without becoming Christians. Note that the record of their improper use of Jesus' name continues on and shows that sincere converts abandoned such former practices and became a part of the established Christian congregational arrangement:

¹⁴ "Certain ones of the traveling Jews who practiced the casting out of demons also undertook to name the name of the Lord Jesus over those having the wicked spirits, saying: 'I solemnly charge you by Jesus whom Paul preaches.' Now there were seven sons of a certain Sceva, a Jewish chief priest, doing this. But in answer the wicked spirit said to them: 'I know Jesus and I am acquainted with Paul; but who are you?' With that the man in whom the wicked spirit was leaped upon them, got the mastery of the two of them, and prevailed against them, so that they fled naked and wounded out of that house. This became known to all, both the Jews and the Greeks that dwelt in Ephesus, and a fear fell upon them all, and the name of the Lord Jesus went on being magnified. And many of those who had become believers would come and confess and report their practices openly. Indeed, quite a number of those who practiced magical arts

brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing."

—Acts 19:13-20, NW.

¹⁵ So the case of this young man cannot be used to justify the existence of numerous sects and cults operating in Jesus' name. They are against Jehovah's faithful witnesses who now preach Jesus and his kingdom, and, since they are against the least of these his brothers, they are against him and their mere use of Jesus' name does not gain favorable recognition of them as true followers. (Matt. 7:21; 25:40, 45) They are like the religious sects of the Jews in Jesus' day that used God's name but sought to scatter the sheep: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, NW) There is no neutral ground; one is either for or against. No loose bonds of interfaith can draw the two sides together.

¹⁶ Christ Jesus' opposition to a mingling of different faiths is forcefully shown by an illustration he used on one occasion. Certain ones had stated, "The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but yours eat and drink," and to this Jesus replied: "No one cuts a patch from a new outer garment and sews it onto an old outer garment; but if he does, then both the new patch tears away and the patch from the new garment does not match the old. Moreover, no one puts new wine into old wineskins; but if he does, then the new wine will burst the wineskins, and it will be spilled out and the wineskins will be ruined. But new wine must be put into new wineskins. No one that has drunk old wine

15. How do sects and cults today show themselves against Christ?

16. What illustration is quoted for consideration?

wants new; for he says, 'The old is nice.''" —Luke 5:33-39, NW.

¹⁷ By this illustration Jesus pointed out that he was bringing in an entirely new system of things, and that it was not to be attached to the groups that followed John the Baptist or the Pharisees. The disciples of Jesus were not to attach themselves to such groups or conform to their customs or ceremonies. Jesus was not bringing in this new system of things to patch up or bolster up or prolong old worn-out systems of worship that were ready for the discard. The previous religious systems could not contain the new system of things, were not adequate for this new system, could not exist alongside the new system, but would be brought to their end by the new system of things. Even the Law of Moses was to be nailed to the torture stake as being fulfilled and canceled. Just as a new outer garment was not to be cut up and used to patch up hopelessly old garments, but was to remain intact and entirely new; just as new wine was not to be poured into dried-up old wineskins that had lost their elasticity and would burst, but was to have its own new wineskin, just so the new Christian organization must have an entirely new system of things, permanently separate from the old religious systems that had either failed or passed the period of their usefulness. Yet, the adherents of these old systems would cling to the old, saying they had become accustomed to the comfortable fit and mellow age of the old systems. To them the old was nice; they were satisfied with their religion, it had been in the family a long time, and they did not want to change to anything new. So there is a separateness existing that prohibits the inclusion of the true faith in any interfaith movement.

17. How did this illustration forcefully show there was to be no mingling of different faiths?

¹⁸ Christ Jesus in unmistakable terms showed that he wanted no interfaith movement with the clergy of his day. Instead of joining with them he told his followers: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14, NW) On another occasion Jesus said: "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." Seeing that his disciples were confused and thinking of literal loaves with yeast in them, Jesus enlightened them as to the meaning of his pictorial language: "'How is it you do not discern that I did not talk to you about loaves? But watch out for the yeast of the Pharisees and Sadducees.' Then they grasped that he said to watch out, not for the yeast of the loaves, but for the teaching of the Pharisees and Sadducees." Jesus also said: "Watch out for the yeast of the Pharisees, which is hypocrisy." The great danger that this yeast of false religion would be to the true Christian congregation is stated for us, as follows: "A little yeast ferments the whole lump." (Matt. 16:6, 11, 12; Luke 12:1; 1 Cor. 5:6; Gal. 5:9, NW) So the true faith stays aloof from contaminating interfaith moves.

¹⁹ If Jesus favored silent toleration of error, as do modern interfaithers, why did he unleash such torrid denunciations at the scribes and Pharisees, calling them hypocrites, blind guides, fools, outwardly beautiful but inwardly filthy, serpents and viperous offspring doomed to destruction? (Matt. 23:1-33) If he considered brotherhood "a divine command" and "a religious duty", why did he tell religious leaders: "You are from your father the Devil"? (John 8:44, NW) Would he join with them in a Brotherhood Week? To acknowledge them as his brothers would be to acknowl-

18. Why is it so necessary for the true faith to stay aloof from interfaith moves?

19. What facts crush the claim that Jesus favored interfaith?

edge their father as his father. He would never link up with a brotherhood scheme that would make the Devil his father instead of Jehovah! Yet modern interfaith zealots would embrace all, as shown by an editorial on "Interfaith Day": "Christian, Jew, Moslem, Buddhist, or whatever we may be, we are all children of God, however differently we may conceive him." (*New York Times*, September 23, 1951) But *our* conception of God does matter. He is approached only through Christ. (John 14:6) Even professed Christians that do not allow themselves to be disciplined by God into conformity with his Word "are really illegitimate children, and not sons". (*Heb. 12:4-11, NW*) The broad road of interfaith, on which "anything goes", is the broad road to destruction.—Matt. 7:13, 14.

²⁰ Centuries after Jesus' day the Roman emperor Constantine launched an interfaith movement to fuse all religions, allowing the various sects and cults to retain their many conflicting beliefs, but agreeing

20. Centuries after Jesus' day what interfaith move was launched, and on what Scriptural grounds did Christians shun it?

on a few principal points, just as in interfaith movements today. Its purpose was to promote political solidarity and religious uniformity. Only true Christians resisted, knowing that the apostate Christians that merged with paganism and succumbed to the state-sponsored interfaith drive had violated Jehovah's Word: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' " "and I will take you in." " Then Jehovah will be our Father and we his sons, but not otherwise.—2 Cor. 6:14-18, NW.

"Record Record"

¶ "From Washington last week came some figures which caused one sect to rejoice, while other churches might well feel ashamed.

¶ "In the biggest religious gathering ever assembled in the nation's capital, Jehovah's Witnesses held a three-day meeting of 57,500 persons. The members heard good news: Their numbers since 1900 have grown from 6,000 to 425,000 this year in 115 [now 121] countries. *The Watchtower*, major publication of the group, is now available in 32 [36] languages and sells 1,210,000 [semimonthly; now 1,310,000] copies. . . . But even more encouraging to the Witnesses—who refuse to serve in the armed forces and will not salute the flag because they consider it an act of worship—was the increase of understanding of their beliefs. From 1935, when 500 Witnesses ran afoul of the law because of such accusations as peddling papers without a permit or disorderly conduct, the number of annual arrests rose to 2,500 in 1942. Last year, only 50 were arrested.

¶ "The sad story was that, in general, churches and religious organizations are employing fewer workers and paying them lower wages than they did 22 years ago. The U. S. Department of Commerce revealed that religious groups this year were employing 218,000, but this was 4,000 below the 1929 figure. Moreover, in 1929 clergy and lay workers earned about \$200 above the yearly average for all occupations (which was \$1,421). Now the average yearly income is \$3,024—but religious workers got about \$750 less than that."—*Newsweek* magazine, October 29, 1951.

KORAH did not appreciate it. Miriam and Aaron did not always appreciate it. The Israelites in the wilderness often failed to appreciate it. The mixed multitude of non-Israelites accompanying them did not always appreciate it. Achan lost appreciation for it. So did King Saul. So did King Uzziah. Certainly the scribes and Pharisees of Jesus' day did not appreciate it, no more than do the clergy of our day appreciate it.

² When Korah and his associates in the wilderness wanted to exalt themselves to the priesthood and charged Moses and Aaron with taking too much on themselves, they proved that they did not appreciate theocratic organization. The earth swallowed them up. (Num. 16:1-33) When Miriam and Aaron spoke against Jehovah's servant Moses they momentarily failed to appreciate the theocratic organization, suffered severe rebuke from the Lord, but were reinstated in divine favor when they endured the correction. (Num. 12:1-15) When the Israelites from twenty years old and upward refused to enter the Promised Land because the spies reported the presence of giants, they rebelled against theocratic organization and showed a lack of faith in the great Theocrat Jehovah. They died in the wilderness as a result, never entering the Promised Land at all. (Num. 13:25-33; 14:1-38) When the mixed multitude that had accompanied the Israelites out of Egypt craved flesh to eat and complained against Jehovah's provision of man-

Jehovah's Theocratic Organization

Today

na and sowed discord, they demonstrated a lack of appreciation for theocratic order, and brought a plague upon themselves and others.
—Ex. 12:38; Num. 11:4-34.

³ When Achan covetously took things accursed, when King Saul took over priestly duties, when King Uzziah arrogated to himself the service of the Aaronic priesthood, all of them proved that they did not discern and respect the theocratic organization of Jehovah. (Josh. 6:17-19; 7:1, 19-25; 1 Sam. 13:9-14; 2 Chron. 26:16-21) The scribes and Pharisees of Jesus' day were also untheocratic, for they substituted the traditions of men for the Word of God and rejected Jesus the Messiah. (Matt. 15:1-9; John 19:13-18) In this they prefigured the clergy of Christendom, who reject the Bible and teach man-made doctrines and creeds and ally themselves with the politics of this world in preference to supporting Christ the enthroned King. They refuse to see the sign of his enthronement in heaven, and especially do they clamp shut their eyes to the feature of the sign concerning the visible theocratic organization Jehovah would set up for his use in these last days of this old world, as foretold: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you that he will appoint him

1, 2. On what occasions did Korah, Miriam, Aaron, the Israelites and the mixed multitude fail to show appreciation for theocratic order?

3. In what ways did Achan, King Saul, King Uzziah and the scribes and Pharisees show themselves untheocratic, and how do the clergy of Christendom show the same thing today?

over all his belongings."—Matt. 24:45-47, NW.

* Those who lack appreciation of the theocratic order and who press for personal power and exaltation forget the principle recorded at Psalm 75:5-7: "Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." The visible headquarters of God's typical theocratic organization of Israel was spoken of as being in or on "the sides of the north". (Ps. 48:2; Isa. 14:13) So not from east or west or south but from Jehovah through his channel was proper promotion to come. He worked through that one theocratic organization, not several. In time it was replaced by a new system, and for a new, visible theocratic organization Christ "gave gifts in men", which men served in various capacities in the one theocratic arrangement. They were promoted to their positions by Jehovah, and all were united in just the one hope, one faith, one baptism. Nothing interfaith about this visible theocratic organization. (Eph. 4:4-13, NW) As foretold, after the death of the apostles and their co-workers wolfish ones scattered and split the flock into divisive sects and disrupted the visible organization. (Acts 20:29, 30; 2 Pet. 2:1) In our present time the visible theocratic organization has been

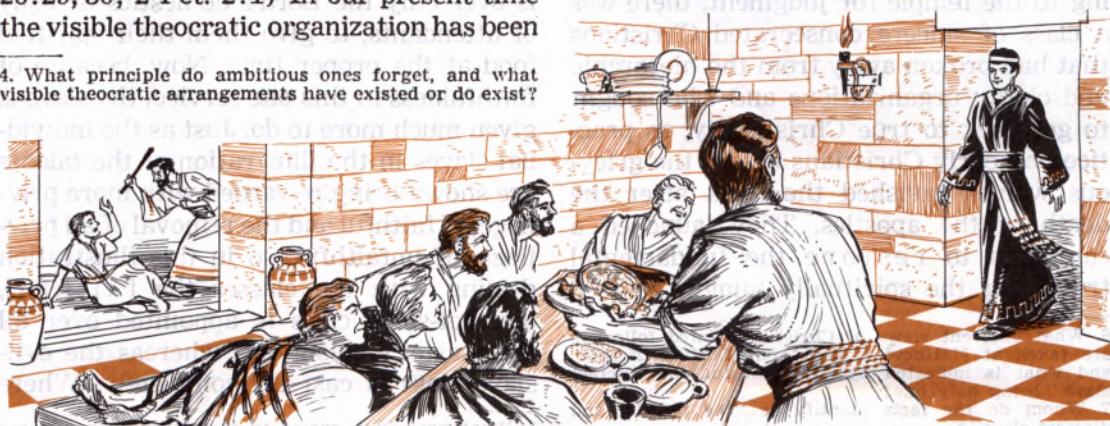
4. What principle do ambitious ones forget, and what visible theocratic arrangements have existed or do exist?

restored by the setting up of "the faithful and discreet slave".

"THE FAITHFUL AND DISCREET SLAVE"

* "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time?" The slave and the domestics are the same persons, only from different viewpoints. Under the term "slave" Christ's anointed followers of today are viewed as a class, a composite slave or composite servant. God himself so interprets matters: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, AS) Note that many witnesses are called one servant. Under the term "domestics" those making up the slave class are viewed as individuals. They are spoken of as "body of attendants" at Luke 12:42 (NW). Murdock's translation from the Syriac agrees in using "domestics" at Matthew 24:45, and another translation from the Syriac, by A. S. Lewis, renders it "companions", that is, companion slaves. They are domestic slaves in the household of God and, as a united class or society, are termed "the faithful and discreet slave". Similarly, when a number of domestics turn wicked and start to beat their

5. What is the meaning of the terms "slave" and "domestics", as used at Matthew 24:45?



fellow slaves these evildoers become the foretold "evil slave" class.—Matt. 24:48-51, NW.

⁶ Matthew 24:45-51 shows the service privileges granted to the faithful ones as a class and the punishment meted out to the unfaithful ones as a class. Matthew 25:14-30 shows the Lord's dealing with faithful and unfaithful slaves as individuals. As individuals each one must strive to measure up to the Master's requirements. United as a faithful company of slaves they comprise a visible theocratic organization and in Jesus' illustration here under discussion are pictured as a "faithful and discreet slave", and this composite slave class must see to it that it provides properly for all its individual members, the domestics. Prior to the coming of the Master, Christ Jesus, it must be providing for all its members "their food at the proper time". It must also be noted that God does not have several discreet-slave classes, several theocratic organizations among which the work is divided. "Does Christ exist divided?" No! It is "one body".—1 Cor. 1:13; 12:12, 13, NW.

⁷ But again we ask, "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time?" In 1878, forty years before the Lord's coming to the temple for judgment, there was a class of sincere consecrated Christians that had broken away from the hierarchic and clergy organizations and who sought to get back to true Christianity, as practiced by early Christians before the grievous wolves ravished the flock after the death of the apostles. They launched a campaign to restore the fundamental truths for the spiritually hungry to feed

upon, to replace the pagan doctrines that had been adopted by apostate Christendom. It was the proper time for such spiritual food, to prepare the way before Christ's coming for judgment at the temple. (Mal. 3:1; 4:5, 6) This group of faithful students began publication of *The Watchtower*, then called "Zion's Watch Tower and Herald of Christ's Presence", and in the first issue, July 1879, its announced purpose was to provide "meat in due season" to the "little flock". The facts show that it did this from 1879 on. In 1884 they formed a legal corporation to represent in a business or legal way the society of witnesses or ministers. Down to this day the legal corporation, the Watch Tower Bible & Tract Society, has been used as an agency to publish for and direct and unify the preaching activities of the society of witnesses overspreading the earth. When Christ came for judgment in 1918 he found some associated with this group that thought the Lord had delayed his coming and they were oppressing their fellow slaves in Christ. These were cast off as the "evil slave" class. Those faithfully serving God were identified as the "faithful and discreet slave" class.

⁸ What is the Master's decision regarding the discreet slave? "Truly I say to you that he will appoint him over all his belongings." Before this promotion the slave is over only the Lord's domestics or body of attendants, to give them their spiritual food at the proper time. Now, because of faithfulness in this one service, the slave is given much more to do. Just as the individual slaves in the illustration of the talents are shown being rewarded with more privileges if faithful and the removal of all privileges if unfaithful, so in this illustration dealing with the classes the faithful, discreet-slave class is appointed over all the master's belongings whereas the evil-slave class is cast off completely. Where

6. What different views of Christ's anointed followers are taken at Matthew 24:45-51 and Matthew 25:14-30, and what is indicated by "the faithful and discreet slave" being only one?

7. Whom do the facts identify as "the faithful and discreet slave"?

8. What promotion comes to this faithful-slave class?

once the discreet slave was responsible for feeding only the anointed body members of Christ, now it must take on the commission: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, NW.

⁹ To it are committed all the Kingdom interests on earth, a primary one of which is the flood of new truths that come into existence because of the fulfillment of many prophecies. The message is becoming more full and complete, more vital for the critical times in which we live, more effective in dividing the peoples of the nations into either the sheep or the goat class. These sheep now being gathered are the Lord's "other sheep", belonging to him, and since all of the Master's belongings are to be cared for by the discreet slave this faithful anointed class must expand its feeding program to supply not only the domestics but also these "other sheep" with "their food at the proper time". (John 10:16) This the discreet slave faithfully does. Through its legal agency, the Watchtower Society, it provides the spiritual food in printed form, arranges for meetings, organizes service activities, sends out special traveling representatives and missionaries, arranges for large assemblies, and in many other ways provides the means for the domestics and other sheep to be fed and strengthened and efficiently directed in united action for Jehovah's praise.

POINTS TO APPRECIATE

¹⁰ Jehovah God deals with his people as a servant class. He does not feed each one individually nor does he appoint an individual over them. No individual student of

9. Who are included in "all his belongings", what added responsibility does this mean for the slave, and how is it met?

10. How does God deal with his earthly servants, as shown in David's case?

God's Word reveals God's will or interprets His Word. (2 Pet. 1:20, 21) God interprets and teaches, through Christ the Chief Servant, who in turn uses the discreet slave as the visible channel, the visible theocratic organization. David approached God through the priestly organization represented by Abiathar, who had the ephod; and a servant of today must likewise look to God's visible organization for spiritual food that is timely and for directions in Kingdom service. (1 Sam. 23:6, 9-11; 30:7, 8) Just as is shown in the illustration of the talents where different amounts were committed to different individual slaves on the basis of their abilities, so the domestics are assigned service privileges on the basis of their abilities and devotion and readiness to submit and conform to the leadings of the holy spirit. Jehovah through Christ sets the domestics in their service positions in the discreet-slave body.—1 Cor. 12:18.

¹¹ We must show our understanding in these matters, appreciating our relationship to the visible theocratic organization, remembering the fate of those like Korah and Achan and Saul and Uzziah and others who forgot the theocratic order. Are we assigned as individuals to bring forth the food for the spiritual table? No? Then let us not try to take over the slave's duties. We should eat and digest and assimilate what is set before us, without shying away from parts of the food because it may not suit the fancy of our mental taste. The truths we are to publish are the ones provided through the discreet-slave organization, not some personal opinions contrary to what the slave has provided as timely food. Jehovah and Christ direct and correct the slave as needed, not we as individuals. If we do not see a point at first we should keep trying to grasp it, rather

11. How do we show appreciation of our relationship to the visible theocratic organization, especially as regards spiritual food?

than opposing and rejecting it and presumptuously taking the position that we are more likely to be right than the discreet slave. We should meekly go along with the Lord's theocratic organization and wait for further clarification, rather than balk at the first mention of a thought unpalatable to us and proceed to quibble and mouth our criticisms and opinions as though they were worth more than the slave's provision of spiritual food. Theocratic ones will appreciate the Lord's visible organization and not be so foolish as to pit against Jehovah's channel their own human reasoning and sentiment and personal feelings.

¹² Now some may ask, Should we accept as from the Lord and true the food provided through the discreet slave, or should we withhold acceptance until we have proved it for ourselves? If we have gained our present understanding of the Bible by feeding at the table set by the slave, if we have been thereby freed from false doctrines and built up in the clean and undefiled worship of God and given a new world hope, we should have some confidence in the slave's provisions. After being nourished to our present spiritual strength and maturity, do we suddenly become smarter than our former provider and forsake the enlightening guidance of the organization that mothered us? "Forsake not the law of thy mother." (Prov. 6:20-23) And if the heavenly Father would not give a stone or serpent or scorpion to a child who asked for bread or fish or an egg from him, are we to take the spiritual food he provides through the slave into our hands as if we were going to be bruised by a stone or bitten by a serpent or stung by a scorpion? (Matt. 7:7-11; Luke 11:9-13, NW)

Are we to be doubtful and suspicious about each new provision? "He who doubts is like a wave of the sea driven by the wind and

blown about. In fact, let not that man suppose that he will receive anything from Jehovah." (Jas. 1:6, 7, NW) Even the Beroeans first received Paul's preaching "with the greatest readiness of mind", and then went to "carefully examining the Scriptures daily as to whether these things were so". (Acts 17:11, NW) This was the first real contact the Beroeans had with Paul's preaching, yet they received it readily and then studied the Scriptural support for themselves. How much more readily we can receive the slave's provisions with confidence, since, unlike the Beroeans, we have much past experience with the precious provisions from the slave. After receiving these food supplies we prove their Scripturalness for ourselves to make the message our own, in a spirit of meekness and trustfulness and not combativeness.

THE FOLLY OF SPECULATING

¹³ There are some who seem to dote on speculations. They love to be the talking center of little groups, voicing their theories on how or when this or that is going to happen. They may not be deliberately rebellious about what the slave provides, but if they can offer only what the slave has already supplied they do not stand out. How can they shine personally if they merely reflect what all others of Jehovah's witnesses are reflecting? So they seek for something more sensational, for some "new light" to dazzle unwary listeners. As they feed the open-mouthed listeners their line of new theories, the listeners by their rapt attention feed the ego of the speculators. When someone else begins to do the talking and occupies the spotlight, the speculator loses interest in the conversing group and drifts on. These speculating ones may acknowledge that some of their past theories were wrong, but they do not show they have learned the lesson from these mis-

¹². In view of our past experience, in what attitude can we receive the slave's provisions?

¹³. Why do some habitually speculate and theorize?

takes by refraining from bringing forth new theories. Their longing to be viewed as an independent and deep thinker is stronger than their desire to be theocratic.

¹⁴ Some of the speculating ones are more rebellious than others, disagreeing dogmatically with the discreet slave's provisions, exalting themselves above the Lord's established channel. They argue that the theocratic organization has not always been right, and that they once had ideas the organization rejected but now teaches, and thus imply that their present theories will likewise be accepted in time. They never mention the numerous speculations they have advanced in the past that were never adopted. That would spoil their campaign to get their present ideas gobbled up. What their conceit blinds them to is that the visible theocratic organization has never claimed infallibility, that it knows the message will be continually purified by the elimination of erroneous ideas, that it expects new truths to become manifest as more prophecies are fulfilled, that gradually the light will shine more and more until the perfect day, and that the clarifications will come through the discreet slave and not self-exalting speculators. (Prov. 4:18; Isa. 6:5-7; Mal. 3:1-3) It is a continuous process, for the slave is "to keep giving them their measure of food supplies at the proper time". (Luke 12:42, NW) Doubtless some do have ideas that are not published until later; to do so earlier may have been premature, may not have been "at the proper time". Wait upon the Lord.

¹⁵ But whether they speculate rebelliously or only thoughtlessly, they can do harm. They place themselves within the danger of becoming puffed up with a feeling of importance, or they may stumble weak

14. How do some speculating ones argue, but to what does their conceit blind them?

15. What harm can come from unfounded speculations, and how will theocratic persons react toward such?

ones in the faith. They can hinder oneness of mind and prevent everyone's seeing in harmony. They draw attention to the creature rather than to the Creator and his visible organization. Their unfounded speculations may spread, raise questions and doubts, and jeopardize unity of action. Theocratic persons will shun speculations and speculators. They will drink deeply of the truth waters, not muddying them with inflated personal opinions and speculations. By all drinking the same water of truth, all will see in harmony, work shoulder to shoulder, and march into the new world side by side, all keeping in step with the "faithful and discreet slave". Those who speculate and concoct their own pet theories and set a little spiritual table of their own, or who sit at the Lord's table but supply little side dishes of their own, and try to get others to taste of them, they are the ones out of step with the theocratic organization, though in their blind conceit they think the slave and the domestics and the other sheep are out of step.

¹⁶ The slave and the domestics and the other sheep are in step with one another and with God and Christ. They are not out of step and they should not even consider changing to get in step with a sprinkling of self-exalted ones who overlook the Scriptural counsel on these matters. "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth." "Guard what is laid up in trust with you,

16. What Scripture counsel do speculators overlook that we should heed?

turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge'. For making a show of such knowledge some have deviated from the faith." "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus." "Keep reminding them of these things, charging them before God as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene." "They are subverting the faith of some." "Turn down foolish and speculative questionings, knowing they produce fights." "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them."—Rom. 16:17; 1 Tim. 1:4, 7; 6:3-5, 20, 21; 2 Tim. 1:13; 2:14, 16-19, 23-26; Titus 3:9-11, NW.

WHY WE BLUNTLY REJECT INTERFAITH

¹⁷ Many in Christendom will angrily say Jehovah's witnesses take too much on themselves. That is what Korah protested to Moses. (Num. 16:3) Yet the facts show Jehovah's witnesses are the ones preaching of the Kingdom's establishment, and warning all nations of Armageddon's approach. Their organization is run theocratically, and it brings forth the spiritual food that is timely. What orthodox religious organization in Christendom provides new spiritual food for these critical times? Are not the fundamentalists still offering the same dry husks, still Prattling the same centuries-old creeds, and monotonously repeating again and again their few basic doctrines borrowed from paganism? Truly, "their

religion is a mockery, a mere tradition learned by rote." (Isa. 29:13, Mo) The modernist churches have brought forth new teachings to fit the times, but their new offerings are not fit for gospel-preaching. Instead, they scuttle the Bible, dismissing it as myth and legend, at best only good literature, and offer science and evolution, psychology and psychiatry, in an endeavor to be popular with a materialistic civilization. God bluntly says Christendom's "tables are full of vomit". Among them spiritual famine reigns supreme. What a contrast between the condition of their followers and that of Jehovah's witnesses!—Isa. 28:8; 65:13-15; Jer. 2:13; Amos 8:11, 12.

¹⁸ In substituting ancient paganism or modern philosophies for the truths contained in the Bible, Christendom's religions match backsliding Israel who professed to be Jehovah's people: "The ox knows its owner, and the ass its master's crib; but Israel does not know, my people shows no understanding." (Isa. 1:3, AT) They put themselves in position for stinging condemnation, which they cry out against as intolerant. But does not God himself here say they have less sense than the ox and the ass? His Word calls them "dumb dogs" and "greedy dogs". Christ Jesus called them fools and liars and sons of the Devil. Sarcasm and mockery and derision are used against the false religionists. Note Job's words to some of such: "How you have helped him that was powerless, and saved the arm that was not strong! How you have counselled him that was without wisdom, and abundantly made known sound wisdom!" For another example of mocking irony, consider Elijah's words to false worshipers when their god failed to respond after hours of coaxing: "Cry aloud; for he is a god: either he is musing,

17. Into what two big divisions do Christendom's churches fall, and does either of them provide "food at the proper time"?

18. What should those remember who condemn plain speech as intolerant?

or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked." (1 Ki. 18:21-28, AS; Job 12:2, 7, 8; 26:2, 3, AT; Isa. 56:10, 11; Matt. 23:17; John 8:44) This should give pause to those who heatedly rail against Jehovah's witnesses because they speak plainly about false religions. To condemn such plain speech they must also condemn the Bible and God himself!

¹⁹ All of the foregoing clearly proves that Christians cannot join interfaith movements. No more so than Abel could with Cain, or Israel could with Egypt or with the Canaanites, or Jesus could with the scribes and Pharisees and Sadducees, or early Christians could with Constantine's fusion of paganism and apostate Christianity. For a Christian to enter the interfaith fold would mean he must tolerate pagan teachings under a Christian label, tolerate the tenet of a three-in-one God, tolerate claims that God fiendishly tortures souls in fiery lakes, tolerate the blasphemy that for money God will release suffering souls from a flaming purgatory,

19. So why cannot a Christian join an interfaith movement, and what would he have to unprotestingly tolerate if he did?

tolerate bingo gambling, tolerate the view that Jesus was not Messiah but an imposter, tolerate the devilish doctrine of evolution, tolerate clerical hypocrisy and political meddling, tolerate religious warmongering and chaplain-blessing of Christian killing Christian—and so on and on would flow an endless stream of blasphemies that the Christian would have to tolerate in silence. He would have to wink at sin, shut eyes to wrong, plug ears to blasphemy, make his tongue dumb to silently tolerate evil. Fearing to offend men by word or deed, he would offend God by tolerating in the name of tolerance every satanic snare that came his way. He would be too unfit and dirty for Jehovah's service, the proverb becoming true of him: "The dog has turned back to its own vomit, and the sow that was bathed to rolling in the mire." To return to the filth of this world after being separated and cleansed from it would make us unfit subjects for any further mercy from Jehovah. (Heb. 10:26; 2 Pet. 2:20-22; Rev. 18:4, NW) So by Jehovah's undeserved kindness let us appreciate and stick with the visible theocratic organization he has set up in our day.

"Out of the Mouth of Babes"

The press caught on to the assembly of Jehovah's witnesses being held in mid-November, 1951, and the city itself, Victoria, British Columbia, seemed to catch the spirit of the thing. Publishers on the street were approached with: "Where is this convention to be held?" "What is its purpose?" "Do you have a copy of the program?" "I'll be there!" A naval officer approached two of the witnesses, identified by means of their lapel badges, and said to them: "What's this all about? Why, I stopped two of your little girls about eight or nine years of age; they were wearing your placards. And I asked them questions which clergymen were unable to answer for me, and I got answers, logical answers, from the little girls! What in hell have you guys got over there, anyway?" The brothers replied that about the best way for him to find out would be for him to come over and see and listen for himself. The officer replied: "That's just what I'm going to do, as soon as I change my clothes!" He not only came but he turned in his name as being interested and asked that a call be made anytime before six p.m. A picture in one of the papers of a young brother giving a ministry school student talk caused many to comment: "A nine-year-old giving a Bible talk!" His poise and his ability to speak intelligently and extemporaneously helped open the eyes of many that saw and heard him.

Testing the Chain OF Papal Successors

Authoritative Catholic sources shatter the chain, without help from authorities which the Roman Catholic Church would reject

CATHOLICS claim that Pope Pius XII receives his authority through a long and continuous line of successors, each of whom sat upon the papal throne by divine appointment. Says the *Catholic Encyclopedia*: "The history of the Catholic Church from St. Peter, the first pontiff, to . . . the present head of the Church is an evident proof of its Apostolicity, for no break can be shown in the line of successors."¹ Now, no chain can be judged by the strength or beauty of a single link or by the soundness of several links. A chain is no stronger than its weakest link.

Back in the early days of Christianity, when some of the apostles were still on earth, one would expect to find the strongest links. The canon of the Holy Bible was not closed out until the end of the first century, some thirty-five years after Peter died. Yet no successor is mentioned, notwithstanding the Catholic claim that four successors are presumed to have lived during that time.*

But aside from the fact that the primary and most important link is missing, do we find the rest of the chain in good sound condition? *The National Catholic Almanac*, 1948, pp. 30-35, adopts from the *Annuario Pontificio* of 1947, the revised list of popes

in which Linus, Anacletus, Clement and Evaristus are said to have succeeded one another during the first century. However, such arbitrary listing is shrouded in great uncertainty, for the famous authorities of antiquity—Irenaeus, Tertullian, Jerome, etc.—all disagree on the matter. Some say that Linus succeeded Peter, yet Jerome says that "most of the Latins" held that Clement was the man. This confusion is understandable when we appreciate that such listings were fabricated out of various traditions a hundred years and more after Peter died.² Concerning these early bishops of Rome the *Catholic Encyclopedia* says that Clement I is the first "of whom anything definite is known";³ that "the earliest historical sources offer no authentic data" about Evaristus who is said to have followed Clement;⁴ that "the chronology of these bishops of Rome cannot be determined with any degree of exactitude by the help of the authorities at our disposal today".⁵

But what all ancient records do agree on is this: the early bishops of Rome exercised no such power as that displayed by the apostles, nor did they have the place of primacy among the other "bishops" which was enjoyed at a later date by the popes of Rome. Leo I (440-461) was the first pope in the real sense of the term.⁶

Another misconception in the minds of many is the belief that there has been no interruption or break in between those who

* See *The Watchtower*, June 1, 1951, pp. 345-348.

have occupied the papal chair. History shows, however, that there have been many gaps, some very serious and exceptionally long. After the death of Pope Marcus in 336, for example, the chain was broken for a period of four months. It was what the *Catholic Encyclopedia* calls a "comparatively long vacancy".⁷ But if a four-month breach is considered a long period, what about the time when Pope Boniface IV was made pope in 608 "after a vacancy of over nine months",⁸ or when "nearly eleven months" lapsed between the death of John III in 574 and the crowning of Benedict I,⁹ or when "the Roman See remained vacant for nearly a year" before Dionysius filled it in 259?¹⁰ And do you know that "Boniface III . . . was elected to succeed Sabinian [in 607] after an interregnum of nearly a year",¹¹ that Boniface V "succeeded Deusdedit [in 619] after a vacancy of more than a year"?¹² But the worst breaks in the chain, which were mended only with great difficulty, occurred when Melchiades did not ascend the throne for nearly two years after Eusebius died in 309, and again, when there was a gap of three and a half years between the death of Marcellinus in 304 and the ascension of Marcellus I. It was also nearly three years between the death of Clement IV in 1268 and the election of Gregory X.¹³ The chair was often empty.

PAPAL APPOINTMENT BY POLITICAL INTRIGUE

Proof that the Roman Catholic Church is a divine institution, a theocratic organization, is said to rest on the fact that its headship in the person of the pope is by divine decree. But no! Modern political grafters, influence peddlers, and donators of deep-freezers and mink coats look like petty conspirers compared with past engineers of papal elections.



In 418 two factions each elected a pope, Boniface I and Eulalius, and for five weeks everything was in an uproar, with the clergy and people divided in their allegiance.¹³ Now it was not by consecrated men or by divine revelation that the question was settled. Rather, it was a profane politician and dictator of the time, Emperor Honorius, who gave Boniface his nod of approval, and, as a consequence, Eulalius was called an antipope. All together, the *Catholic Almanac* lists thirty-six contenders for the title of pope whom they call "anti-popes".

"Silverius," the son of a former pope by the name of Hormisdas, "had been made pope through the influence of the King of the Goths" in 536. But "the intriguing empress" Theodora of Constantinople conspired to have Vigilius made pope, whereupon Silverius was taken prisoner by Vigilius and soon after died of harsh treatment.^{14 15} Now which one do you suppose was the "anti-pope"? Astonishing as it is, both are recognized as infallible links in the papal chain!

Concerning other recognized links we read how Pope Romanus in 897 "was deposed by one of the factions which then distracted Rome" and was replaced by

Theodore II.¹⁶ Again, "owing to the influence of the nobles dominant in Rome, he [John X] was made pope in succession to Lando [in 914]. The real head of this aristocratical faction was the elder Theodora, wife of the Senator Theophylactus. Liutprand of Cremona affirms that Theodora supported John's election in order to cover more easily her illicit relations with him."¹⁷ This wicked woman's grandson later became Pope John XIII.¹⁸ Then there was Pope John XI, the natural son of Pope Sergius III, concerning whom we read: "Through the intrigues of his mother, who

ruled at that time in Rome, he was raised to the Chair of Peter [in 931], and was completely under the influence of the *Senatrix et Patricia* of Rome.”¹⁹ Also, “*Marius II*, Pope (942-946) . . . was one of the popes placed on the throne of St. Peter by the power of Alberic, Prince of the Romans, and who, though virtuous, ‘durst not put their hands to anything without his permission.’”²⁰

After John XII died in 964 Leo VIII became pope, but the Romans rebelled and elected another. Again, it was political power backed up with military might that retained Leo in the chain.²¹ In the days of Pope Gregory V (996-999) a certain political party elected John XVI, but Gregory’s party captured and beheaded him as an “anti-pope”. However, a short time later the same political gang that put up John XVI got the upper hand and placed the next three popes (John XVII, XVIII, and Sergius IV) upon the papal throne.²² How does it come these are not tossed out as illegitimates? Perish the thought! To do so would leave three links missing!

Through politics a layman was made pope in 767, but the Lateran Council repudiated him as an antipope, declaring that no layman could occupy the papal chair.²³ And yet, we read that “after Benedict’s death Romanus, though a layman, was elected pope” in 1024 as John XIX.²⁴ Why was this fellow not thrown out? Obviously, to do so would break the chain of successors right in the middle. And when it comes to political bickering over candidates some conclaves for the election of new popes have surpassed anything known in political caucuses of modern times. After Clement IV died in 1268 almost three years were consumed wrangling over a successor, until “a compromise was finally arrived at through the combined efforts of the French and Sicilian kings”.²⁵ For more than two years after the death of Nicho-

las IV in 1292 a similar political harangue was held.²⁶ And following the death of Clement V in 1314 we are told that for more than two years and three months “the cardinals assembled in Carpentras for the election of a pope were divided into two violent factions, and could come to no agreement”.²⁷

Bribery with favors, promises and money, and the outright purchase of the office of pope, a practice known as simony, existed for many centuries. “At this period [in the sixth century],” the *Catholic Encyclopedia* says, “simony in the election of popes and bishops was rife among clergy and laity.”²⁸ Pope Benedict IX in the eleventh century sold his papacy to Gregory VI for “a large sum” of money.²⁹ Likewise, Julius II in the sixteenth century “did not hesitate to employ bribery” to gain the papal crown.³⁰

A CHAIN OF DISGRACE AND SHAME!

If all the wicked characters who have worn the pope’s crown were removed from the list of legitimate successors as they should be, seeing that Scripturally they are wholly disqualified even to be called Christians, surely there would be a great section of the papal chain missing. The history of some of those monsters is shocking.

Benedict IX, “a disgrace to the Chair of Peter,” was pope three different times, and even on the last occasion this “wretched creature” still “continued in his wonted manner to disgrace the papacy”.³¹ Upon his election in 1513, Leo X exclaimed: “Let us enjoy the papacy since God has given it to us!” And that he did. “He paid no attention to the dangers threatening the papacy, and gave himself up unrestrainedly to amusements.” Why, even “the papal palace became a theatre” for all kinds of lewd and immoral plays.³² Consider the charges of wickedness laid on the neck of Boniface VIII: “Scarcely any possible

crime was omitted—infidelity, heresy, simony, gross and unnatural immorality, idolatry, magic, etc." He is therefore classified "among the wicked popes, as an ambitious, haughty, and unrelenting man, deceitful also and treacherous, his whole pontificate one record of evil".³² Prior to becoming pope in 891 Formosus was excommunicated, together with his pals, a band of "disreputable nobles" who were notorious for their crimes, murders and adultery, among whom were "a number of women who were as bad as themselves".^{33 34}

If celibacy is demanded of the popes of Rome as a standard of virtue and worthiness of the office, then why are not those who were married or who were fornicators disqualified, cast out, and stricken from the list of legitimate successors? As already mentioned, the son of Pope Hormisdas was crowned Pope Silverius.³⁵ Concerning John XVII we read: "Before taking orders he had been married, and had three sons who also became ecclesiastics."²² Paul III must have had children, for he elevated his two grandsons to the cardinalate.³⁶ The "early private life [of Julius II] was far from stainless, as is sufficiently testified by the fact that before he became pope he was the father of three daughters".²⁸ Giovanni Cibò, "after a licentious youth, during which he had two illegitimate children," finally was crowned Pope Innocent VIII. From then on he is noted for "creating new offices and granting them to the highest bidders".³⁷ Concerning the "dissolute conduct" of the one who became Pius II, we read: "That he freely indulged his passions is evidenced not only by the birth of two illegitimate children to him, but by the frivolous manner in which he glories in his own disorders."³⁸ Manifestly, these fellows were not as innocent and pious as their names sound.

Pope Sergius III, according to some historians, "put his two predecessors to death,

and by illicit relations with Marozia had a son, who was afterwards John XI."^{39 40} Then there was Alexander VI, a vile scoundrel indeed! "Even after his ordination to the priesthood, in 1468, he continued his evil ways." And "towards 1470 began his relations with the Roman lady, Vanozza Catanei, the mother of his four children". Thereafter he "continued as Pope the manner of life that had disgraced his cardinalate".⁴¹ John XII was no better, "a coarse, immoral man, whose life was such that the Lateran was spoken of as a brothel." In fiendish vengeance upon opposers he had a cardinal's right hand cut off, as well as the nose and ears of another official. His death came in 964, after being "stricken by paralysis in the act of adultery".¹⁹

Honestly, do you think for a moment such depraved men could be called apostles of Jesus Christ? Even the Hierarchy would like to forget that such rogues ever lived. But to forget them, to leave even one out, breaks their mythical line of successors, and leaves dangling with no support the fable that the pope of Rome is Peter's successor. And so they ridiculously hold on to this rusty chain of murderers, robbers and whoremongers, teaching the preposterous lie that such sons of the Devil were chosen by God as His infallible representatives.

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THEOCRACY'S INCREASE

THE Bible shows that the Theocracy is Jehovah's kingdom, and fulfilled prophecy shows that it was established in the heavens in 1914. (Matthew 24; Rev. 11:15-18) On earth the Theocracy is represented by an ever-increasing number of loyal subjects, even as foretold by the prophet: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zech. 2:4.*

How this city has grown! Within a single generation its inhabitants have increased a hundredfold. And with this increase of men there is also an increase of cattle. In times past cattle were a good indication of one's wealth, and so today the cattle would well represent the possessions that Jehovah's servants on earth have dedicated to his service.

So that there may be room for increase, the theocratic city of Jerusalem is un-walled. Being without walls, however, does not mean that the city is without protection, for Jehovah assures us: 'I will be a wall of fire round about her.' What greater protection could we have? If God is for us, who can be against us? If we are loyal subjects of this theocratic city we will have Jehovah's protection, even as he protected his people in times past, because "Jehovah knows those who belong to him".—2 Tim. 2:19, NW.

How can we demonstrate that we are loyal subjects of the theocratic city? By doing all we can to convince others to pull away from Babylon and flee to our un-walled city. Some may shrink back and consider such a step to be taking a chance. However, when one studies and knows the Word and believes that Word, it is not a matter of taking a chance. It is a matter

of being absolutely sure of what the outcome will be. By fleeing to this city and accepting God's Son, Christ Jesus, as their Savior and Redeemer, they will be able to get everlasting life.

The question often comes up, Just how long must we keep on doing this work? The Lord Jesus himself answers this question: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." So, as long as this witness must be given the end will not come.—Matt. 24:14, NW.

It cannot be denied that the great "multitude of men and cattle" are being gathered to this 'unwalled city'. It cannot be denied that we see Theocracy's increase. It cannot be denied that Jehovah God is protecting his people as though we were in the shadow of his hand. But, as servants of Jehovah, we should ask ourselves these questions: Can we do better? Can we do more? Is our work efficient? Are we finding all the "other sheep" and aiding them properly?

Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10, NW) Having taken up the faithful service of the Most High God we must be faithful in all our work, be it large or small. The little details are just as essential to our faithfulness as the looking after the greater and more prominent interests. We have greater work ahead of us. As we increase in numbers let us also make sure that individually we increase in zeal and efficiency. Then our joy will also increase, for "Jehovah knows those who belong to him".

* For a further discussion of this subject please see *The Watchtower*, January 1, 1951.

HARVEST TIME

in Northern Europe



THE summer heat was on the wane in Europe when N. H. Knorr, president of the Watch Tower Bible & Tract Society, accompanied by his secretary, M. G. Henschel, visited the northern countries. But summer had done its work well and the farmers were busy in the fields gathering the rye and wheat so golden in the sunshine. Some used modern tractors and mowing machines to gather the harvest, but there were others who used the sickle as harvesting was done in Jesus' day.

Those who were traveling to the conventions of Jehovah's witnesses at Copenhagen, Vaasa, Helsinki, Stockholm, and Lillehammer in that harvest time were reminded of the illustrations used by Jesus when he taught his disciples concerning the gospel-preaching and the period of time at the end of the wicked world under Satan: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.' " (Matt. 9:36-38, NW) These conventioners were having this experience; there were so many people of good will to help to learn the truths of the Bible that they found themselves working day and night and still unable to serve everyone who wanted Bible studies. They were working in the spiritual harvest time and also begging the Most High to send more witnesses into the field of service.

There was no question in the minds of the convention delegates that the time for the great harvest Jesus foretold at Matthew 13:39-43 (NW) has come. Now he regards some creatures as fruitful grain and others as useless weeds, for they produce no fruit to Jehovah's praise but carry on as sons of the wicked one. In other words, creatures would be divided or separated, and those who do not honor Jehovah are scheduled for eternal destruction as by fire at Armageddon's battle.

In Northern Europe, as in other parts of the world, this separating work is in progress. The president of the Society was visiting his brothers in that part of the field to help them spread the good news of the Kingdom, for as people hear that gospel the separating work is hastened.

DENMARK

Brother Knorr and Brother Henschel landed at Kastrup airport, Copenhagen, on Wednesday, August 29, arriving from the big assemblies in Frankfurt and Berlin. They were going to serve Denmark, with its population of a little more than four million people. First they were taken by car to a small village in North Zealand to visit the branch servant, Brother West, who had been ill for more than two months. The visit was comforting and strengthening to this ailing brother and all the brothers hoped that he would soon recover. He was indeed disappointed that he could not attend the convention to be held in Copenhagen. The next day the two visiting broth-

ers went back to Copenhagen to check matters at the branch office. There they met Brother K. M. Jensen, who was sent out from Brooklyn Bethel to serve the brothers in the Scandinavian countries and speak at the convention.

The convention was held August 31 to September 2 inclusive at the modern K. B. Hall. Since the hall is not right in the center of the city, the publishers were sent out into advertising work and field service from 55 places throughout the city. This was found to be most practical in order to cover the entire city and save time. The convention program really swung into operation at 2 p.m., and much to the delight of everyone a new *Songbook* was released in Danish, containing the same songs as the *Songbook* that was released in New York at Yankee Stadium in 1950.

An unusual and instructive service meeting was conducted by Christian Rasmussen, a graduate of the Watchtower Bible School of Gilead. Had the crowd been more than the 4,461 present it would have been impossible to put it over. The work throughout the country was demonstrated by a very large map marked with circuit divisions, having locations of companies indicated by red marks and the pioneers in the country by blue marks. Electric lights were installed on the map to show the main figures mentioned during the service meeting. A special point was put in concerning successful pioneering, and the conventioners were assured there was plenty of blue paint to put more blue marks on the map!

Copenhagen had really never seen such advertising as was carried on by the conventioners. The public was amazed to see them wear signs by the hundreds all over the city. Many cars and bicycles were used for advertising work too. Furthermore, there were 6,000 little signs to pin on coats, similar to those used at the London con-

vention, and this was a good idea for Denmark. When we identify ourselves we often meet up with people of good will. A brother riding a tram got proof of this when a man looked at the sign pinned on his coat and said: "I know you are one of Jehovah's witnesses. I have heard so much about you people and I find Jehovah's witnesses everywhere. Now I want to know more about your work and teachings." After the baptismal talk, 259 expressed their desire to symbolize the dedication of their lives to Jehovah's service, which they were able to do later by baptism at an indoor pool.

Throughout the convention the talks and demonstrations were well presented. Everyone was looking forward to the public talk by Brother Knorr on "Will Religion Meet the World Crisis?" set for Sunday afternoon. In 1950 there were 6,571 who attended the public meeting at the district assembly of Jehovah's witnesses and thereafter the religious daily wrote that Jehovah's witnesses could do that only once. Would their words be found true? An hour before the public meeting the K. B. Hall was packed. Adjacent to the main hall was the Tennis Hall, and that was used for the overflow. When the count was added up it was found that 6,912 persons were present. It was an eye opener for the people of good will and public who attended just to see the crowd and hear the forceful message which held the audience in their seats right to the end. A theologian who used to travel all over the country giving talks against Jehovah's witnesses was noticed in the audience. He was busy taking notes and as the lecture went on he looked more and more bewildered and embarrassed. The hard-hitting truths concerning the failure of false religion seemed to be a real whipping to him. Public interest in the talk was shown in the fact that after the talk 2,342 copies of a booklet were given away free.

Following the convention Brother K. M. Jensen and Brother Leo Larsen, a Gilead graduate from Iceland who was visiting in Denmark, served some of the largest Danish cities, giving many talks. The attendances were: Aarhus, 540; Aalborg, 406; Odense, 362; and Vejle, 215.

The spirit of the publishers in Denmark is very good. In Copenhagen alone there are about two thousand active workers and in the whole country they have had a peak of 6,064. The four million Danes are being reached with the message of the truth from God's Word, and when we look back to the previous visit by the president of the Society to Denmark in 1947 we can see how much of a harvest ingathering has taken place; there were 2,977 workers then.

FINLAND

At dusk on September 3 at the Helsinki airport, Brothers Knorr and Henschel arrived to spend a busy week with the Bethel family and the Kingdom publishers in Finland.

On Tuesday evening, Brothers Knorr and Henschel and the branch servant, W. H. Endres, a graduate of Gilead, boarded the train to Vaasa. Early Wednesday morning they could see the broad flat fields full of grain. In this northern area of Finland, where the summers are very short, there is always danger of losing the whole crop if the frost comes too soon; so the farmers were busy.

When the train arrived in Vaasa at 9 a.m. Brothers Knorr and Henschel had reached the most northerly point of all their travels, but the weather was not cold. It was evident that something unusual was happening in that city of 40,000 inhabitants. In the market place was a 12-foot tower just like the one found on the cover of the *Watchtower* magazine and on it was the advertising for the public meeting. Other signs, large and small, were scat-

tered all over town and in the stores of this two-language city. Since this two-day assembly in North Finland was held in both Finnish and Swedish, it was necessary to print handbills and placards and advertising matter in those languages. For some days the newspapers carried articles about the president of the Watch Tower Society coming to Vaasa and they printed his photograph.

The City Hall, which had been engaged for the assembly, was richly decorated on the walls and ceiling. Many Finnish brothers who came from simple one-room farmhouses were surprised when they saw the convention hall, for they could not imagine having such a beautiful place for the convention.

This was only the beginning of their happiness. As the convention opened a new complete 96-page *Songbook* was released in Finnish. Convention sessions were arranged so the Finnish brothers held their talks in the one hall and the Swedish in another. When Brother Knorr or Henschel would speak both groups would assemble together. The speaker would stand in the center of the platform and the Finnish translator on the one side and the Swedish translator on the other.

The high light of the afternoon came when Brother Knorr spoke on how true, clean, undefiled religion will triumph. He showed that false religion had failed to meet the needs of the people and how true religion was needed. At the end of his talk Brother Knorr released a new publication in the Finnish language, the booklet *Evolution versus The New World*. It becomes a real instrument of warfare against the Communists, whose false religion includes belief in evolution and not a Creator. There were 308 brothers in attendance.

In the evening many of the townspeople and good-will persons joined in the assembly in the hall and Brother Knorr began

the public meeting, which was translated into both Finnish and Swedish. Present were many prominent businessmen and clergymen. All paid very close attention to the speaker. The attendance was 670 and the interesting thing is that there were more strangers present than witnesses. At the conclusion of the talk came another surprise release. Brother Knorr announced that a copy of the new booklet *Can You Live Forever in Happiness on Earth?* would be given free both in Finnish and in Swedish.

Although the public lecture was over, still many more important events were in store for the brothers. Thursday morning a talk on baptism was given and 14 new witnesses of Jehovah were baptized. One of them was a young brother who a few days before had come to the home of the circuit servant with the simple words, "I am seeking God." The circuit servant spent much time with him, showing him from the Scriptures the grand purposes of Jehovah God. Their discussions were enough to convince him it was the truth and he dedicated his life to doing God's will. At the assembly he remarked, "This is the first time I have even been treated like a human." He had been forced to work hard all his life and could not have time to study about God. Now he is free to serve his Creator.

Brother Knorr closed the morning session with the talk "Making Your Mind Over for New World Living". This talk richly abounded with practical and worth-while counsel and information for conducting the course of life and developing the mind. Then came another release, a bound book in Finnish, "*This Means Everlasting Life*". A thunder of applause came forth from the brothers who realized that this was the first Finnish bound book produced in Finland for ten years. Everyone rejoiced. That evening as the train pulled out of Vaasa

there were many happy Kingdom publishers aboard, talking and thinking on the new world, singing the new songs and telling experiences.

The Helsinki convention on the week end brought new experiences, new joys and new problems. In previous years the largest and best-equipped hall in Finland, Messuhalli, was rented. This year the brothers learned that this hall had been reserved all of September and October for fall fairs. Their only other choice was Ratsastushalli. It was not really an assembly hall, but rather a horse-riding hall. Just three days before the convention the brothers were informed that the city had ruled only 2,000 people would be permitted inside the hall. Their reason was insufficient exits. Permission was granted by the hall authorities to tear open a hole in one end and make an emergency exit. Then came the permission to put 3,500 in the hall. But still this was not enough to accommodate the expected number of people. A circus tent was rented and on the day of the assembly a group of 20 brothers were busy pitching the tent on the grounds next to the hall. Since the hall was used for riding horses it was dirty and there were no seats in the arena. Some bleachers were brought in and fitted around the sides. Benches were a problem, for no one would rent them out. Then one brother saw a pile of them sticking over a fence at the army camp. These were rented and seating was provided.

As the bright morning sun shone its welcome to the visiting conventioners at Helsinki a wonderful transformation had taken place. Ratsastushalli was no longer a riding hall; it was the seat of a great theocratic assembly. At the one end where horses usually performed there was a beautifully decorated stage, and in front of it hundreds of well-arranged seats. The windows were clean. No longer did dust cover the benches or walls. Brothers and sisters

from the Helsinki company had spent many hours cleaning and brightening up the place. Even the smell of horses was gone. Outside on the field four temporary buildings had been erected and these served as a cafeteria and refreshment center for the brothers. More than seven thousand meals were cooked out in the open. Two lines of 15 army field cookers were used. The workers' co-operation was inspiring as they labored behind the scenes preparing the food and keeping things clean.

When the assembly opened at 9:15 on Friday morning the hall was almost filled with brothers. The program followed closely the one in Vaasa. On Saturday 156 were immersed. Add the 14 from Vaasa and there is a total of 170 new theocratic publishers. The harvest is on in Finland.

Field service was very effective. Some went into the street advertising work, taking handbills and placards. Others worked from house to house. A group of about 70 went on a bicycle parade through the streets of Helsinki, with placards tied on the back of each bicycle. One could see an almost continuous stream of signs in the city as workers lined the streets. For about two hours the bicycles paraded through the main section and then went off into the out-lying parts of the city. People took notice of the advertising which consisted of using 25,000 teaser leaflets distributed before the assembly and 175,000 regular two-color handbills. Over 12,000 placards and window signs were used and 27 large signs 5 feet by 10 feet were erected. There were four of the 12-foot-high square "Watch-towers" set up in the center of the city to advertise the public meeting. Almost all the noncommunistic press carried articles.

It was very gratifying to observe how well the two American Gilead graduates, Brothers Endres and Bruton, were getting along in Finland. They had arrived in February 1950, and although the Finnish lan-

guage is a rather difficult one to learn they had applied themselves to study and at the assembly they were able to address the brothers in Finnish and converse with those they met about the hall. Their effort was indeed commendable and it shows what can be done by people who set their minds to learning a new tongue for the sake of sharing in Kingdom preaching.

The high point of the assembly came at the public meeting on Sunday afternoon. The hall was packed an hour before the talk began and people were sitting outside on the lawn, on rocks, in the circus tent, in the cafeteria area, yes, wherever it was possible to hear the message by loud-speakers. When the final count was made it was 5,080. Adding to this the 670 at Vaasa, the total who heard the public talk in Finland was 5,750, a fine move to speed the harvesting work. It was interesting to note that the comparison between the Saturday night and Sunday afternoon attendances showed a 40 per cent difference. Many more Finnish people will soon be gathered to the theocratic organization.

The talks by Brothers Knorr and Henschel were translated into Swedish simultaneously to a group of about 100 Swedish-speaking brothers and people of good will who assembled in a restaurant room in the building. The translator, Brother Harteva, who was the first one in the truth in Finland, would listen through headphones and then translate into Swedish while another brother was translating into Finnish.

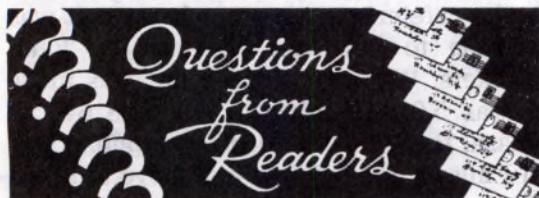
Since both Finnish and Swedish are officially recognized languages in Finland, Brother Knorr proposed that further attention be given to the harvesting work among the Swedish-speaking population. In some companies there were both Finns and Swedes and they often could not speak to one another. So separate Swedish companies are being organized throughout all of Finland, wherever the Swedish-speaking

people live, and all meetings can be held in Swedish. Additional service by the circuit servants will be required, and Brother Knorr arranged to send the Swedish district servant to Finland twice a year to hold circuit assemblies for the Swedish people.

Expansion in Finland has been excellent. In 1947 when Brother Knorr made his previous visit there were 2,696 publishers in Finland. The 1951 peak is 5,078, almost doubling the number of publishers in four

years, excellent for a land of 4,015,000 persons.

It was certainly a week full of blessings and rich experiences for the brothers in Finland, and all are of the same mind. They look ahead with gladness to their privileges of service. Gilead graduate Nikkilä, the district servant, pointed out that, though it is extremely cold during the winter months, the publishers will meet in circuit assemblies and keep pushing ahead and hastening the increase in Finland.



- If the Watchtower Society is free from racial prejudice, why does it tolerate segregation at its assemblies in certain sections of country? Is this not a course of compromise?

—F. C., Wisconsin.

Why do we tolerate the segregation laws and policies of certain governments and organizations of this world? Because Jehovah has not commissioned us to convert the world, which is wicked beyond recovery and hence will be destroyed. Jehovah has commissioned us to preach the gospel. Now what should we do? Drop preaching to fight racial issues? We never have separate meetings and baptisms when we can have them together. But when impossible, shall we have separate meetings and baptisms, or none at all? Shall we serve spiritual food to all, even if separately, or serve it to none? Shall we provide baptism for all, even if separately, or provide it for none? Should we buck Caesar's segregation laws, when they do not force us to violate God's laws? God does not forbid separate assembly and baptism, and he commands assembly and baptism. (Matt. 28:19; Heb. 10:25) So should we disobey God to fight a racial issue? To buck the segregation laws would bring on disruption of the witness work, halting of it, mob violence, and possible loss of life. Only laws prohibiting gospel-preaching will we buck at that price.

Some may argue segregation is prohibited by God, citing Galatians 3:28 (NW): "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus." That Paul spoke in a spiritual sense and not in a literal, physical sense is obvious, since actually there were male and female, slave and free, Jew and Greek. Because of the existence of Jew and Greek he specially accommodated himself and his preaching to such classes. (1 Cor. 9:19-22) His recognition of slave and freeman we will consider in more detail, since it bears directly on segregation. How so? Because segregation is rooted in slavery, is the outgrowth and hangover of slavery. Segregation, the stain left by slavery, is a lesser evil than slavery. So if the Bible does not instruct Christians to fight slavery it would not sanction them to battle the lesser evil of segregation, at the expense of gospel-preaching.

Even within the Christian congregation Paul did not protest the slavery of his time. Onesimus was Philemon's slave, and both were Christians. (Philem. 10-16) Paul wrote Timothy, who pictured the society of witnesses today: "Let as many as are slaves under a yoke keep on considering their owners worthy of full honor." Why? "That the name of God and the teaching may never be spoken of injuriously." Kingdom preaching and Jehovah's vindication are the issues to keep foremost, not creature equality and racial issues. "Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service are believers and beloved." (1 Tim.

6:1, 2, NW) Here again note that the slavery of those times existed even within the Christian congregation.

Paul also wrote: "In whatever state each one was called, let him remain in it. Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity." If Paul could say this regarding slavery, how much more so can it be said to those discriminated against by segregation laws: "Do not let it worry you." It is no cause for Christian concern or anxiety. But if the Lord's people are in locations where they are free of segregation laws or policies, they rejoice in the greater freedom and delight to be together in assembly. All are slaves of Christ, as Paul goes on to show: "Anyone in the Lord that was called a slave is the Lord's freedman: likewise he that was called a free man is a slave of Christ." (1 Cor. 7:20-24, NW) Surprisingly, some colored brothers have strenuously objected to this, protesting as offensive the use of the word "slave" in the *New World Translation*. Any who do not wish to be Christ's slave, whether white or black, can cease such service at any time; but they will be slaves nonetheless, only slaves of Satan and sin. (Rom. 6:16-23, NW) Those who magnify human importance soon hide from their view the really vital issues.

Jehovah is no respecter of persons. Neither are his people. But the world in which we live is. Whites are prejudiced against colored, colored are prejudiced against whites. In some colored communities after nightfall a white person would enter at the risk of his very life. To justify this on the grounds that the whites started the discrimination is not Scriptural. (Rom. 12:17) Now, where the danger is extreme should white persons enter these hostile communities and suffer beating and possibly death to prove they have a democratic right to be there? Should a white witness endanger his life to attend a meeting of colored witnesses in such places, or stay overnight with his colored brothers there, just to prove his democratic right to do so?

Many colored persons practice color-prejudice against their own people. Lighter-colored Negroes will shun the darker ones. Some from the Western Hemisphere look down upon the very dark ones from Africa. In South Africa, whites discriminate against the mixed coloreds, the mixed coloreds against the native blacks, the native blacks against the Indian coolies, and in their native India the Indians discrimi-

nate against the no caste or outcasts. Who is innocent to throw the first stone? Can we not see that all classes of the human race are evil, that if we start reforming we shall be lost in an impossible task, with endless discriminations and many varieties or injustices to beat down, which crusading social and political organizations of this world have hopelessly fought for years? For us to become like them would be to fail with them, consume our time in such reforms, lose out as Jehovah's witnesses, and please only the Devil.

So let us please God by preaching the gospel despite the undesirable conditions the Devil's world may make for us. Let us not be sidetracked by Satan and caught in a subtle snare camouflaged in lofty motives and ideals. Can we not wait upon Jehovah to avenge the wrongs we suffer now? Really, our colored brothers have great cause for rejoicing. Their race is meek and teachable, and from it comes a high percentage of the theocratic increase. What if the worldly wise and powerful and noble look down on them as foolish and weak and ignoble, not on an equality with self-exalted whites? It is to God's ultimate honor, for he confounds the wise of this world by choosing those the world considers foolish and weak and ignoble. Let us boast in Jehovah and in our equality in his sight, rather than wanting to boast in equality in the world's sight. (1 Cor. 1:26-31, NW) In due time the exalted ones will be humbled, and the humble ones will be exalted. (Matt. 23:12) All of us await this vindication from God, which will come in his due time. Until then, as Paul advised concerning slavery we advise concerning its lingering trace, segregation: "Do not let it worry you." (1 Cor. 7:21, NW) When possible we will meet together, when not possible we will meet separately; but in either event we are always united in spirit, brothers equal in our own sight, in Christ's sight, and in God's sight.

● A folder advertising the supposed health aids of The Jonadab Wise School of Health was distributed to Jehovah's witnesses attending the recent assembly in Washington, D.C., and among other things said: "This unusual authentic service is prepared and offered to you by Jehovah's Witnesses." Does the Watchtower Society endorse this?—W. H., California.

No, the Society does not endorse it. For the sake of the record, let us say that we are not medical advisers. We leave it up to each in-

dividual to choose his own type of treatment. Some may favor surgery, some medicines, some diets, and some may prefer other forms of treatment. One illness may require surgery, another may call for dieting. Also, the treatment that helps one may be of no aid or even be detrimental to another. So let each one go to those who are trained in the treatment of his choice. The Society is formed for the purpose of preaching the gospel, and in this field of activity we are happy to offer help and advice. We are not professionally trained doctors, and do not advise on health matters except as they may involve Scriptural issues, such as in the case of blood transfusions.

From time to time we do publish articles on such subjects as surgery, chiropractic, osteopathy, zone therapy, etc. Such articles constitute no endorsement of these practices by us. They are offered in *Awake!* on the same basis that articles on other subjects are offered, namely, as general information and not as a recommendation. God's provision to restore us to perfection is the ransom by Christ Jesus. In the

meantime, fanaticism in health matters is unwise, and absorption in health fads is a form of introversion that keeps the mind on oneself, which is conducive to neither physical nor spiritual health. Sweeping claims for cures by this or that system are always suspect. As stated before, each individual differs. (Rom. 14:2, 3) Moderation is usually beneficial.

Finally, if any claim that the Society is supporting this or that health program, be alerted that such one is wrongly using the Society's name for commercial purposes, for personal gain. (1 Tim. 6:5-10) Some may attempt to boost their pills or other health products or practices by naming one prominent among Jehovah's witnesses as a user or patient; that should never be taken to mean that the Society backs such pills or practices. There are both honest ones trying to help and crooked ones working a racket in all the various fields of orthodox and unorthodox therapies. The Society is separate from them, wholly absorbed in its work of gospel-preaching.

Christ's example and the way of God's people

informed by the scriptures and the principles of love and service. A former member of the Society of Friends of Jehovah's Witnesses, Dr. W. H. Chapman, has written: "This is the best way to live, to love, to serve, to sacrifice, to give, to trust, to hope, to rejoice, to be happy, to be joyful, to be content, to be satisfied, to be peaceful, to be at peace, to be at rest, to be at ease, to be at home."

Society members find W. H. Chapman's

"WATCHTOWER" STUDIES

Week of March 2: Is Interfaith God's Way?

Week of March 9: Jehovah's Theocratic Organization Today.