

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

DECEMBER 1, 1951

Semimonthly

"PRINCES SHALL RULE
IN JUSTICE"

THEOCRATIC ORGANIZATION
RE-ESTABLISHED

INTERNATIONAL
"CLEAN WORSHIP" ASSEMBLY
IN LONDON

SHOWING CONCERN FOR THE POOR

QUESTIONS FROM READERS

©WTB&TS



"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".



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

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

CONTENTS

International "Clean Worship" Assembly	
in London	707
"Princes Shall Rule in Justice"	716
Theocratic Organization Re-established	724
Praise Jehovah as King	730
Showing Concern for the Poor	731
Questions from Readers	734
Announcements	736

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
Da — 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

Printing this issue: 1,310,000 Five cents a copy

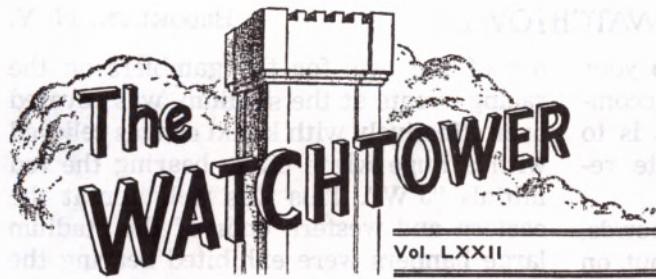
PUBLISHED IN THE FOLLOWING LANGUAGES
Semimonthly Monthly

Afrikaans	Italian	Arabic	Portuguese
Cebu-Visayan	Japanese	Chishona	Russian
Danish	Norwegian	Cinyanja	Siamese
English	Pangasinan	Ciwemba	Sikolo
Finnish	Slovenian	Greek	Slovak
French	Spanish	Ibo	Twi
German	Swedish	Kanarese	Ukrainian
Hiligaynon-Visayan	Tagalog	Malayalam	Yoruba
Hollandish	Zulu	Polish	
Ilocano			

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y.
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXII

December 1, 1951

No. 23

INTERNATIONAL "CLEAN WORSHIP" ASSEMBLY IN LONDON

WEMBLEY Stadium, site of the 1948 Olympic Games, has seen many famous athletes strip for action to win a coveted prize. But August 1-5, 1951, this same stadium in London, England, saw tens of thousands of persons from forty different lands and nations strip themselves of the hindering things of this world for a greater contest. Not to compete with one another, but to work together as one international team to win the race for the prize of eternal life in the approaching new world of righteousness. This by means of promoting "clean worship". To this end the stadium had been engaged for a five-day international assembly.

Early in July a half-million leaflets began circulating in London announcing a public lecture, "Will Religion Meet the World Crisis?" This leaflet was a "teaser". It merely asked the questions "Where? When? By Whom?" and left the interested reader anxious for the answers. As this event drew nearer the popular curiosity was relieved by nearly a million new leaflets, by large bill posters and signs, by streamers displayed outside the second deck of the omnibuses, by cards displayed in the shops, and then by placards worn by the conventioners themselves and by coat-lapel badges. All unitedly announced the place, Wembley Stadium, the date, Sunday, August 5, and the speaker, N. H. Knorr, the president of the Watch Tower

Bible & Tract Society. The speaker estimated there would be 30,000 present to hear this vital address. How near would he prove right? Even the "City of London", that square-mile area right in the heart of the metropolis taking in the Bank of England, Stock Exchange, etc., and which is an area strongly prohibited to anything in the way of street advertising, gave special consent for the leaflets to be distributed in that zone.

Wednesday, August 1, dawned with cloudy skies over London. What if it rained during this convention? It seemed like taking a big chance to arrange for such a tremendous convention for five days out there in that open-air stadium with only two covered stands, one on the north and the other on the south side of this mammoth oval bowl, if one considered normal London weather. But with crowds headed for the same place, you come up out of the Wembley Park underground station. As you walk south on Olympic Way toward the national center of sports, you see high above, clear across the street, the banner with the words "Welcome Jehovah's Witnesses". Yes, this is an international convention of these devoted Christians. As you walk along, you can see from afar the further huge banner stretched across the top of the main entryway, advertising the public talk. As you enter the spacious grounds north of the

stadium you see on the car park to your left large pavilion tents, these for accommodating the special cafeteria that is to serve the convention. We are quite removed from large restaurants.

Making your way through the crowds, you entered the stadium and got out on the spectator stands. A lovely sight confronted you. Out there on the oval green-grass center of the vast arena, and toward its eastern curve, stood the square speakers' platform of lighter green, flanked on either side with a row of evergreens. In front of the platform and stretching across the lawn there were beautifully designed flower beds in a variety of colors made up of geraniums, blue lobelia and marigolds—3,000 plants grown by one of Jehovah's witnesses being used for this effect. Fronting this were the words in large white letters, "Jehovah's Witnesses," standing out on the grass. So striking was this platform arrangement, with large umbrella over the speakers' stand, that comment in the public press was frequent. Those serving on the platform walked out to it on a long red carpet.

Outside the green-lawn center a broad smooth reddish-brown speedway track encircled the arena, and next outside this a green band of dog-racing track. Back from this the concrete tiers for the spectators stretched upward all around in one huge bowl. Lengthwise the north and south sides of the brown dirt track the words of the 1951 yeartext stood out in red on a black background, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king.—Rev. 19:6, NW," the last five words being highlighted in bright-red luminous paint. Before the convention was over the entire text was to be highlighted by powerful speeches from the platform, to heavy applauses from the hearers. And that large "tote" up there, the totalizator displaying the nature and num-

ber of the bets for the gamblers on the racing events at the stadium, was covered over effectively with khaki canvas relieved with a huge white circle bearing the red initials "J W". This was well, for at the eastern and western ends of the stadium large banners were exhibited bearing the title "Clean Worship Assembly", to show that now the stadium was converted into a great open-air Kingdom Hall of Jehovah's witnesses and during their presence it was not to be defiled by making it a "house of merchandise" or "den of thieves". (John 2:16; Matt. 21:13) To be acceptable to Jehovah the worship of him must be clean.

To provide all the services and facilities at the stadium it required a vast amount of preparation and planning, months in advance, when you consider the many departments, 26 of them. But here again Jehovah God visibly demonstrated that he has a devoted people on the earth and they are efficiently organized for his service. The entire convention organization worked smoothly and it adequately served the many thousands with which the stadium teemed. To staff all the departments under a convention personnel of 52, there were 3,091 who volunteered their services free, in the joy and love of God's work.

What a happy lot those conventioners were! White, black and of various complexions, speaking many languages, with many knowing little or no English at all, drawn together from forty different lands of earth, most of them absolute strangers to one another. Yet all of them one consecrated people, speaking the same "pure language" of Kingdom truth and finding their perfect bond of union in clean worship of the only living and true God, Jehovah! They are here not only from nearby European lands, France, Germany, Greece, etc., but also distant lands, Australia, New Zealand, the Philippine Islands,

Siam, Argentina, in fact from all of earth's continents and many islands of the sea. To come entailed for many a great deal of financial sacrifice and hardship, but these, too, and all others felt more than repaid for all the expenditure involved. They regretted that other brothers financially circumstanced had not exerted themselves more to come here for this rare and precious occasion. Amazingly, there were 2,200 pioneers in attendance, and of these full-time field publishers 800 were from overseas. Who said, "Be a pioneer and see the world"? Somehow all this pointed up the fact that more with limited means make their way to these large international assemblies than those with ample material means. Judged by the many telegrams and messages sent from many lands, only some of which could be read off to the conventioners, the vast majority of Jehovah's witnesses throughout the earth who could not come were there in spirit and in prayer.

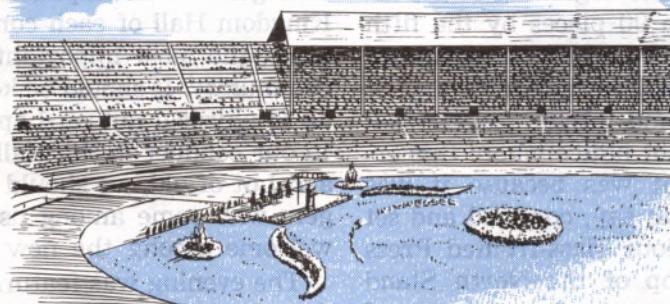
PROGRAM FEATURES

Pick up that beautifully covered program of 16 pages inside, and scan the program of events. How well the entire program has been studied out and arranged! Note the 62 names of different men appointed to serve on the platform, with program features such as experiences, service meeting, theocratic ministry school, and interviews which allow for many others, men and women, boys and girls, to address or give a demonstration before the conventioners. Among those

listed were official members of the Watch Tower Society of America and its affiliates in Britain and Canada and members of the staffs of the Society's branches throughout the earth. Convention servant was the London branch servant and vice-president of the International Bible Students Association, A. P. Hughes. Convention chairman was the secretary of the I. B. S. A., E. C. Chitty.

The subjects of all the listed speeches emphasized the practical side of God's clean worship and the making of the ministry of His Word our life career and professional work. Information, counsel and instruction on these things are so vital nowadays.

The delivery of the talks and the putting on of the demonstrations made the stadium an educational center and training school for five days, better fitting all who attended for wider and more effective service thereafter. The reception of the talks and demonstrations was exceptionally clear throughout the stadium and grounds. The stadium has its own public-address system, but this was amplified by our Society's own sound system of 45 additional loudspeakers, served by eight microphones in the stadium and a two-line amplifier providing five channels. Three miles of wiring was used. For the first time at any British convention there were 12 tape recording machines in use to preserve the talks for postconvention playing to many not in attendance. A press reporter said he had never before heard such clear and adequate reception of speeches here.



OFF TO A GOOD START AUGUST 1

For Jehovah's witnesses throughout the earth August was "Life-giving Knowledge" Testimony Period. How fitting, then, that the assembly's opening day was called "Life-giving Knowledge" Day! The stress of all talks for this day was on such knowledge so essential for practicing clean worship. At 9:15 a.m. the assembly began with song by all the congregation, prayer, a short discourse, and service instructions and announcements. The instrumental music for the singing was provided by an orchestra. A well-balanced ensemble of 54 instruments at the beginning of the assembly, it grew to 90 pieces by the fifth and last day. The volunteer personnel of the orchestra was international, and it included B.B.C. and other professional players. You did not notice where this orchestra was? That was because it was "canned", that is to say, confined and set apart in the spacious glass-fronted Press Gallery, at the top of the North Stand of the stadium, over the Royal Box, and so commanding a full view of the arena. It had its own conductor. Down in front of it the 200 choristers for leading the singing had their own conductor and suspended microphones. A third conductor, who came to be known as "the man in the white coat", stood on a pedestal out near the center of the arena and controlled the entire assembly when singing. He had earphones and was wired up personally and so was in direct two-way electrical contact with the orchestra and its conductor. All three conductors could see one another, and perfect synchronization was achieved.

At 2:15 p.m. chairman Chitty officially opened the assembly with an address of welcome. "Jehovah invited us to this assembly," he said. "It is his assembly. . . . To be welcome we should show our appreciation of the purpose of being welcomed. A festival means a joyous celebration; a

festival is a feast. Let us treat Wembley Stadium as our Kingdom Hall. We are in the seasons of special blessings. . . . Let us learn to be tuned up for field service and sing continually about the public meeting for Sunday afternoon. Pure worship and holiness are linked together. It is not without good reason, then, that this assembly is called the 'Clean Worship Assembly'."

An afternoon symposium presented three brothers who talked on "Met together in my name (a) At the same place, (b) Conduct in God's household, (c) Kindness to strangers". This emphasized how the local Kingdom Hall of each company is a royal place, the most important building in the community. It should be kept as such, both as to physical outward appearance and as to our conduct in the Hall. Like Abraham and Lot of old, we should make the strangers who come among us in quest of life welcome among the new world society.

The evening was featured by a platform demonstration of a weekly service meeting at a Kingdom Hall. The three speakers whom the meeting chairman introduced made the hour a profitable one by discussing "Life-giving knowledge through (a) Servant organization, (b) Personal organization, and (c) Good-will person's organization". Each one personally as a Kingdom publisher has to get himself organized privately for service. Servants of the companies of Jehovah's witnesses must also be organized; and the good-will persons who associate themselves with us must be helped in getting organized both personally and in relation with the company.

Then an announcement that the London International Assembly was to have its proceedings preserved and published in a special report brought a loud response. The day's program wound up with two talks, "The Guiding Sign" and "Will the Stones

Have to Cry Out?" The convention showed its determination to follow God's guiding sign, His kingdom, rather than look for some worldly spectacular religious sign. The convention, in answer to the question whether God needed now to make the literal stones cry out the message of his kingdom by Christ Jesus, expressed a decided No! Likely you read the latter talk in our September 1 issue.

Convention attendance had now mounted to 19,432. This was well over the attendance of the convention at Earls Court four years previous, when 17,782 turned out to the public meeting the final day. No wonder the cafeteria was patronized by 10,000 at noon, twice the number anticipated, and more tables had to be constructed by volunteer carpenters and a faster system of serving the cafeteria patrons their tasty trays of food had to be devised! During the entire convention 90,000 meals were served; and on Sunday, the day of the biggest attendance, 5,300 meals were served in one hour twenty-five minutes, or about one meal a second, by a catering staff of 705 plus 200 attendants. Though these were days of austerity for Britain and the meat ration weekly was pitifully small, yet the contribution which the companies of our British brothers made of food stocks which they denied themselves from their own meals piled up ample supplies for varied meals at the assembly. Parcels sent in ranged from half a pound of margarine to a tin of ham valued at £7 (\$19.60). A bunch of green bananas arrived from Las Palmas, Canary Islands.

ASSEMBLY TEMPO ACCELERATES

Thursday, August 2, was "Ministers of God" Day. The morning feature, a Theocratic Ministry School meeting on the platform, was conducted by M. G. Friend, the instructor from the Watchtower Bible School of Gilead who teaches public speak-

ing there. Following this came a symposium of three British speakers who discussed the theme "Glorify the Ministry". They showed we must attach the highest importance to our ministry of God's Word, never apologizing for it, never retiring from it. God has no retired ministers on a pension.

Under the title "Ministry of the Word" Society representatives from Norway, Sweden, Denmark and Eire gave accounts of what Jehovah's witnesses are doing in the ministry in those lands. Next came a report on the Iberian peninsula by the Society's vice-president, F. W. Franz. Flying from New York on June 28, he had visited groups of Jehovah's witnesses and persons of good will in the Azores Islands, then Portugal, and finally Spain. Interesting meetings were held in nine cities. Besides the 13 immersed at Lisbon, Portugal, baptisms of a total of 17 candidates were performed at three of the cities in Spain. Despite many restrictions and handicaps, the work of the ministry is expanding in these Latin lands. A faithful nucleus of active ministers exists there.

Now the president of the Society, N. H. Knorr, made his first appearance on the platform. Prior to this he had visited a neighboring isle. Wednesday, July 25, he and his secretary, M. G. Henschel, landed by plane in Eire. They first visited the missionary home of Gilead graduates in Cork. An evening meeting at the Kingdom Hall there saw 32 brothers and friendly people in attendance. Quite good for benighted Eire! The following day they visited the missionary home in the capital, Dublin. The next day, after field service, meetings were carried on in Engineers Hall. The 39 pioneers in Eire met together with Brother Knorr for some minutes to discuss their problems, and he made arrangements to carry on the work in a better way. For the public meeting Engi-

neers Hall became crowded, and many had to stand up. The attendance was 215, this in the last public hall available for use by Jehovah's witnesses in Dublin. A train ride from here took them to Belfast, Northern Ireland, in time to attend meetings at Farmers Union Hall. But Sunday, July 29, the public meeting was held at the Ambassador Cinema, and the attendance was a gratifying 820. The Northern Ireland brothers had had a hard fight to book a suitable place. Only because of the integrity of the cinema owner was it possible to hold the place. He resisted all pressure put on him by religious elements. There are now two Kingdom Halls in Belfast that are owned by the brothers, and the work is expanding well all through the Irish isle. Many from there attended here at London.

So now, while 19,347 listened at Wembley Stadium, Brother Knorr gave them his initial talk, "Confidently Facing the End." Readers of the English *Watchtower* have already had the opportunity to get the common-sense, Scriptural advice of this talk in our September 15 issue. His opening words "Jehovah is the biggest optimist in the universe" took with his hearers; also his further statement that Jehovah's witnesses "are the biggest optimists on earth". Cheerily thereafter other speakers and brothers in conversation encouraged their hearers to be optimists. At the close of Brother Knorr's talk came the first release to the assembly, when he released the four new tracts entitled "What Do Jehovah's Witnesses Believe?" "HELL-FIRE—Bible Truth or Pagan Scare?" "JEHOVAH'S WITNESSES, Communists or Christians?" and "Awake from Sleep!" They are fine for handing out to our casual contacts or on other occasions. Every conventioner was tendered a free set, and they could be had at 6/- contribution for 1,000 copies.

That evening, on account of speedway bike races at the stadium, Jehovah's witnesses had to move out, removing their beautiful platform setting and all signs, even that on Olympic Way. "Religion Halts for Speedway," reported a well-known columnist in the *Daily Herald* of London next day, but this was not really so. Evening field service by conventioners went on throughout London, and evening assemblies were held at Kingdom Halls for those speaking Finnish and German. As they listened to speeches in their native tongue enthusiasm ran high. The Kingdom Hall where the German-speaking met was simply packed out, with 317. Further foreign-language assemblies followed the next morning for the Swedish, French, Norwegians and Danish, and the following morning for the Hollandish, Finnish, German and Swedish. They were all spirited gatherings, and gave a foretaste of the national assemblies to be held in the respective lands here represented during the weeks which followed the London assembly, culminating in Vienna, Austria.

Friday, August 3, "Sons and Daughters" Day captured a special place in the press reports with the mass baptism of 1,123. Of these, 443 were men and 680 women. After a fine baptismal talk at the stadium, a special train and many special buses transported the baptismal candidates out to the beautiful Ruislip Lido. Immersion began about 10 a.m., but queues of candidates were still forming at 1 p.m. and the shuttle service of buses was still running to and from the Ruislip tube. Movie newsreel men and news reporters were present taking pictures. The mass baptism reminded one of the day of Pentecost, A.D. 33, when 3,000 were added to the Christian faith and were baptized—in the Jordan river, or just where?—Acts 2:41.

The afternoon began with reports from Cyprus, Gold Coast, Nigeria, and South

Africa, by Society representatives from there. The next feature was quite heart-touching, entitled "Out of the Mouth of Babes". It consisted of half an hour of interviews of child witnesses of varying ages, and seven of these youngsters took their turn behind the microphone to tell their story in children's language. "Rearing Children in Divine Favour" nicely followed, from the lips of the Gilead School registrar and instructor, A. D. Schroeder. The next talk, "Baptism for Salvation and Fire Baptism," has now been published in our November 15 issue.

Like preliminaries before the main feature, a series of four speakers discoursed on themes emphasizing Christian fruitfulness, our helping others to the theocratic organization, our joy, and overcoming our problems. In discussing "Let Us Go with You" (Zech. 8:23) branch servant Hughes said: "Get expansion-minded," and so think, study and work for growth of the organization. "Give evidence that 'God is with us,'" so that persons of good-will will want to go with us to worship Jehovah. Finally, as the closing event of the day and topping the climax, came Brother Knorr's talk on "Making Your Mind Over for New World Living". This dealt with a most important part of our make-up, our minds, and showed in a practical way how to renovate our minds to put us in tune with the oncoming new world. The talk was deeply appreciated by the 20,850 present. Some felt it the most vital and probing talk of the assembly. *Watchtower* readers have since had the opportunity to read this talk in our October 15 issue in English.

Saturday, August 4, was "Publishers' Increase" Day. Ample proof of increase was produced, not only in the convention attendance which now mounted to a new peak of 22,250, but also by the afternoon barrage of reports on Australia, Austria, Belgium, Finland, Iceland, India, Italy,

Luxembourg, Southern Rhodesia, and Switzerland, by Society representatives engaged in the work in those lands. The facts they presented bespoke how God is living up to his promise and giving the increase to our work in all lands.

NEW BOOK RELEASED

But by now the drizzle of rain had stopped falling, and the great crowd began overflowing out from cover under the North and South Stands onto the alfresco concrete tiers in front. Before the next hour was over, the sun would be out.

Canadian branch servant P. Chapman introduced the main speaker and speech of the afternoon, and Brother Knorr began talking on "The Triumph of Clean, Undefiled Worship". Such was the force of its argument and such the power with which the speaker delivered it that it evoked 18 heavy applauses during its course. And then a big surprise! As Brother Knorr began reading what turned out to be chapter headings of a new publication there was more applause. When he revealed these to be some chapter headings of the 27 in the Society's new book, there was an uproar, and when he disclosed the title, "What Has Religion Done for Mankind?" prolonged applause followed. As a new book had been released at Yankee Stadium in New York just last year, no further new book was expected at the London assembly. There were 125,000 copies of the Publishers' Edition on hand now in London, and of these 29,000 copies were placed. So keen were publishers to have the new releases that some took a full carton, and others lots of 25 copies.

Clear out of the stadium once again, this time for the dog racing tonight! But the final advertising of the big public event tomorrow had to be done outside the stadium anyhow, and there it went forward, by all means of publicity. However,

at the Kingdom Hall next to London Bethel on Craven Terrace a supper was served to all the Gilead graduates there at the assembly who were still serving in their missionary or other assigned capacity. Of the 170 who supped there were members of all 17 classes graduated thus far, except the third, fourth and sixth classes. Why, there were two from the very first class, and 34 (the highest number) from the sixteenth class. The respective class groups sat together. Among those who served them the food were Brothers Knorr, Henschel and Chapman. There were some short speeches by the Gilead farm servant and instructors and others, and the evening closed with prayer about 10:30. It was a joyous, blessed get-together.

Thank the Creator for the shining sun and white clouds which cheered the final convention morning, August 5, or "Praise Jehovah as King" Day. A worthy program provided a feast for the 23,300 who swarmed in and about the stadium. The opening talk, "A vessel for an honorable purpose," reminded us that as living vessels we must not be merely containers but be also dispensers of their contents. In view of there being 1,415 British pioneers and yet 150 companies calling for pioneers, it was suggested that, as a souvenir of being at this assembly, you become a pioneer. Reports by the branch servants in Canada and Western Germany and by a Brooklyn Bethel member (United States) told how "Praise to Jehovah" was advancing in those lands. The Society's Brooklyn legal counsel, H. C. Covington, kept the thrills and applauses going with his belligerent talk on "Put Up a Hard Fight for the Faith". The concluding morning talk, marked by a brief sprinkle of rain, was on "Princes Shall Rule in Justice". (Isa. 32:1, AS) We are pleased to publish it in this issue of *The Watchtower*.

En route here Canadian branch servant Chapman met K. Jensen of Brooklyn Bethel at Gander, Newfoundland. Together they flew to Iceland for an assembly July 27-29. At Hafnarfjord Brother Jensen gave a public talk to 25, his Norwegian being translated into Icelandic. At Reykjavik Saturday afternoon Brother Chapman talked through an interpreter to 55 on "Proclaim Liberty Throughout All the Land". The other assembly sessions were held at the Reykjavik Kingdom Hall.

PUBLIC ADDRESS

Tomorrow, like all Mondays in August, was to be a bank holiday and many Londoners were early moving out of town on excursions. But the intensive advertising campaign carried on during July and during the convention halted many, and so the genial afternoon sun peering down from between the clouds beheld streams of humanity flowing toward the stadium by all means of transportation, intent on hearing the answer to the publicly emblazoned question, "Will Religion Meet the World Crisis?" After a ten-minute rendition of Kingdom Song melodies by the orchestra, convention chairman Chitty at 3 p.m. introduced the man with the answer, Watch Tower president Knorr. He faced a wonderful crowd for an assembly in Britain, 36,315, the biggest number yet, a number well over what he had counted on. Some Sirs and Ladies were among them. Like it or not, this huge audience got the revealed Bible answer in no mincing phrases and arguments. It seemed almost everybody enjoyed it as handclapping, mingled with some laughs, broke out again and again, to the tune of 30 times. At the close they were still in the applauding mood more than ever. When Brother Knorr advised them the speech was in print, in booklet form, and that everyone could have a copy or as many copies as anyone

cared to pass on to others free, they clapped out their appreciation for a full half-minute. There were 500,000 copies available, and how that pile did diminish now! Many, too, filled out the blank spaces on the welcome slip handed them as they came in, and so they turned in their names and addresses to the ushers, asking for a visit by one of Jehovah's ministers.

The great throng was not disposed to disperse. Crowds lingered, still spilling out from the stands over onto the lower concrete steps where many thousands had sat and heard the public talk. They wanted to hear the final talks of the assembly from 4:45 on. At that time assistant convention servant S. Woodburn gave a fifteen-minute convention report. This was succeeded by a half-hour of comments by both convention servant Hughes and chairman Chitty. It was brought out that a thousand witnesses had engaged in seeking rooms for the conventioners and that 13,300 visitors had thus been accommodated. Brother Chitty again accented the bright thought of optimism, and remarked how clean worship had been upheld all through the assembly and we were to put on the new Christian personality and continue carrying on clean worship. He realized how practical the assembly had been.

The president's closing remarks for 45 minutes, though given extemporaneously, proved to be one of the superior speeches of the assembly. We cannot forget his reference to the fact that "the clergy have failed" in the matter of delivering God's message to mankind in this world crisis. "Let's take on the whole load. They are not going to have any of it. They are not worthy of it." In affirmation the audience applauded, many doubtless having in mind what that morning's issue of *Reynolds News and Sunday Citizen* said. In bold letters, alongside two baptismal pictures, on its front page it said: "CHURCH ATTACKS

'WITNESSES' — While 40,000 Jehovah's witnesses throng London's vast Wembley Stadium to-day for the final session of their six-day international meeting, ministers of all religious denominations in the area will be warning their congregations against accepting the movement's 'strange beliefs'." No wonder Brother Knorr made a neat thrust when he mentioned heathendom and added, "and the rest of the pagans—Christendom." Urging the practice of clean Christian worship he stressed one prime requisite for it in these words: "Put the right kind of matter in these brain cells," to make the mind over for new world living. In closing he called notice to the proposed assembly at Washington, D. C., for October 12-14 and said: "We will tell the Americans what they missed by not coming here." That suggestion took with everyone, for they had been privileged to get all these assembly blessings and the several fine releases firsthand, and not second-handed.

After a song, Brother Knorr ended the glorious assembly with prayer, toward half-past six. Some drops of rain from a now overcast sky meant little or nothing to those tens of thousands of conventioners as they now scattered, some for home and others for further national assemblies. They were all laden with good things which Jehovah God had so richly showered on them through Christ Jesus, the great High Priest of clean worship. These blessings have by now been spread by their bearers to the ends of the earth, to countless others not privileged to attend. The London assembly will not soon be forgotten. It was the beginning of a mighty exposé of false religion throughout Christendom as well as heathendom. It was also a dynamic stimulus to the practice of clean, undefiled worship before God the Father by all to-day who seek the endless blessings of the righteous new world just ahead of us.

"Princes Shall Rule in Justice"



"Behold, a king shall reign in righteousness, and princes shall rule in justice."

—Isa. 32:1, AS.

JEHOVAH God is the organizer of the only government of righteousness for mankind. Long in advance he knew that the systems of rulership which men would set up over themselves would all be imperfect and would turn out unrighteous and fail. How could imperfect men be expected to give mankind a government of absolute righteousness and justice, without partiality and oppression? God knew that, besides man's inborn tendency toward sin and unrighteousness, there was a mighty, superhuman force that was exercising an invisible influence upon mankind for unrighteousness, namely, Satan the Devil. The Lord Jesus Christ calls this wicked one "the ruler of this world". Besides ruler, he is "the god of this system of things", and the apostle Paul so designates him. (John 12:31; 16:11 and 2 Cor. 4:4, NW) This fact has furnished added cause for all governments by sinful men to fail, turning out unrighteous and corrupt. Foreseeing how all human rule in this world of Satan the Devil would turn out, Jehovah God made known his purpose to set up a kingdom of flawless righteousness which will succeed. His promise given in the garden of Eden immediately after man had entered into sin was in perfect harmony with this Kingdom purpose. The Seed of the woman who was there promised was to be the King in this royal government and, as such, he was to crush the

head of the great Serpent, Satan the Devil.
—Gen. 3:15.

² "Behold! a king will reign in righteousness, and princes will rule with justice." (Isa. 32:1, AT) With these words of good cheer through his prophet Isaiah, Jehovah God announced the coming righteous government for all mankind, for all the earth. By Isaiah's time he had revealed that this King of righteousness was to be a royal descendant of David, the king of Jerusalem. Earlier, by this same prophet, the Most High God had declared that he would be born of a virgin and would succeed to the throne of King David: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." (Isa. 7:14; 9:6, 7, AS) These thrilling words were fulfilled in Jesus Christ. By Jehovah's miracle he had a virgin birth at King David's home town Bethlehem-judah, and he proved his right to the Kingdom by dying faithful to Jehovah God, the Author and Founder of the everlasting kingdom. There is absolutely no question as to who the king is who is to reign in righteous-

1. What did Jehovah foresee regarding human governments, and so what did he promise in Eden?

2. What is announced at Isaiah 32:1, and who is the king there?

ness. But the question has often come up, Who are those "princes" who are promised to rule in justice at the same time with him? The occasion has apparently now come, within God's providence, to answer this question.

TOWARD IDENTIFYING THEM

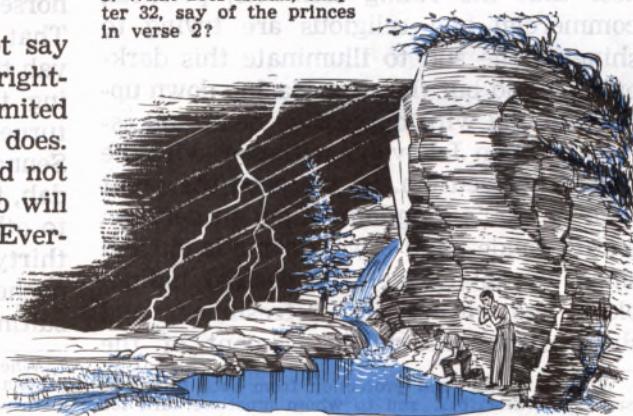
³ This text, "and princes shall rule in justice," has long been associated with Psalm 45:16, which reads: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Those to be made princes according to this text were long understood to be the faithful witnesses of ancient times before Christ who were to become the children of Christ the King by being resurrected from the dead. Then they were to be installed as princes over the rest of mankind and act as visible representatives of the heavenly kingdom of Christ Jesus. (*The Harp of God* [of 1921], ¶ 556) Because Isaiah 32:1 mentions princes and connects them with the King of the new world it was thought that these princes were the same as those mentioned at Psalm 45:16. And so the verse, Isaiah 32:1, was applied to the thousand-year reign of Christ Jesus after the battle of Armageddon. However, from and after 1947 the columns of *The Watchtower* have not been quoting Isaiah 32:1 and applying it in that way.

⁴ Please note that Isaiah does not say that these princes under the King of righteousness are his children or are limited to his children, the way Psalm 45:16 does. Consequently, Isaiah's prophecy need not necessarily be confined to those who will become children of Christ Jesus, the "Everlasting Father", and who as children of this royal Father are en-

titled to become princes by virtue of their birth from a royal ruler. Hence, too, fulfillment of the prophecy need not be delayed till after the battle of Armageddon when the Devil's organization and its rulers and princes have been destroyed from the earth; nor till the resurrection of the faithful witnesses of ancient times, like Abel, Abraham, Moses and David, takes place.

⁵ Furthermore, note what Isaiah says about these princes in the next verse. The *King James Version* of Isaiah 32:2 reads: "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers [streams, AS] of water in a dry place, as the shadow of a great rock in a weary land." Who the *man* here is has long been a question of interpretation. But now this is understood to be the Hebrew expression meaning "each one" or "everyone", and so modern translators render it this way. *An American Translation* reads: "And princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, AT; also Crampon and Bover-Cantera) Similarly Moffatt reads: "With princes that

5. What does Isaiah, chapter 32, say of the princes in verse 2?



3. To what time period did Isaiah 32:1 use to be applied? Why?

4. Need fulfillment of Isaiah 32:1 be delayed till after Armageddon begins or earthly resurrection starts? Why your answer?

rule uprightly, each like a shelter from a storm," etc. And Rotherham's *Emphasised Bible* reads: "Yea, even princes with equity shall bear rule. So shall each one become as a hiding-place from the wind and a covert from the storm, as channels of water in a dry place, as the shadow of a massive cliff in a weary land."—Also *Luther*.

⁶ In the Messianic millennium, when Satan and all his demons will be bound and be in the abyss and when his visible organization will be in ashes, mankind will not need protection from such things as Isaiah here figuratively described. It is now, in this perilous "time of the end" of Satan's wicked world, that we sorely need such protection, because we do not get it from the official element of Satan's organization. It is now that heavy winds of false doctrine and twisted propaganda are blowing, not only able to swing infants in a cradle but powerful enough to sweep a full-grown man or woman off foot. It is now that the great storm of hot and cold wars of worldly nations is raging as well as assaults by the Devil's visible hosts against the faithful people of Jehovah God. It is now that we find ourselves in a worldly land parched with spiritual drought and where we badly need the streams of water of pure, theocratic truth in order to quench our thirst for God's revealed Word. It is now that the ruling elements, political, commercial and religious are trying to shine as the sun to illuminate this darkening world but they are blazing down upon mankind with oppressive heat, and especially upon Jehovah's witnesses with the fire of persecution. So we need the great rock of God's kingdom to get in between and to shade us in a wearisome land. And since we do not get the desired hiding-place and covert and refreshment and shade from the ruling element of the

Devil's organization, we must turn to the official servants in Jehovah's organization. He promises that his King and his princes will each one of them be such desirable things to us in this time of need. They will see to it that we get what is righteous and just.

⁷ The righteous King and his princes will bear rule in the land picturing Jehovah's theocratic organization, and all those within or under that organization will get the benefits of their righteous and just rule. Those who stay outside in the world will not.

⁸ Therefore now in this "time of the end" prior to Armageddon it is that we properly look for the fulfillment of Isaiah's prophecy (32:1, 2). It appears that the prophecy was delivered in the time of King Hezekiah at Jerusalem in the eighth century before Christ. In Hezekiah's time the Assyrian empire, the second world power of Bible history, was dominating the world and threatening it with its cruel, greedy aggressions. First it carried on a cold war of frightful propaganda and big lies against the small kingdom of Judah over which King Hezekiah ruled, sitting on the typical "throne of Jehovah" on Mount Zion. There was great inducement for Hezekiah to look southward and go down to Egypt for help by its chariots and horsemen, but Hezekiah refused to do so. That would have been mistrusting Jehovah the great Author of salvation and failing to seek His help. But now the war turned hot, and the Assyrian ruler, King Sennacherib, invaded the territory of Judah, took many of its cities, and laid siege to others. While besieging Lachish, about thirty miles southwest of Jerusalem, Sennacherib sent a message to Jerusalem insulting Jehovah God and demanding the

6. When is it we need protection from such things as Isaiah 32:2 describes, and to whom must we turn for such protection?

7. Where do the King and princes bear rule, and to protect whom?

8. In what king's time was the prophecy delivered, and under what foreign threat?

city's unconditional surrender. Jehovah by his prophet Isaiah strengthened Hezekiah to refuse this wicked demand. Unable to take Lachish, Sennacherib moved closer to Jerusalem and laid siege to Libnah not quite twenty-five miles away, and again he sent a presumptuous demand to Hezekiah, belittling Jehovah's power to save.

⁹ Then Jehovah by his prophet Isaiah hurled defiance at the boastful, blasphemous Assyrian aggressor and predicted his disgraceful defeat and the deliverance of Jerusalem, the city where Jehovah had placed his name. Isaiah himself writes us what followed, saying: "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and four-score and five thousand; and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat." (Isa. 37:36-38, AS; 2 Ki. 19:8-37) After that the Assyrian never became a threat to the kingdom of Judah again.

¹⁰ The apostle Paul tells us that the things of ancient Jewish history happened to them for types or warning examples to us who live in the time of the end of the old systems of things. Hezekiah at the time of this threat against Jerusalem and its deliverance pictured Christ Jesus who sits with Jehovah in His heavenly throne and at His right hand. (1 Cor. 10:6, 11, NW) The Assyrian aggressor, King Sennacherib, pictures the one who defames Jehovah God and who opposes Christ Jesus, namely, Satan the Devil, "the god of this system of things." Hence if the verses, Isaiah

32:1, 2, have King Hezekiah in view, it is only with him as a type, and their fulfillment upon him was only typical and partial.

¹¹ The complete fulfillment comes in the days of the Greater Hezekiah, Christ Jesus, when the Greater Assyrian, Satan the Devil, is threatening Jehovah's visible organization on earth and blaspheming his almighty power. In order to give those who cling to his theocratic organization in these tense days strong comfort, Jehovah God says to us in the preceding chapter and its closing verses: "As birds hovering, so will Jehovah of hosts protect Jerusalem; he will protect and deliver it, he will pass over and preserve it. Turn ye unto him from whom ye have deeply revolted, O children of Israel. For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him; and he shall flee from the sword, and his young men shall become subject to taskwork. And his rock [his protective god] shall pass away by reason of terror, and his princes shall be dismayed at the ensign, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem."—Isa. 31:5-9, AS.

WHEN APPLICABLE AND HOW

¹² After recording these words, which now near their complete fulfillment, the prophet Isaiah begins the next chapter, saying: "Behold, a king shall reign in righteousness, and princes shall rule in justice." There is nothing to argue against the application of this now in these days when the Greater Assyrian, Satan, is on the rampage against Jehovah's visible organization, the remnant of the seed of

11. In whose days does complete fulfillment of the prophecy come, and how does Isaiah 31:5-9 describe it?

12. Why is there nothing to argue against applying Isaiah 32:1 now since A.D. 1914?

9. Then how did Assyria cease to be a threat to Judah?
10. Whom did Hezekiah picture, and whom Sennacherib?

God's "woman". We are now thirty-seven years past 1914, and, behold, Jehovah's anointed King *does* reign! He reigns in righteousness since the end of the "appointed times of the nations" in that year. There is no need for us to look beyond the battle of Armageddon for this feature of the prophecy to go into fulfillment. It is in effect now. Because the King now reigns rightfully and for doing righteousness to Jehovah's name, that is why the Greater Assyrian, Satan the Devil, storms and wages war against the faithful remnant and their good-will companions on earth. If anyone knows, Satan the Devil knows that the King reigns, for the King has defeated him in the war in heaven and has thrust him and his demons down to God's footstool the earth, beneath the feet of the reigning King.—Luke 21:24; Rev. 12:1-17, NW.

¹³ What, then, about the other part of the prophecy: "And princes will rule with justice; and each of them will be like a hiding-place from the wind"? How could this also be true now, and who are these princes who are to rule justly and as a protection to Jehovah's people? We answer Scripturally as follows:

¹⁴ The Hebrew word here translated "princes" is *sarim*, the singular of which is *sar* (feminine *sarah*). As stated in *The Watchtower* of last November 1, 1950, in the article "Beginning the New World Society" (¶ 14), this Hebrew word *sar* does not always mean the son of a king or the son of a political prince, nor is this word always translated "prince" or used with that political flavor in the Holy Scriptures. It designates the first, the chief or the foremost in any class, the head of a company or group. For instance: The word

13. What question then arises as to the princes mentioned?

14, 15. (a) What is the word translated "prince", and whom does it designate? (b) How is this word otherwise translated and applied?

sar occurs 419 times in the Hebrew Scriptures, from Genesis to Zephaniah. Out of all these times the *King James Version* renders it *prince* 208 times, but also *captain* 125 times, *chief captain* 3 times, *captain that had rule* 1 time, *ruler* 33 times, *chief* 33 times, *governor* 6 times, *keeper* 3 times, *principal* 2 times, and *general, lord, master, steward, and taskmaster* 1 time each. So it is translated more times by these other words than by *prince*. At Genesis 21:22, 32 the military general of the Philistine king is called *chief captain* (*sar*). The officer of Pharaoh to whom Joseph was sold in Egypt was called the "captain" (*sar*) of the guard or *chief marshal*. (Gen. 37:36, margin; 39:1, 21-23) Pharaoh's butler and baker who were imprisoned with Joseph were called the *chief butler* or *chief* (*sar*) of the butlers and the *chief baker* or *chief* (*sar*) of the bakers. (Gen. 40:2, 9, 16) In course of time Pharaoh made Joseph's brothers *rulers* (*sarim*) over the royal cattle.—Gen. 47:6.

¹⁵ After Joseph's death the new Pharaoh set *taskmasters* (*sarim*) over the Hebrews to act as slavedrivers to them. (Ex. 1:11) When the Israelites in Palestine asked the prophet Samuel to set up a human king over them, Samuel warned them that their king would conscript men to be *captains* (*sarim*) over groups of a thousand, a hundred, and fifty. Their first king Saul made his cousin Abner *captain* (*sar*) over his army. Later he made David a *captain* (*sar*) over a thousand troops.—1 Sam. 8:12; 14:50; 17:55; 18:13; AS, AT.

¹⁶ Mark this, however: Before ever the Israelites asked and had a human king set over them, they had those who were called *princes* or *sarim*. Out in the wilderness of Sinai Moses at the advice of his kinsman Jethro appointed *rulers* (*sarim*) over groups of a thousand, a hundred, and fifty,

16, 17. (a) What shows whether Israel had *princes* (*sarim*) before a king? (b) Also after their king was overthrown?

and even ten, to act as assistant judges to him. (Ex. 18:21; Num. 31:14, 48, 52, 54; Deut. 1:15) Moses was instructed by Jehovah God to have *captains* (*sarim*) over the armies of Israel to lead them. And when Dathan and Abiram rebelled against Moses in the wilderness they accused him of making himself a *prince* over the Israelites.—Deut. 20:9; Num. 16:13.

¹⁷ In the land of promise, when the judges still ruled and there was as yet no human king over Israel, the twelve tribes had each their princes. We read of "princes of Issachar" in the days of Judge Barak and Deborah; of "princes of [the city of] Succoth" in Judge Gideon's day, and "princes of Gilead" in Judge Jephthah's day. (Judg. 5:15; 8:6; 10:18) There were also "princes of Judah" and "princes of Zebulun" and "princes of Naphtali", as David later says at Psalm 68:27. Even after the kingdom of Israel was overthrown in two phases by Assyria and Babylon and the Israelites returned from Babylonian captivity to Jerusalem to rebuild the temple of Jehovah there, they had princes over them, though they had no reigning king of David's line. Both the priest Ezra and the Jewish governor Nehemiah tell us of the princes and rulers (all *sarim*) over the restored remnant of Jehovah's faithful worshipers. (Ezra 9:1, 2, 14; Neh. 3:9-19; 4:16; 11:1; 12:31, 32) But note this fact, too: there were also *chiefs* (*sarim*) of the priests and Levites, just as in the days of the kingdom there had been a "chief of the Levites" and priestly "governors of the sanctuary, and governors of the house of God".—Ezra 8:24, 29; 10:5; 1 Chron. 15:22; 24:5.

¹⁸ So we see a king did not have to be reigning among Jehovah's theocratically organized people in order for them to have

18. So to have *sarim* was a king necessary? Were all political?

princes or *sarim*. Neither were these limited to government rulers, but they were appointed among men who had to do with military affairs, judicial matters, and matters of worship. Isaiah, whose prophecy we are considering, uses the word *sar* 17 times and tells us that Christ Jesus will be called "The Prince of Peace".—Isa. 9:6.

¹⁹ With such a breadth of meaning and variety of application of the Hebrew word *sar* we can appreciate how the heavenly King reigning in righteousness could have his visible servants on the earth during this perilous time and how these would occupy the position corresponding with what Isaiah 32:1 speaks of as *princes* (*sarim*). They would not hold such princely office inside the political systems of this world, because, although they are in the world, they are no part of the world. Neither would they have any such combined political, hierarchical offices such as the higher clergy of the Roman Catholic religious system hold, so that they are called "princes of the church". The Roman Catholic cult is a part of this world and commits spiritual adultery with the political and commercial rulers of this world. But those who serve in official places on earth under Jehovah's King of righteousness do so within the theocratic organization. They represent God's kingdom exclusively, and in this service they handle only the interests of His kingdom, princely service indeed!

IN THE TIME OF RESTORATION

²⁰ Since Christ Jesus began reigning at the time of the Kingdom's birth in 1914, are we to understand, then, that his princes have been visibly ruling in righteous-

19. So what could our reigning King have on earth now, and where would they hold office and with what kind of service?

20. (a) Since beginning to reign, has the King had his *sarim* ruling on earth in justice? (b) Why are they not called "princes"?

ness on earth? Yes; but from the year 1919 onward. Well, then, why is it we do not find men within Jehovah's visible organization designated as "princes"? It is because in this world that term carries a political connection. In the original Hebrew of the Bible the word has a broader meaning and may apply to a variety of services in which a man of God is a captain, chief or foremost one in a department of service or in a group or class. In this world the word "prince" carries with it a sort of glamour so that we glorify it out of its proper proportions. But in the Hebrew text the word meant not mere loftiness of a person's position but also heavy responsibility and hard work in carrying it out. Note now how God's Word foretold the putting of faithful Christian witnesses of Jehovah in such responsible positions toward his kingdom and how he has fulfilled this word.

²¹ God foretold that he would do this in the time when he restored the faithful remnant of his people to the privileges of his theocratic organization. It is noteworthy that when Jehovah's anointed King, Christ Jesus, first publicly presented himself to his chosen people the time was one of restoration for them. That is why Jesus went throughout the land of Palestine preaching, "Repent, for the kingdom of the heavens has drawn near." If there was no repentance, there was to be no restoration for the unrepentant Jews. That was why, too, in the synagogue at Nazareth he read Isaiah's prophecy which foretold Jesus' anointing to "preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release". (Matt. 4:17 and Luke 4:18, NW) Only a remnant of the Jews believed, fully repenting of their sins against Jehovah.

²¹ According to what God foretold, when was it to be that he would put men in such positions?

vah's covenant, and these were restored from the Babylonish bondage into which their apostate religious leaders had forced them. They were ushered into Christian liberty and were assigned privileges of service in Jehovah's free theocratic organization. This is also true of Christ's second coming in his kingdom.

²² The kingdom of Christ Jesus is itself a restoration of Jehovah's rulership of the earth by his anointed King. It is also His means for restoring all people who desire to come into the favor of God and live eternally under his universal sovereignty. Mindful of how God had overturned his typical kingdom in Israel at the hands of the Babylonian empire in 607 B.C., the apostle Peter called to mind that Jehovah had promised to restore the kingdom with a king of David's line. So at the temple he said to the Jews: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must contain within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:19-21, NW) Consequently, since the sending forth of Christ Jesus with Kingdom power in 1914 it is a time of restoration with respect to Jehovah's people on earth. Not just a restoration of lost truths. No; but also a restoration of the Kingdom arrangement among his people, a restoration of the theocratic organization which recognizes and submits to the universal sovereignty of Jehovah God, the King of eternity.

²³ Since the Kingdom was born in 1914,

²² In what way is the kingdom by Christ a restoration? What has its establishment meant to Jehovah's people?

²³ Why is it since 1919 that this restoration has taken place for them?

why do we say that this restoration took place for his people on earth since 1919? Because during World War I, which began in 1914, Jehovah's anointed remnant on earth did not have proper understanding. They were still tainted with Babylonish things and did not have the theocratic method in operation among them. So they yielded to fear and to unwarranted interference from the ruling elements of this world and came into a Babylonish bondage and were taken into exile from Jehovah's organization. But in 1919 Jehovah God, for his own name's sake, brought about their release. By his spirit he moved them to reorganize for Kingdom service in the postwar period. In this way he restored them as his active organization; and by his Word and spirit he infused courage and boldness for the Kingdom and its King into them.

²⁴ Christ Jesus approved of his remnant as a "faithful and discreet slave" and set this slave class over all his earthly belongings. Then by the theocratic organization Jehovah led them from one truth to another, opening the eyes of their hearts and the ears of their understanding to see and hear these truths. Being taught to be reasonable and levelheaded by such truths, they no longer acted rashly or hastily, rushing into sin, but they gained true knowledge and they spoke with understanding, with a certainty of belief, and with the courage of conviction, no longer stammering in fear and unsureness. It turned out just as the third verse of Isaiah's prophecy had said it would be when the king reigned in righteousness and his princes ruled in justice: "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. And the heart of the rash shall under-

stand knowledge, and the tongue of the stammerers shall be ready to speak plainly."—Matt. 24:45-47, NW; Isaiah 32:3, 4, AS; 29:18, 19; 35:3-6.

²⁵ Because of their activities in preaching to all nations the good news that God's kingdom was established in 1914, the Greater Assyrian, Satan the Devil, now cast out of heaven, stormed with rage against them. He tried to break up their organization by persecution, by laws framed with mischievous intent, and by the power of dictatorial and totalitarian governments. Among the remnant there still lingered ambitious persons who wanted to shine in official positions rather than to work with the Kingdom interests and who therefore acted as obstructors of the Kingdom witness. Hence God led his people to see that for their safety and for their unity and harmonious activity they must have restored among them theocratic organization. This meant carrying on their organization with God as Ruler, as he is on top, and with all creatures on earth being in subjection to him as Supreme Sovereign, rather than imitating worldly democracy or people's rule. Jehovah had foretold this cleansing of his remnant of anointed witnesses when he said to his typical organization of old: "Ah, I will ease me of mine adversaries [get satisfaction for myself on my enemies (AT)], and avenge me of mine enemies; and I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin [alloy]; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of righteousness, a faithful town."—Isa. 1:24-26, AS, margin.

24. How did this affect their eyes, ears, hearts and tongues?

25. Because of what obstructors did God lead his people to see the need of theocratic organization, and what did he promise?

Theocratic Organization Re-established

SO THERE was to be a restoration of judges as at the first when Jehovah was King in Israel, and a restoration of counselors as at their theocratic beginning. This followed on the restoration of Jehovah's faithful remnant in 1919, when they came back to Zion, God's capital in which his beloved Son Jesus Christ was reigning since 1914. The King Jesus Christ acted as Judge of the remnant to show them their faults and their taints of worldliness and to cleanse them and to deliver them from oppressive Great Babylon, Satan's world organization. He acted as a royal Counselor to them by unfolding the meaning of God's Word to them, in this way fulfilling the prophecy, "His name shall be called Wonderful, Counsellor." Under the guidance of this heavenly Interpreter the remnant carefully examined God's Word and found in it a "multitude of counsellors" for their safety. (Isa. 9:6; Prov. 11:14; 15:22; 24:6) By his restored Judge Jesus Christ, Jehovah cleansed away their soils from Babylon. The Judge's angels, like court attendants, gathered out the obstructors and lawless ones and stumblingblocks from among the remnant. He revealed to the remnant the judgment of the great Lawgiver Jehovah, namely, that his organization is theocratic, God-ruled, and that this is the way his visible organization of his remnant on earth must be.

² Jehovah God was not here going backward, acting like a reactionary and overturning that which represented real prog-

ress among his people on earth. He is not like the president of the United States of America when he appoints judges to the Supreme Court of the land who have no sincere appreciation of the progressive rulings of previous liberal justices. By these rulings Jehovah's witnesses have gained victories in the past, but the new judges try to subvert these by reactionary decisions. No, Jehovah is not like that chief executive when he appoints judges and arbiters to boards of appeal who hate the very ground Jehovah's witnesses walk on and who flout the laws of Congress and try to override such by refusing to grant any due advantages, immunities and allowances to Jehovah's ministers of the good news of the Kingdom. Jehovah does not abrogate his Word, his Constitution for us, even though it was completed nineteen centuries ago at the completion of the Holy Bible. No; he upholds it, and his great Judge Jesus Christ sticks to it rather than swing back against it to bowl it over. Those who proclaim the judgments of Jehovah God today must do likewise. By reason of this we have the kind of judges and counselors as obtained at first, in the babyhood of the Christian congregation.

³ If we keep up with God's Word it means progressiveness. Swinging away from His Word denotes reaction, a movement backward. We can never get ahead of God's Word. The obstructors of theocratic rule are the ones who are the reactionaries, for they are trying to swing the organization of God's people back to the worldly method by which they were

1. Following the remnant's restoration in 1919, how were judges restored as at the first and counselors as at the beginning?

2. Like what appointer of judges was Jehovah not going backward?

3. So from what does restoration of theocratic rule release us?

once held in bondage. Jehovah God is progressive in restoring his judges and counselors to his organized people as at their beginning, when Christ Jesus and his apostles were among them at the first. The restoring of theocratic rule and arrangements releases them from Babylonish reaction and it operates for their progress in understanding and in Kingdom service.

⁴ Full restoration to the theocratic arrangement came in 1938. In the June 1 and 15, 1938, issues of *The Watchtower* the Society published the article "Organization", in two parts, to explain theocratic organization. Showing how the companies of Jehovah's people voluntarily subjected themselves to such, paragraph 15 on page 182 said: "The Lord has gradually revealed to his people the proper meaning of 'his organization', and now it clearly appears from the Scriptures that all servants in the various positions of the organization of the remnant or anointed ones of God's people on the earth are properly named by the Society as the visible representatives of the Lord at the temple, and that such obligation of naming their servants is not laid upon each separate company, to act in the democratic fashion of casting votes for and against. The company of God's people at London, England, some time ago saw this situation and by resolution requested the Society to appoint servants of the company. Therefore, acting in obedience to the Scriptures and in harmony with such request, the London company was organized as one company, composed of several units, and one company servant appointed over all units and a captain or unit servant for each of the units which composed the company. The Greater New York company, the Chicago company, the Los Angeles company, and

other companies have been organized and are now operated in a like manner."

⁵ The paragraph then suggested that all companies of Jehovah's witnesses who saw this to be the proper and Scriptural arrangement should adopt a resolution and forward it to headquarters worded as follows: "We, the company of God's people taken out for his name, and now at [such and such a place], recognize that God's government is a pure theocracy and that Christ Jesus is at the temple and in full charge and control of the visible organization of Jehovah, as well as the invisible, and that 'The Society' [of the remnant] is the visible representative of the Lord on earth, and we therefore request 'The Society' to organize this company for service and to appoint the various servants thereof, so that all of us may work together in peace, righteousness, harmony and complete unity. We attach hereto a list of names of persons in this company that to us appear more fully mature and who therefore appear to be best suited to fill the respective positions designated for service."

⁶ When the Society of the anointed remnant made the due arrangements and the appointments of servants, the theocratic organization was restored among Jehovah's witnesses and went into force among them the following October 1 (1938). Since the Society of the anointed remnant was acting as the "faithful and discreet slave" of the King of righteousness at the temple, Christ Jesus, such restoration of the theocratic organization with properly appointed servants to carry on the work brought to a fuller realization the prophecy that "princes shall rule in justice". When the above-quoted paragraph said that the London company had a company

4, 5. When was such rule fully restored among us, and how did the companies subject themselves to it?

6. (a) When did theocratic organization go into force among us? (b) How did this accord with Isaiah 32:1 concerning princes?

servant appointed in charge of all its units with a *captain* or unit servant for each of such units, it was using the word (*captain*) which is most frequently used to translate in English the Hebrew word *sar* (125 times).* Since *sar* was applied even to a man put in charge of as few as ten persons, we can see that the theocratic appointing of servants to take the lead and oversight among ten of Jehovah's witnesses would be part of the prophecy's fulfillment. And when we remember that the Hebrew title (*sar*) applies to a head person, the chief or foremost one in a class or group, we can see that, when Christ Jesus came again with Kingdom power and found the "faithful and discreet slave" class and appointed it over all his visible belongings on earth since 1918, this too was a fulfillment of Isaiah's prophecy concerning the princes.

BUILDING WITH MORE PRECIOUS THINGS

⁷ The Resolution adopted by companies of Jehovah's witnesses in 1938 asking for theocratic organization to be set up among them stated that the purpose of this was "that all of us may work together in peace, righteousness, harmony and complete unity". Has it resulted in this? Yes, and in evidence of this there has been unparalleled growth of the organization. It takes internal peace, righteousness, harmony and complete unity for a godly organization to grow, as James 3:18 declares: "The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (NW) In 1938 when the theocratic organization was introduced generally there was an average of 47,143 publishers in 52 lands, not counting those

* Twelve other Hebrew words are translated *captain*, but only 81 times all together; whereas the one word *sar* alone is translated *captain* 125 times.

7. What was the stated purpose behind the request for theocratic organization, and has such rule resulted in this?

then under Nazi control. Today, at this writing thirteen years later, there are publishers in 120 lands; and world-wide they reached a new height of 435,000 publishers. In America they reached a high mark of 135,356 publishers during April, to compare with a peak of 31,351 in June, 1938. In that same month of 1938 Britain reached a peak of 6,021 publishers, to compare with 25,000 in the year 1951.

⁸ Truly we see in this that Jehovah has been carrying out his promise made to his typical theocratic organization of ancient times: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou . . . shalt know that I, Jehovah, am thy Saviour, and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness." Or, to quote here Rotherham's translation: "And I will appoint the oversight of thee to Prosperity, and the setting of thy tasks to Righteousness." An American Translation reads: "And Peace will I make your government, and Righteousness your ruler." Then the prophecy continues: "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60:1, 2, 15-17, 21, 22, AS.

8. What improvement had Jehovah promised to make, at Isaiah 60?

⁹ Peace must govern Jehovah's people, and righteousness must rule them. This is possible only when we have Jehovah's King ruling over us in righteousness by means of a theocratic organization. Jehovah God has raised up the great Signal on high by installing Christ Jesus as King, and all lovers of theocratic government have assembled to that one gathering point, to his feet as his subjects. The King now reigns in righteousness over them. In behalf of peace among them and for the sake of righteousness he has established a visible arrangement among them to fulfill the prophecy that "princes shall rule in justice". This prophecy sets up the standard of conduct in office for such "princes", in order that the organization on earth may be kept clean, righteous. Those theocratically made servants in the organization must exercise justice and impartiality, with heavenly wisdom. Only in that way can they be faithful representatives of the King of righteousness, the Greater Melchizedek, Christ Jesus, and be permitted by him to continue in office. He has angels at hand to usher out those who turn unjust.

¹⁰ In harmony with this, no false, hypocritical, selfish standards are followed in the appointment of servants, and no improper men are honored with official, responsible service. Stubborn fools and base, impious, knavish persons are recognized for what they are and are rejected as unfit for good service of any kind. It is just as chapter thirty-two of Isaiah goes on to say, in verses 5-8 (AT): "No more will the fool be called noble, nor the knave be counted princely. For the fool will speak folly, and his mind will plot mischief, so as to practice ungodliness, and to utter

falsehood regarding the LORD [Jehovah], to leave the hungry unsatisfied, and to hold back drink from the thirsty. The arts also of the knave are evil; he hatches plans to ruin the needy with lying words, even when the poor man's plea is right. But the noble man plans noble things, and on noble things he takes his stand."

¹¹ There is no room for religious hypocrites among Jehovah's theocratic people. If they want to practice ungodliness and the foolishness of this world; if they utter falsehood against Jehovah and do not want to work but selfishly enjoy things for themselves while they leave those who hunger and thirst after truth and righteousness unsatisfied, they have no place in official position, no, no place among Jehovah's witnesses. The King of Righteousness will have his angels pitch them out from those who are lifting up the Signal of the Kingdom. In these days of warfare waged by the Greater Assyrian, Satan the Devil, against the remnant, Jehovah by his reigning King is protecting his organized people, just as the mountains surrounded faithful Jerusalem of old. For our day Jehovah has decreed: "The sceptre of wickedness shall not rest upon the lot of the righteous; that the righteous put not forth their hands unto iniquity." (Ps. 125:3, AS) He keeps the organized ruling powers of this world from overwhelming his people and from wielding influence over them to force them into iniquity or lawlessness against Jehovah God leading to their being cast away by Him. He will also watch over the internal condition of his people and see that no lawless person rises up and stays in control among his people who are seeking righteousness and meekness as subjects of the King of righteousness. And the "princes" whom the King has appointed by his theocratic organization to "rule in justice"

9. So how has he made peace to govern and righteousness to rule them?

10. So what standards are not followed, and who not set in office?

11. How is Psalm 125:3 thus carried into effect?

will be watchful, too. Each one will serve as a protection.

¹² We are no longer in abject subjection to the political powers of this world. We have come out for God-rule in his organization. Appointment of his *sarim* in his visible organization is not by people's rule or democratic process, but these are appointed by the reigning King through his theocratic organization. Any who turn foolish, base, knavish, evil-designing and unjust will be turned out.

BY OPERATION OF HIS SPIRIT

¹³ The remnant of those who are anointed with God's spirit to a place with Christ in his heavenly kingdom are now few. Since the King Christ Jesus has gathered so many of his other sheep to his right hand and the flock of all his sheep has grown so numerous all over the earth, it has been necessary for him to appoint many of these other sheep to office. The facts show they too are carrying on in these princely functions, whether on a higher level or on a lower level, even if it means taking oversight over just a group of ten or less. These "other sheep" in office expect to become children of the "Everlasting Father", Christ Jesus, during the millennial kingdom after the battle of Armageddon.

¹⁴ Those of the remnant who are serving in any official way are brothers of the King of righteousness. To realize their hope of being kings and priests with him in the heavenly government they must meet now the theocratic requirements in office. They must be just and must promote righteousness. Otherwise they will be rejected as unfaithful in a few things and will now lose the joy of their Lord

12. How, then, are the *sarim* appointed, and improper ones kept out?

13. Who also has it become necessary to appoint to such office? Why?

14. What is required now of those in such office, and with what reward in store for meeting this requirement?

and not be promoted to the heavenly kingship. (Matt. 25:21) The other sheep must likewise be faithful in what appointed service they now have. If proving faithful now in this time of test, they may have a continuance of their special service under their King, the "Everlasting Father", and they may have a part after Armageddon in the realization of the prophecy: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) Faithful men of old, resurrected, will share with them.

¹⁵ Both the members of the remnant and the members of the great crowd of other sheep are having part now in the fulfilling of Isaiah's prophecy, "princes shall rule in justice." Although those of the remnant proving faithful will come to higher service in the heavenly kingdom, whereas those of the other sheep stay in a lower place of service here on earth, yet there exists no envy, jealousy or rivalry today between the two groups. Such evil things create friction, strife, disruption. Instead, a loving friendship exists between them the same as existed between Jonathan and David of old. Jonathan was a prince in Israel as the son of King Saul and as captain of a thousand troops. David was also a prince as captain over a thousand troops and was also anointed to be future king of Israel. (1 Sam. 13:2; 18:13) The other sheep, showing the humble attitude of Jonathan, recognize and submit to Jehovah's appointment of his anointed remnant. They speak to the remnant as Jonathan did to David at their last meeting: "Thou shalt be king over Israel, and I shall be next unto thee." (1 Sam. 23:17) They do not try to gain the ascendancy over those of the remnant now or in the future. They hold fast to justice and support the remnant in their endeavors to

15. Why does no rivalry exist between the two groups, and what prophetic drama do they thus fulfill?

serve Jehovah faithfully and gain the heavenly prize. They always do good to these brothers of the King, doing so as if to Him. On the other hand, the anointed remnant love these other sheep of the King. Since they must serve with justice, they safeguard the right of these 'strangers within the gates of the organization' and do not begrudge them service positions of responsibility such as they have enjoyed in God's visible organization since 1935.

¹⁶ By restoring the theocratic system among his people Jehovah God the Almighty has taken to himself his great power even within his visible organization on earth. (Rev. 11:17, NW) He has poured out his spirit upon his remnant who were once desolated by the foe during World War I. By this spirit he has made them alive again to his service, renewing their strength to serve as his witnesses and as ambassadors for the reigning King. They have engaged in building up and improving the theocratic things that had long lain desolate, and now the theocratic visible organization blossoms as the rose and richly bears the fruits of God's kingdom. The other sheep are eating of those fruits, are aligning themselves with the Kingdom, and are extending those fruits to others who long for life and peace under a righteous government. In this development the concluding verses of chapter thirty-two of Isaiah are fulfilled:

¹⁷ "Until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be esteemed as a forest. Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect [or, service] of righteousness,

quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. But it shall hail in the downfall of the forest; and the city shall be utterly laid low. Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass."—Isa. 32:15-20, AS; AT; Mo.

¹⁸ Long live our heavenly King who reigns in righteousness! Thanks to Jehovah God for the peace, quietness and confidence which his King's righteous rule establishes and preserves within the theocratic organization of all his sheep on earth. His rule is here to stay. May we all endeavor to work in harmony with his righteous rule and to serve the cause of righteousness. Then we shall continue safe under his protection. When the great forest of the armed hosts of the Greater Assyrian, Satan the Devil, is laid low by Jehovah's mighty, hard-hitting hail, and when the great city of the Assyrian's organization is razed to the ground and made level with the plain at Armageddon, then our eyes will see the theocratic organization of the New World society stay standing, all ready for the purpose of the righteous King during his reign of a thousand years.

¹⁹ Serve on, then, all you who are in positions of responsibility, with justice and in faithfulness. And may all of us avail ourselves of the privilege yet to go forth and sow the seed of Kingdom truth beside all waters of peoples of all nations as Jehovah's witnesses, and to plow and cultivate God's field of the earth, to make it fruitful to his praise, while our King Christ Jesus reigns in righteousness and his principles rule in justice.

18. So for what do we now thank God, and in what way shall we continue safe under his protection?

19. What must all servants do, and what is the privilege of us all yet to do?

Praise Jehovah as King

Hallelujah! Jehovah has taken his rightful power over our earth and has begun to rule as its king. That is a fact of which all peoples of the earth should take serious note during the year 1951." These were the opening statements of a stirring article in *The Watchtower*, issue of December 15, 1950. It is well now, a year later, to reconsider these rousing and bold declarations.

The Hebrew word "Hallelu-jah" is literally a command to a large crowd to "Praise Jah", *Jah* being an abbreviation for "Jehovah" or "Yahweh". So when the word "Hallelujah" is translated "Praise Jah, you people", as the *New World Translation* does at Revelation 19:6, the expression takes on a much larger meaning. But why is such a command issued?

The rest of verse six answers: "Because Jehovah our God, the Almighty, has begun to rule as king." The very language here used shows that there is a definite and specific time when Jehovah begins ruling as king. For thousands of years prior to Christ's ministry on earth, faithful men looked for the time when Jehovah's kingdom rule would begin. Likewise, for the past nineteen centuries faithful Christians have continued praying for that kingdom. If not aware of it, you may be startled to hear that this momentous event occurred A.D. 1914. Not only historical events of the past, but all the accumulated evidence of the last thirty-seven years, proves beyond a doubt that Jehovah has begun to rule as universal king!

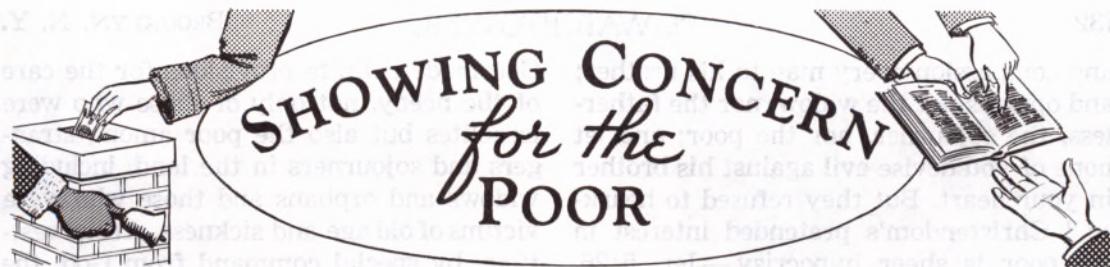
At one time there was a typical theocratic government controlling a small portion of the earth, and David "sat upon the throne of Jehovah". However, because successive rulers over the nation of Israel were grossly unfaithful, Jehovah in due

time removed the crown from Zedekiah, declaring that none would rule until he whose right it is should come.

Well, in due time Jesus appeared on the great stage of world events, and prior to his coming an angel made the thrilling announcement: "Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:32, 33, NW) But before Christ's glorious reign on Jehovah's throne could begin "the appointed times of the nations", otherwise called the "Gentile times", must be fulfilled—something that, according to Bible chronology, was not completed until A.D. 1914.—Luke 21:24, NW.

After so long a wait it is understandable why the hosts of heaven broke forth in one great hallelujah chorus, saying: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful." Yes, it has been a time of wrath in the earth and woe upon the people since 1914, because Satan and his demons were then cast out of heaven by the newly enthroned king. (Rev. 11:15-18; 12:7-12, NW) However, the raging of the debased Devil and his dictators in the earth has not prevented human creatures who love Jehovah and his enthroned Son from taking up and joining in the coronation song of praise.

For these compelling reasons then, Jehovah's name-people will enter the portals of 1952 with renewed conviction and determination. Come what persecutions and repressive measures may against their message, Jehovah's witnesses and their companions will continue praising Jehovah as King!



THE charity drives in connection with Thanksgiving, Christmas and New Year's Day occur as regularly as the perennial monsoons. In a downpour of editorial and oratorical tears the cry for money to help the poor goes out from press and pulpit, while on the relentless winds of advertising—by radio and television, billboard and poster, and by many tricky devices—the heart-touching appeal is carried to the public. So great is this deluge of propaganda and so emotionally touching is the appeal, in many instances the poor and needy themselves are victimized as the principal contributors. The saddest part of this distressing picture, however, is the fact that in addition to the ever-increasing number of those in need of physical assistance the people in general are spiritually and morally destitute and in a perilous condition.

But why, thoughtful persons ask, do such conditions exist? In native Africa the religion of witchcraft and demonism is the basic cause, for it keeps the people in ignorance, superstition and fear. The same is true among all primitive races. The backward living conditions in India are primarily due to age-old religious superstitions and fears. In godless communistic countries, it is "Red religion", or the worship of the state, that holds the people in virtual captivity and slavery. And in Christendom, surprising as it may seem to some, the false religious teachings, creeds, traditions and commandments of men are both directly and indirectly responsible for the physical and spiritual

misery of the poor, notwithstanding Christendom's showy display of charity.

It does not shift Christendom's responsibility to say that the increasing numbers of widows, orphans, cripples, and the mental, moral and physical wrecks of this age are only by-products of wars, crimes and calamities. It is Christendom herself that is largely responsible for such death-dealing conditions. Had Christendom chosen to do so she could easily have prevented World Wars I and II. If Christendom chose to be Christian her land would not be filled with crime, violence and immorality. And if the people of Christendom were taught God's laws and commandments her spiritual poverty would not exist.

SHAM CONCERN FOR POOR EXPOSED

Listen to Jehovah God's denunciation of Christendom's prototype: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, . . . they plead not the cause, the cause of the fatherless, that they may prosper; and the right of the needy do they not judge." "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah." And even though the Lord God extends mercy and calls upon them to repent, they refuse, as it is further written: "Wash you, make you clean; . . . cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." "Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness

and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart. But they refused to hearken." Christendom's pretended interest in the poor is sheer hypocrisy.—Jer. 5:26, 28; Isa. 1:4, 16, 17; Zech. 7:9-11, AS.

Were he living today the Lord's prophet Ezekiel could not give a more exact description of Christendom than what he wrote 2,500 years ago. "Her priests have done violence to my law, and have profaned my holy things: . . . Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken." And, as a result, "the people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully."—Ezek. 22:26-29, AS.

Oh, wicked Christendom! why have you forsaken God's clean worship? Why have you joined forces and become a part of Satan's wicked organization that oppresses the people? Why have you failed to show concern for the poor as Jehovah commands: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him?"—Isa. 58:6, 7, AS.

JEHOVAH'S PROVISIONS FOR POOR

Knowing that "the poor shall never cease out of the land" until Armageddon destroys this system of things, Jehovah

God made definite provisions for the care of the needy, not only of those who were Israelites but also the poor among strangers and sojourners in the land, including widows and orphans and those who were victims of old age and sickness. At harvest-time, by special command from God, the corners of the grain fields were to be left for the poor. Also the gleanings of the vineyards and of the olive trees belonged to the poor and needy. A practical illustration of this law was in the case of Ruth.—Lev. 19:9, 10; 23:22; Deut. 15:11; 24:19-21; Ruth 2:2, 3.

Furthermore, every third year a tenth or tithe of all the crops was to be devoted to the care of orphans and widows and those in need. And then every seven years, when the land was not to be sown or cultivated, the produce that grew of its own accord was for the needs of the poor. (Ex. 23:10, 11; Deut. 14:28, 29; 26:12, 13) The God of all mercy and tender compassion also set forth in his code of laws other regulations for the care and protection of the poor.—Lev. 25:25, 35-41, 47-54; Deut. 16:11, 14; 24:12-15.

It is true that Christians are not bound by the Law covenant that was inaugurated at Mount Sinai, which covenant with its many ordinances was blotted out and nailed to the torture stake by Jehovah, yet the principle of showing liberality and helpful assistance to the unfortunate and oppressed is binding on Christians today. There was a beggarly and downtrodden element in the days of Jesus' ministry and it was to such a class that he and his disciples paid particular attention.

In this connection McClintock & Strong's *Cyclopaedia* makes the following interesting observation under the subject "Poor" (vol. 8, p. 400): "This word, in the Scriptures, often denotes not so much a man destitute of the good things of this world, as a man sensible of his spiritual wants.

In this sense the greatest and richest men of the world are on a level with the poorest in the eyes of God." So we find Jesus declaring in his famous Sermon on the Mount: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those hungering and thirsting for righteousness, since they will be filled."

—Matt. 5:3, 6, NW.

Throughout his ministry Jesus lovingly did all he could to comfort and help the sick and needy. He said to John's disciples: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them."

—Matt. 11:4, 5, NW.

In turn the apostles and disciples kept before their Christian brothers the necessity of clean and pure worship of Jehovah. The poor were not to be pushed to one side at the congregational meetings to make way for the rich. The needy, the orphans, the widows and the poor were to be helped in every way possible. "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world [of which Christendom is very much a part]."—Rom. 15:26; Gal. 2:10; Jas. 1:27; 2:1-9, 14-17, NW.

LET POOR REJOICE AND BE HAPPY!

In various ways Jesus described how leaders in the false religious systems make an outward show of charity amid much trumpet-blowing, appearing before others as very pious due to their long prayers, yet inwardly such hypocrites are covetous to the point of devouring widows' houses. (Matt. 6:1, 2; Luke 20:46, 47) They are like the rich young fellow who posed as

good yet was saddened by the instruction to dispose of his material possessions in the interests of the poor and follow Jesus. They are like the grumbler Judas Iscariot who made such a pretense of loving the poor. The little charitable help the poor get from Christendom is like the crumbs the beggar Lazarus picked up from the rich man's table, while the dogs licked his ulcerous sores. Neither the crumbs nor the licking remedy the beggarly condition. Only Jehovah can effect a rescue.—Matt. 19:16-24; Luke 16:19-21; John 12:3-6.

How comforting then for the dejected, downtrodden people of the earth to learn that there is One 'higher than the highest' of Christendom's moguls. (Ex. 22:22-24; Eccl. 5:8, 9) Yes, Jehovah the Almighty hears the cries of the half-dead ones, and hearing, He answers their prayers and sends his 'good Samaritans' to the rescue, even his witnesses who are despised by Christendom. With them are companions who have demonstrated that they too have regard for people hungering and thirsting, and those sick, naked and imprisoned.—Matt. 25:34-36, 40; Luke 10:29-37, NW.

Those who oppress the poor reproach Jehovah and "shall surely die". (Prov. 14:31; Ezek. 18:12, 13; Jas. 5:1-6) On the other hand, those who are generous, who "follow the course of hospitality", who are not stingy with their gifts, as Ananias and his wife were, who are openhanded and distribute freely "with liberality", "not grudgingly or under compulsion," certainly such ones "shall be made fat" and will "reap bountifully" of Jehovah's love and mercy. "God loves a cheerful giver," and "there is more happiness in giving than there is in receiving", provided it is done out of love.—Prov. 11:25; Acts 5:1-6; 20:35; Rom. 12:8, 13; 1 Cor. 13:3; 2 Cor. 9:5-7, NW.



Questions from Readers

1000 200 300 400 500 600 700 800 900 1000

- How can we harmonize Matthew 12:30 with Mark 9:39, 40? The latter has been used to argue in favor of all the various religions that preach in Jesus' name.—R. K., Ohio.

Mark 9:39, 40 is harmonious with Matthew 12:30, of course. In Matthew 12 the Pharisees displayed themselves as not being on Jesus' side because of their false accusations, and so Jesus said to them: "He that is not on my side is against me, and he that does not gather with me scatters." (Matt. 12:30, NW) The Pharisees were against him and were scattering Israelites away from him. But in Mark 9 the man involved was a fellow Israelite who was not falsifying about Jesus but who believed in the power of his name and was using it to cast out demons. The fact that he succeeded showed Jehovah God, Jesus' Father, did not disapprove or leave the man in the lurch. So how could Jesus object? The record shows that he did not: "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.'" —Mark 9:38-40, NW.

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. There were only two sides in this controversy, either for or against Jesus, and since he was not against him he was for Jesus. From Pentecost and the outpouring of the spirit on the faithful it would be necessary for this man to associate himself with the congregation of Christians in order to receive the spirit and be approved of God for not being against Jesus. It is different with the religious systems that now preach in Jesus' name. It cannot be said that all these are not against him for that reason, for they

are against Jehovah's faithful witnesses who do preach Jesus and his kingdom. So as 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. Matthew 7:20-23 (NW) applies to them: "Really, then, by their fruits you will recognize those men. Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."

- At Matthew 9:14-17 Jesus was asked why his disciples did not fast as did those of the Pharisees and John the Baptist, and after some explanation he brought in the point that a new patch is not sewn on an old garment and new wine is not put into an old wineskin. This seems to have no bearing on the discussion. Why did he bring it up on this occasion? —B. Z., Washington.

Christ Jesus is making no abrupt switch of subject matter here, as might seem to be the case at first glance. The parallel account at Luke 5:33-38 (NW) shows it was for the purpose of illustrating the point at issue: "They said to him: 'The disciples of John fast frequently and offer supplications, and so do those of the Pharisees, but yours eat and drink.' Jesus said to them: 'You cannot make the friends of the bridegroom fast while the bridegroom is with them, can you? Yet days will come when the bridegroom will indeed be taken away from them; then they will fast in those days.' Further he went on to give an illustration to them: '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.'

What Jesus was pointing out by this illustration was that he was bringing in an entirely new system of things, and that this new system of things was not to be attached to the

group that followed John the Baptist or the group that followed the Pharisees. The disciples of Jesus did not have to be associated with these other religious groups or attach themselves to such groups or follow their customs of fasting, or any other religious ceremony that these groups may have been practicing. Jesus did not come to patch up and prolong old worn-out systems of worship that were ready for discarding. He was establishing something entirely new, and any persons wanting life and who were still in the old systems must come to the new, and not try to use the new merely as a patch to bolster their failing religious systems that were due to be discarded. Hence the new Christian organization that Jesus was forming was not to be as a new patch on an old garment or as new wine in an old wineskin. It was not to be attached to or bound by or engulfed by previous religious groups. These old 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 this new system of things. Even the Law of Moses was to be nailed to the torture stake as being fulfilled and canceled.

Hence the followers of Christ did not conform themselves to the practices of fasting while Christ was present. Jesus did say that when the bridegroom would be taken away, then they would fast. However, by this he was not meaning to say that they should do this, but the facts are that they did. After his death on the torture stake his disciples mourned and were greatly confused because they had expected him to establish his kingdom on earth at that time, and when he was put to death they did not understand why that had been allowed to happen, and they fell into their old ways of fasting and mourning because of this lack of understanding. However, after Pentecost and the outpouring of the holy spirit and their enlightenment on matters, they recovered from this temporary lapse into fasting such as the older religious groups practiced.

From all of this we see that Jesus was bringing in an apt illustration to drive home the point of the discussion. 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 was to be an entirely new system of things, permanently separate from the old religious systems that had either failed or had passed the period of their usefulness.

- At Numbers 30:6-8 it states that a woman's vows may be set aside by her husband. Does this apply today?—T. P., Indiana.

If we come into the truth and vow vows to Jehovah God, then we should pay such, especially our vow to do his will from henceforth. What the text above describes is the inferior position of wives under the Mosaic Law and how the husband was responsible for the obligations to which the wife bound herself. But we are not under the Law today and this subjection of women to their husbands with respect to vows does not apply, because if it did, then no wife who had an unbelieving husband opposed to the truth could really make a vow giving herself to the Lord God to do his will and follow in the footsteps of Jesus Christ. So now God deals with the women as individuals with regard to vows made, and the husband does not affect the matter or have any power to cancel or forbid them. Of course, a wife should not make unreasonable vows that would interfere with the performance of her proper Scriptural duties to her husband. (Eccl. 5:1-6) Additionally, we should remember that in Israel there would be no husbands not in covenant relationship with Jehovah God, and hence it is unlikely that they would disallow any proper vows involving godly devotion that their wives might make to Jehovah. Such vows are the vital ones.

- What does Isaiah 4:1 mean, which states: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach"?—C. S., Washington.

Note that the verse opens with the conjunction "and", which connects this verse with what has preceded. The closing verses of the preceding chapter read: "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." (Isa. 3:25, 26) Isaiah was telling the delinquent Israelites of the time of war and desolation coming, and showed the inroads such times

would make on the manpower of the nation, creating such a shortage that several women would attach themselves to one man. They would be glad to take his name and have some male attentions, even if they had to share him with other women. They would accept polygamy or concubinage, to have some little part of a man's life.

So today, in these last days of trouble and strife and war, with many men being killed and others removed from civilian life by army demands, marriageable men are scarce. Some sociologists have even publicly expressed such views of having women share one man, that

part of a man is better than nothing at all. In some nations polygamy is practiced, and everywhere sexual relations become more promiscuous and with less fidelity to legal mates, even where monogamy is the outwardly accepted practice. Many women are content to share a man with other women, if necessary, to have some male attentions and satisfaction for themselves. Hence it seems, in view of the context, that Isaiah 4:1 foretold the shortage of men that would later occur, both at the time of Jerusalem's desolation and in these days. However, this condition is not the approved way for men and women to live today.

Now we come to the second part of the prophecy concerning the shortcoming of men. This part begins with the words "Therefore," which is the same as "therefore" in the King James Version. It is used here to connect the two parts of the prophecy. The first part ends with the words "Therefore" in verse 1, and the second part begins with "Therefore" in verse 2. The word "therefore" is used here to indicate that the second part of the prophecy follows logically from the first part. The first part of the prophecy deals with the physical condition of the people, while the second part deals with their spiritual condition. The physical condition is described as being "wretched" and "desolate." The spiritual condition is described as being "without God" and "without hope." The prophet then goes on to say that the people will be "scattered" and "persecuted" because of their sins. He also says that they will be "hunted" like wild animals and that they will be "scattered" like birds of prey. The prophet then concludes by saying that the people will be "scattered" like birds of prey and that they will be "persecuted" like wild animals.

Now we come to the third part of the prophecy, which begins with the words "Therefore" in verse 3. This part of the prophecy deals with the future of the people. The prophet says that the people will be "gathered" together again, and that they will be "restored" to their former glory. He also says that they will be "reunited" and that they will be "restored" to their former glory. The prophet then concludes by saying that the people will be "gathered" together again and that they will be "restored" to their former glory.

Now we come to the fourth part of the prophecy, which begins with the words "Therefore" in verse 4. This part of the prophecy deals with the future of the people. The prophet says that the people will be "gathered" together again, and that they will be "restored" to their former glory. He also says that they will be "reunited" and that they will be "restored" to their former glory. The prophet then concludes by saying that the people will be "gathered" together again and that they will be "restored" to their former glory.

Now we come to the fifth part of the prophecy, which begins with the words "Therefore" in verse 5. This part of the prophecy deals with the future of the people. The prophet says that the people will be "gathered" together again, and that they will be "restored" to their former glory. He also says that they will be "reunited" and that they will be "restored" to their former glory. The prophet then concludes by saying that the people will be "gathered" together again and that they will be "restored" to their former glory.

Now we come to the sixth part of the prophecy, which begins with the words "Therefore" in verse 6. This part of the prophecy deals with the future of the people. The prophet says that the people will be "gathered" together again, and that they will be "restored" to their former glory. He also says that they will be "reunited" and that they will be "restored" to their former glory. The prophet then concludes by saying that the people will be "gathered" together again and that they will be "restored" to their former glory.

Now we come to the seventh part of the prophecy, which begins with the words "Therefore" in verse 7. This part of the prophecy deals with the future of the people. The prophet says that the people will be "gathered" together again, and that they will be "restored" to their former glory. He also says that they will be "reunited" and that they will be "restored" to their former glory. The prophet then concludes by saying that the people will be "gathered" together again and that they will be "restored" to their former glory.

"WATCHTOWER" STUDIES
 Week of January 6: "Princes Shall Rule in Justice," ¶ 1-22.
 Week of January 13: "Princes Shall Rule in Justice," ¶ 23-25; also Theocratic Organization Re-established.