



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 15, 1959

Semimonthly

**SALVATION FOR YOUR FAMILY
AS WELL AS YOUR NEIGHBOR**

**SALVATION BY OVERCOMING
PROUD TRADITION**

**SØREN KIERKEGAARD'S ATTACK
ON CHRISTENDOM**

VISITING SOLOMON'S TEMPLE

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing
JEHOVAH'S
KINGDOM

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Number 18

IT IS *Good* TO BE *Gracious*

IT IS not enough that we work, it is also important how we work. The manner in which we do things often means more than what we do. A child may not do the best of work, but its eager tries win and warm the adult heart.



It is not enough just to speak to people, how we speak counts too. "I'm happy to have you stay with me" means much when it is filled with loving sincerity. The accommodations may not be the best, but you are quick to overlook that for the sake of not offending such gracious giving. On the other hand, if someone says, "You can take it or leave it. It's up to you," and mixes these words with the chill from the North Pole, you are apt to look elsewhere, even though the accommodations may be fine.

It is good that we give gifts, but the spirit in which we give, more often than not, means more than the gift itself. To give begrudgingly makes the giving and taking very unpleasant. To do things graciously is to be a credit to yourself and others. It is a way that the giver and receiver both find an inner reward.

To be gracious means to be kindly and courteous in our manner. It means to be

sociable, markedly pleasant and at ease in social intercourse. It implies warmth and approachability, kindness and courtesy, especially to inferiors. It is a beautiful garment to be clothed with, this garment of graciousness.

Christians are encouraged to be gracious to all in all things. When Paul spoke about making contributions for a relief fund, he referred to it as "this gracious work." He stated that Christian giving should be done graciously, not "grudgingly or under compulsion, for God loves a cheerful giver." We should feel uplifted for having given.—2 Cor. 9:7.

What a changed world this would be if all would be just a little more gracious! Think what a pleasure shopping, bus and subway riding would be! To be waited on courteously and kindly would bring the best out of us. Would not a little graciousness improve employer and employee relationships? One test showed that where employers were gracious and encouraged their employees the energy curve soared sharply. But when they found fault and grumbled about the work, the energy curve plunged downward.

Gracious giving and living cost us nothing, yet they are as essential to life as bread and water. Next time you deal with people, be a little more gracious and you will be the better for it.

Salvation for your family

"Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith."—1 Tim. 5:8.

AS WELL AS YOUR NEIGHBOR

HOW many people on this earth today stop to realize that they stand before Jehovah God the Creator in the same position that Noah stood immediately prior to God's great destruction and cleansing work known as the Flood? Concerning this generation in which we live today, Jesus said: "For just as the days of Noah were, so the presence of the Son of man will be. For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be."—Matt. 24:37-39.

² The record of Noah's time states: "Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time . . . and the earth became filled with violence." (Gen. 6:5, 11) The evil done by men contrary to the divine purpose made it necessary for Him to remove them from the earth, and this He did. So today the world is filled with badness, violence, and again Jehovah is about to take action against the evildoers. Just as the great God of love saved righteous Noah and his family from destruction, so today the opportunity for salvation is available to individuals and families inclined toward righteousness.

1, 2. How do conditions on earth today compare with those prior to the Flood?

³ To a world faced with the universal destruction of God's war of Armageddon the good news of salvation must be made known. "How handsome upon the mountains are the feet of the one bringing good news, the one making peace to be heard, the one bringing good news of something better, the one making

salvation to be heard, the one saying to Zion: 'Your God has become king!'" (Isa. 52:7) Joyfully Jehovah's faithful people are fulfilling this prophecy, and the good news of salvation and peace is now being published in all the world. Great sacrifices are being made to see that the warning of impending destruction and the way of salvation is proclaimed so that millions of mankind are furnished with the knowledge necessary to save them from God's execution at Armageddon. Among the nations, in the cities, in small villages and rural areas, this message is being preached, as Jesus prophesied in Matthew 24:14: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."

⁴ Zealous ministers of Jehovah put forth utmost effort to reach their neighbors with this life-giving Word. Preaching and teaching among those who have a hearing ear are time- and energy-consuming activities. Sometimes we become so absorbed with taking salvation to our neighbors that we do not give adequate care and attention to the salvation of our own families. *But*, in fact, each should give his own household first consideration. This rule is laid down by the apostle Paul: "Certainly if anyone does not provide for those who are his own, and especially for those who are mem-

3. What message must be delivered to the nations, and by whom?

4. In zeal to reach his neighbors what primary consideration may be overlooked by the minister?

bers of his household, he has disowned the faith and is worse than a person without faith."—1 Tim. 5:8.

⁵ Family care is therefore a principle of Jehovah, and everyone must conform to His righteous ways. Jehovah says: "For the thoughts of you people are not my thoughts, nor are my ways your ways . . . For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9) The ways of this world with respect to families are at variance with Jehovah's ways. A Christian cannot follow this world. How does Jehovah instruct his people to care for the family? To the fathers he says: "And these words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:6, 7) "Apply your hearts to all the words that I am speaking in warning to you today, that you may command your sons to take care to do all the words of this law. For it is no valueless word for you, but it means your life, and by this word you may lengthen your days." (Deut. 32:46, 47) These words mean life. They are addressed specifically to the heads of families to place upon them by divine command the duty of teaching their children the ways of Jehovah, which will lead to salvation. Failure to heed this instruction will lead to disaster.

⁶ This instruction to God's chosen people establishes a continuing principle of his law equally applicable to Christians today. Christian husbands have as their primary God-given responsibility the care and sal-

vation of their families. This applies to all members of the household, including wife, mother, grandmother and children—both boys and girls. All have equal right to salvation. Because of the very inferior position in which women are held in many countries, it is most vital that Christians keep before themselves the godly principle and not the worldly principle.

⁷ The apostle Peter, himself a married man, writing under inspiration of God's holy spirit, said concerning wives: "Husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." (1 Pet. 3:7) Christian husbands are therefore under a divine obligation to show due honor to the weaker vessel. In some nations and territories women are not held in honor but are ignored; they are treated as inferior, as if they were so much property, in some cases even dealt with as slaves. The men think: "I am the male, she is merely the female," or, "I am the husband, the head, and the wife must obey me. Her place is serving me." She is not recognized as a personality, an individual. But this is not the Christian way. It is not 'assigning honor to the weaker vessel,' who, before God, has an equal right to salvation. Those who would gain Jehovah's approval must walk in his ways.

⁸ The same Christian course of conduct is required of both sexes. The right of salvation is equally open not only to the wife, but also to the mother, sister, daughter and other females of the household. The apostle Paul shows us the proper position: "There is neither slave nor free-man, there is neither male nor female; for you are all one in union with Christ Jesus."

5. (a) Whose ways must be followed, and why? (b) What obligation of teaching is placed upon the heads of families?

6, 7. What is the duty of the husband to the female members of the family, and how do the Scriptures prove this?

8. In what way does Jehovah God treat males and females as equals?

(Gal. 3:28) The benefits of the undeserved kindness of Jehovah based upon the sacrifice of our Lord Jesus Christ apply equally to male and female. He pours out His spirit upon both male and female. The same commands from Jehovah apply. The same hope of everlasting life is held out.

⁹ In the light of these principles, let each Christian family head ask himself, "Are the women of my household so burdened down with domestic duties that they are drudges, deprived of spiritual nourishment?" If this is the case, they will get spiritually weak and be in danger of losing their inheritance. This is very serious indeed for husbands, as they must bear the responsibility for these dangers. Suppose that a wife, mother, sister or daughter, through neglect, did not receive food for her natural body, and grew weak and sickly, while the husband was in good health. It would be a disgrace. The husband might even be punished by the law of the land! How much more will the law of Jehovah God hold responsible a husband who, through neglect, has caused spiritual sickness or death to those under his charge. Paul showed that the proper Christian attitude is to provide equally for the wife in all things: "Let each one of you individually so love his wife as he does himself." —Eph. 5:33.

¹⁰ One of the responsibilities of the father is to arrange for all to share in the necessary household duties. When all in the family participate, the load is shared. This course is much better than that of the head who says: "Let the women look after those household problems. That is women's work." The Lord Jesus described husbands and wives as being yoked together. A yoke or team of oxen pull together. That is why they get results.

9. What serious question should be asked of each family head, and what will be the results of his neglect?
10. How has the partnership of husband and wife been described, and how are the best results obtained?

Christian husbands and wives, being yoked together, must unitedly pull the load of household and ministerial responsibilities. This does not permit the husband to run ahead in study, field service or meetings. His faithful wife must be kept parallel with him in theocratic progress, for both are yoke-mates, pulling side by side. Husbands, are your wives advancing to theocratic maturity at the same pace as you yourselves? If not, is it due to neglect on your part? Remember, the strong must help the weak. As the apostle Peter states: "Assigning them honor as to a weaker vessel, the feminine one."—1 Pet. 3:7.

PRESIDING WELL OVER THE HOUSEHOLD

¹¹ The father, as the head of the house, must provide for equal opportunity in spiritual matters. This will require good organization, a well-directed, orderly household. The first essential is to make provision for teaching the truth to the family. Only in this way can they walk in the course of salvation. To hold the family in this right way the form of instruction is designated in God's Word as to "inculcate." (Deut. 6:7) In the Hebrew to "inculcate" means to repeat, to say again and again, to teach by frequent repetition. It comes from the root meaning to do again, so as to make a deep impression. The father as teacher must repeat, diligently and earnestly keeping the knowledge of Jehovah God and Christ Jesus ever before the household. Time, patience and care are required. The father who is deeply concerned for the welfare and the salvation of his family will give careful attention to all the details of good theocratic organization in the home, just as the servant of a congregation attends to each small item essential to its health. In a congregation, provision is made for study, for reading, prayer,

11. (a) In what manner should the head of the family instruct? (b) How is a family like a small congregation?

meetings, field service, visiting the sick and aged ones, and so on. So it should be in the home. The responsibility is on the head of the family. A family is like a small congregation. Good families make good congregations. A well-directed Christian home is the basis for healthy Christian activity. Time must be available for all its members to study, to read, to attend meetings and to pray. A good and wise father will provide for these things, thus presiding well over his household.

¹² To this end a schedule will be required for the family. The father should be the first one to keep to it. His example of self-discipline will set a proper lead for the rest of the family. This schedule must provide for full family participation in a rounded-out theocratic program. It must include family study, family reading, attendance at meetings, participation in the field ministry, personal study, and especially meeting for united prayer. The family head who arranges a schedule for all these activities will certainly be helping to save his family.

¹³ Let each Christian family head pause for a moment and ask himself: "Where is my theocratic family schedule? When did I, as the husband, last bring my family together for Bible study? Is the Bible regularly read in this home by my family? Do we regularly unite in exercising the precious privilege of appealing in prayer to the throne of undeserved kindness for wisdom and strength to perform theocratic service, to work out our salvation together?" Christian families whose schedules already provide for these services well know the blessings that result. Those who have not done so would do well to give attention to these godly practices. The family head who presides well, knows that having the family's activities scheduled is a desirable

condition; but to get it into effective operation requires discipline both for himself and for the family. Jehovah God teaches and disciplines his sons for their good. So the earthly father must teach and discipline his sons: "For what son is he that a father does not discipline? But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. . . . True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:7, 8, 11) Jehovah keeps his children in the way of salvation by instruction and discipline because of his love; so the human parent teaches and disciplines his children to keep them in the way of salvation.

¹⁴ Instruction and training of the child should begin at a very early age. Remember, education from the mother ranks high in the life-training program. She instills right principles into the young child's mind. The age of childhood is the learning age; so teach the children when young to have reverence for Jehovah God and his Word. This requires full co-operation of both mother and father to train the child in the ways of righteousness.—2 Tim. 1:5.

¹⁵ Discipline must be exercised in love. Harshness, domineering, dictatorial attitude, shouting, impatience, heavy-handedness—these things have no place in the discipline of a godly household. Rather use reason, kindness, patience, understanding, happiness, firmness and love. Bear in mind, Jehovah has taken valuable time to teach and explain things to us because of his love. In like manner let the family be dealt with in love.

¹⁶ There are some who do not appreciate

12. How will a schedule help?
13. What questions should a family head ask himself? What is required? To what end?

14, 15. (a) When and by whom should instruction begin? (b) What are the right and wrong ways of exercising discipline?
16. Why is it not sufficient just to be born in a Christian home? What else is required?

the necessity of careful Biblical training for children. The thought seems to be that it is enough to be born into a Christian home, as is sometimes said: "My son was born in the truth." No one has been born in the truth, for a newborn child's mind is a blank. Even King David said: "In sin my mother conceived me." (Ps. 51:5) Not only is it necessary to be born in a Christian home, but training must be given, because the young child of a dedicated Christian is considered "holy." (1 Cor. 7:14) The successful education of the young minister Timothy was begun in his infancy. "You, however, continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation." (2 Tim. 3:14, 15) Only by training, discipline and instruction in righteousness can the young mind be led to the point of attaining personal relationship with Jehovah God.

¹⁷ All these useful habits that will lead to the salvation of your family can, however, be lost through bad association. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Avoid wrong association by filling the family life with good and wholesome association. Parents, take the time to be the companions and associates of your own family. Husbands, remember that you are the proper associate of your own wife and children. Wholesome recreation, too, must be provided for the family, otherwise wrong forms of amusement may be found.

¹⁸ Is the life pattern to which you parents are directing your children one that leads to their salvation? What is the hope or ambition being inculcated in the minds of your children? Are they being filled

with the thought that it is an admirable thing to fill or occupy an important position in this old world, or are they imbued with the better hope of fulfilling an important function in the new world? Are you teaching them to invest themselves in the bankrupt institution that is the old world, or are they being trained to live for truth and righteousness as grateful praisers of the great Creator of heaven and earth? Which is more important for children today: to have a good account in the bank reckoned in dollars saved, or a good account with Jehovah reckoned in lives saved? What are your children being trained for? Is the full-time missionary service held before them as a great privilege, a gift from the Most High God himself? Is it being impressed on their minds that salvation comes by preaching to others? Children so instructed will become life savers, to the blessing of themselves and others. Parents giving proper care and thought to these points will be saving their families as well as their neighbors.

THE DIVIDED HOUSEHOLD

¹⁹ There are many households where one marriage mate is dedicated to Jehovah to do his will but the other is not. They are unequally yoked. The dedicated servant will be deeply concerned over the salvation of the marriage partner. The believing wife will certainly try to save her husband. It can prove to be a heartbreaking task. In angry opposition he may even forbid her to speak to him or the children about God's Word. What will she do? The apostle Peter gave direct instruction. To wives he says: "If any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep re-

17. Who are the best associates of the family, and how can useful habits be spoiled?

18. What goal in life should Christian parents hold before children for their salvation?

19. What instruction is given by God's Word to a wife with an opposed husband? How does this apply, and with what hope?

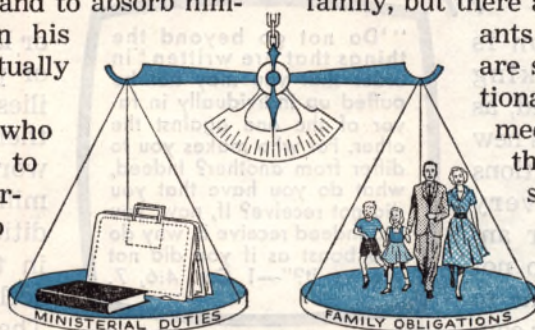
spect." (1 Pet. 3:1, 2) When a wife cannot win the husband by oral preaching she may do it by her own conduct, which can be most powerful. Never lose hope. Remember what the apostle Paul wrote: "For, wife, how do you know but that you will save your husband?"—1 Cor. 7:16.

²⁰ The same considerations apply when the situation is one involving a believing husband and an unbelieving wife. The word of the apostle Paul continues: "Or, husband, how do you know but that you will save your wife?" (1 Cor. 7:16) Great tact and love are necessary. The husband must be patient, gracious and tolerant. Becoming a worshiper of Jehovah does not relieve him of his marital responsibilities but rather adds to them. The wife is entitled, not only to material needs, but also to companionship. The Christian course does not allow a husband to absorb himself so completely in his worship that he virtually ignores his wife.

²¹ The husband who hopes to win his wife to the way of true worship would do well to pay heed to the principle followed by the apostle Paul toward those he was endeavoring to save. "So to the Jews I became as a Jew, that I might gain Jews . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some." (1 Cor. 9:20, 22) He entered into their condition. He gave sympathetic consideration to their problems. He was not foolish or weak, but respectful

of their convictions, even though he knew them to be wrong. Having himself come out of the Jewish religion, Paul did not mock, despise or act intolerantly toward the Jews he was trying to save. He knew that only by leading their understanding to a better way could he hope to save their lives. In the same way husbands would do well not to mock or be intolerant; if they do they will drive their wives farther away. Let the husband ask himself: "How would I like to be dealt with if I were in the same place?" Having determined this, deal with her in that manner. Love must operate. As Paul states: "Love is long-suffering and obliging . . . does not become provoked. . . . It bears all things, believes all things, hopes all things, endures all things. Love never fails."—1 Cor. 13:4-8.

²² No one wants to fail in love for his family, but there are some who are servants in a congregation and are so busy with congregational activities, committee meetings and field service that they are not able to spend any time with their families. They may easily say: "I appreciate all the care that should be given to ensure the salvation of my family. I love my wife and family and want to see them saved as much as my neighbor, but I am just so busy with my ministerial duties that I hardly find time for my family. However, they are in the truth and do not complain that I cannot be with them." Really, does it not come down to a matter of balancing all these demands on our time? In this balance let proper weight be given to the interests of your own family. Certainly Jehovah God would not expect a man to



20. What is the necessary attitude of a husband toward an unbelieving wife? Has his acceptance of the truth altered the marriage relationship?

21. How can a husband apply to his wife the principle followed by the apostle Paul, and what will he not do if he hopes to win his wife? What question will he ask himself?

22. What are some of the problems facing ministers, and what must they do?

use all his time in congregational activity, in helping his brothers and neighbors gain salvation, and yet not look after the salvation of his own household. A man's wife and children are a primary responsibility, as the apostle Paul states: 'If anyone does not provide for his own household, he is worse than a person without faith.' —1 Tim. 5:8.

²³ So then, it is far, far better for a brother to provide first for the salvation of the

23. What is the primary provision he must make, and what should be aimed at?

SALVATION

by overcoming proud tradition

PROUD tradition is old-world thinking that must be eradicated, as it has no place in God's new world. Worldly traditions affect practically every family in one way or another. Often people do not even realize the extent to which their thinking is conditioned by the ingrained traditions and customs of the community in which they live. The salvation of the family requires that its members be conscious of the dangers of this old-world habit. This article discusses the barriers, the divisions, the disunity that proud tradition creates between families, communities and national groups.

² Some of these traditions, which deeply affect thinking and bring in divisions and prejudices, are national pride, pride of

1. What danger to the family is seen in worldly tradition?

2. What are some of the proud traditions of this world, and why are they opposed to New World principles?

members of his own household. Material provision alone is not sufficient. To provide things needful we must care first for the spiritual welfare that will lead to their salvation. We all want to live in God's new world. Draw the family closer together. All members of the family in the fear of Jehovah must help one another to be on the right side. The great battle of Armageddon draws near. Aim at full family survival! As you do these things, great happiness and peace will be the blessed portion of your household.

race or clan, pride of family and its historical accomplishments; pride of wealth, caste, color or language; pride of class or profession. Some families take much pride in their ancestors and the worship of them, in the military exploits and traditions of their forebears, in the antiquity of their ecclesiastical traditions. There can be no question

that these traditions, which set one man or group apart from another, are in opposition to the godly principle of unity. No one can hold these traditions and prejudices and be a part of the New World society.

KEEP YOURSELVES FROM THESE THINGS

³ Let us now consider how some of these worldly traditions operate in relation to humankind. Class distinction is found in practically all nations. It may be based on possessions, accomplishments, titled ances-

3. What is proud tradition based on? Why does it interfere with Christian association and service?

"Do not go beyond the things that are written, in order that you may not be puffed up individually in favor of the one against the other. For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?"—1 Cor. 4:6, 7.

try, professions or intellectual attainments. Families descended from these privileged groups suppose themselves to be above others of mankind, so they become haughty, high-minded, considering themselves better than others. This thinking is certainly contradictory to the teachings of Christ Jesus. The apostle Paul condemned the worldly thinking of those who are "self-assuming, haughty, . . . puffed up with self-esteem." (2 Tim. 3:1-7) "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (1 Pet. 5:5) Anyone with such attitudes cannot really help his neighbors in the way of salvation, for they will prevent him from having a brotherly association with them. Therefore all should seek humility, as God's Word states: "The very haughtiness of earthling man will humble him, but he that is humble in spirit will take hold of glory."—Prov. 29:33.

* Another tradition that plays a major role in the thinking of the old world is national pride. This is carefully built up by the political state and its educational institutions, as well as its ecclesiastical authorities. It is an age-old scheme used by political leaders to enslave all classes of people and tie them to the political state. They are taught that their particular nation is different, its people superior to others. Germany in the Hitler era is a recent example of a generation of people imbued with the idea that they were the 'master race' destined to rule and control the lives of others. This is not new, for the Romans, the Anglo-Saxons and others have followed the same pattern. Those of the New World society must be able to see beyond this sham glory. It is the Devil's work and "he is a liar." God's inspired Word says: "He made out of one man every nation of men, to dwell upon the entire surface of

the earth." (Acts 17:26) And again: "'Do not go beyond the things that are written,' in order that you may not be puffed up individually . . . For who makes you to differ from another?" (1 Cor. 4:6, 7) From these godly principles it must be seen that there is no room in the New World society for pride of nation. That men can live in harmony without this foolish old-world division can be seen in the Divine Will International Assembly of Jehovah's Witnesses at New York city in 1958, when 253,922 people of 123 nations lived together in Christian peace and unity.

⁵ This immense international gathering united in a Resolution made known to the world by distributing over 70,000,000 copies. Among other things it was declared: "That because of our common descent from Noah . . . we are one human family, one human race, for whom Jehovah God has made one common provision through his Son, Jesus Christ, for our everlasting life and happiness in his approaching new world. . . . the Holy Bible declares Satan the Devil to be the invisible god and ruler; and that under him and his demons the nations and languages of the earth have broken up the unity of the human race and have brought mankind to the dangerous situation today."

⁶ The great family of the New World society that adopted this Resolution has overcome national pride. All families who want to gain God's approval must likewise put away proud national tradition and recognize their dependence upon God, who requires them to live with one another as brothers.

⁷ A further development of this satanic barrier of human distinctions is seen in the prejudice and discrimination manifested toward groups of differing language,

5, 6. How has the Resolution of Jehovah's witnesses condemned national pride, and what must be done to gain God's approval?

7. What attitude should Christians adopt toward language?

4. Why has national pride been built up, and why is there no room for it in the New World society?

race and color. Pride of language debars people from mixing freely with others, but Christians must reach all people with the message. If this is not done, there is failure to fulfill the God-given commission to 'teach all nations.' It should be the earnest desire of every person who wishes to live in God's new world to be able to converse freely with his neighbors. Sometimes there is a disinclination to make the effort to learn the language of the country.

⁸ Then there are those groups who put their racial customs, traditions and practices above Christian principles. This particularly applies to social customs. Some would rather show hospitality and have association with persons of their own race, or relatives, in preference to their brothers of the New World society. Parents at times will encourage their children to associate with and to marry those of their own racial and language group rather than their Christian brothers, even though this is contrary to the scripture, 'Be not unequally yoked with unbelievers.'—2 Cor. 6:14.

⁹ Skin color is another subject upon which purely human tradition has built a system of artificial barriers between man and man. Fundamentally men are all descended from the same ancestor and have the same basic capacities. All have to recognize the one true God and worship him and accept as their personal Savior the Lord Jesus Christ. Men do make a difference, and God's people have to recognize the law of the land when it requires separation with respect to race or color in

some countries. But inside the New World society there is no difference and there is no justification for discriminating against brothers because of the color of their skin. Jehovah God does not render such discriminatory treatment: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

¹⁰ In Oriental lands particularly there is a deep-seated tradition of ancestor worship. Dead ancestors are the gods: food is laid out for them, elaborate rituals are followed and prayers are addressed to them. It is

a matter of the honor of the family name, and the living members of the family are all concerned with it. Older members of the family, who are the living ancestors soon to become gods, find this cult a valuable means of controlling and enslaving younger members of the family. Even middle-aged men have no authority

in the household until their parents die. Ancestor worship is also a subtle form of self-flattery—the worshiper is a descendant of ancestor gods and therefore on the way to being a god himself. This belief sets a man apart from his neighbors. Also, one who becomes enlightened finds it most difficult to break with a family tradition that is bound down with social, traditional, religious and economic practices. The thought of change is looked upon with scorn and fear; so their minds are closed to change or progress. The family that will advance into the New World society must be prepared to put aside the cult of ancestor or family worship.



NOAH



NEGRO CAUCASIAN ORIENTAL

8. How can racial and social customs lead to an unscriptural course?

9. (a) Why are all men equal before God regardless of skin color? (b) What practice of men will Jehovah's organization recognize, and why?

10. Why is ancestor worship reprehensible before God, and what difficulties are in the way of overcoming it?

¹¹ Another deep-seated human tradition is the reverence for religious antiquity. The Moslems, Roman Catholics, Buddhists, Confucianists and Hindus hold in awe their ancients, the works and the sayings of dim antiquity, which are contrary to the Word of God. This human tradition blinds their minds to enquiry. Catholics and Protestants put their traditional beliefs and creeds ahead of God's Word. The Jews regard the Talmud, with its compilation of human reasonings, as more precious than the inspired Hebrew Scriptures. To them the Scriptures are to the Talmud as water is to rich, red wine. All the teachings of these human, worldly traditions, no matter how ancient, will lead to disaster. Jesus said: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'" —Matt. 15:3-9.

TRUTH EXPOSES PROUD TRADITION

¹² Families or individuals accepting the truth of Jehovah's Word are often hindered by these proud traditions. For example, one may be really enthusiastic when he is first told of Jehovah God, Christ the King and the new world of righteousness. It sounds wonderful! But there is a problem: "How will this affect my family position? We are one of the highly respected families in the community. Instead of respect and honor, we might bring on ourselves contempt or persecution. The truth is not popular." What should the individ-

ual in this position do? Be governed by human traditions, or accept God's Word and walk in the light of it? To obtain the favor of God, it is best to obey him.

¹³ Another person may be overjoyed to learn that it is God's purpose to provide a thousand-year reign of world-wide peace and happiness, during which time the resurrection will take place. Now a problem arises. He is told of the great Resolution adopted by Jehovah's witnesses in New York in the summer of 1958. In part it says: "That, figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love." Now the interested person says: "But my family has a proud military and naval tradition. Our name has borne the colors of this nation for generations. My ancestors have fought in many famous battles." Such proud tradition is in direct conflict with the principles of the Prince of Peace. This person will have to choose between proud family tradition and living in the new world.

¹⁴ Other people, proud of their ancient national traditions, with an air of superiority say concerning the Biblical research and studies published by the Watch Tower Bible and Tract Society: "Where does this literature come from? From the United States? Why that is only a new nation. We have had Bible scholars in our country for

11. For what reasons did Jesus condemn religious tradition, and what examples are given?

12. In what way could pride of social standing hinder acceptance of the truth?

13. How is certain family tradition contrary to the principles of the Prince of Peace, as outlined in the Resolution of 1958?

14. (a) Explain the real source of the truth preached by Christ Jesus and by his faithful followers today. (b) What is the reason for having the headquarters of the Society in America? Why should this not prejudice people against the truth?

centuries. What can America hope to teach us?" Such persons are contemptuous and their attitude is no different from what was said of the despised city of Nazareth. "Can anything good come out of Nazareth?" (John 1:46) The message of Jesus came, not from Nazareth, but from Jehovah God. So, today, the message of Jehovah's witnesses comes, not from America, but from the Most High God, delivered to faithful men by Jehovah God through the operation of his holy spirit. The truth is not an American message, though, as a matter of convenience and practical handling of the activities of the Society, the headquarters is in New York, one of the major shipping and trade centers of the earth today. National tradition should not make reasonable people so prejudiced that they become blind to the truth of God's Word, for Jehovah's truth is the same in any country or language. To receive the truth one must overcome such tradition.

¹⁵ An actual example can be found in the case of a German Jewish man who had been in concentration camp with Jehovah's witnesses in the Hitlerian era. He said: "There is no question they are a wonderful people. Others, Catholic priests, rabbis, Protestants, I saw abandon all their principles and live like animals. But Jehovah's witnesses they could not break. I admire them very much. Certainly God is with them. In my own case, however, there is my family, my friends: by tradition and education, I am a Jew and must remain such. I will be a silent supporter and admirer, but I could never really go with them." Here is an example of an open-eyed admission that human traditions and pride of race are holding a man back from joining with those upon whom he has visibly seen the spirit of Jehovah.

15. Give an example of how human tradition prevents acceptance of the truth.

WHY PROUD HUMAN TRADITION MUST BE OVERCOME

¹⁶ Because it does not originate with Jehovah, but with this world, Jehovah's faithful people must have no part with this world: "They are no part of the world just as I am no part of the world," the Lord Jesus said. (John 17:16) The necessity of separateness from worldly practices and traditions was stated by the apostle John: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) This command is quite clear; one must not be conformed to the ways of the old world. The apostle Paul said: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." —Rom. 12:2.

¹⁷ These scriptures clearly show that human, proud tradition is not from God but from the Devil. It does not come from above, but from below, from this evil world that is at enmity with God. "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Surely no one intelligently wants to be an enemy of God. Therefore Jehovah's people must overcome the world and its tradition.

16. Present scriptures and reasons why human traditions must be overcome by God's people.

17. Who is the originator of human tradition, and what will be the result to those who cling to it?

¹⁸ Human tradition is part of the pride of flesh. It works evil. The apostle Paul states: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) This is another strong reason why proud tradition must be overcome by all who desire to be of God's new world.

¹⁹ The evils of proud, human tradition are seen in the present deplorable state of this world with its strife, disunity, division, partiality, hatred, corruption and war. The whole theory of separative tradition is a divisive force. World unity, national unity and family unity are broken by such tradition.

²⁰ Jehovah's witnesses have quit the world and taken a stand against it. They are for God's new world and have made known world-wide their stand as one united people separate from this world and its divisive traditions. In the Resolution adopted at their international convention at New York in 1958 they declared: "That what has made us one Christian people despite the fact that we come from so many diversified peoples is that we have separated ourselves from this world and its hateful conflicts and have dedicated ourselves through Jesus Christ to our one God and heavenly Father . . . we will not permit men who fight against God to break up our unity." And furthermore: "... that we may be accounted worthy

of being ushered into God's everlasting new world after Armageddon, there to worship him unitedly as one family of his creatures without racial distinctions and national boundaries and divisions under one government, His kingdom by Christ, and to do his will forever and ever."

HOW TO OVERCOME PROUD TRADITION

²¹ The proud human traditions that manifest themselves in this twentieth century are not new to the history of mankind. The Greek civilization seen by the apostle Paul when he visited Athens 1,900 years ago had the same basic thinking. While Paul was alone, waiting for Silas and Timothy to reach him, he keenly observed the city and its customs. Though he had seen many cities and much idolatry, he was shocked at what he saw in Athens: "Now while Paul was waiting for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols." (Acts 17:16) Idols were not only in the temples but also in the public squares, on the streets and throughout the city.

²² Athens was a university city, filled with professors, lecturers, philosophers, students, and intellectuals. "In fact, all Athenians and the foreigners visiting there would spend their leisure time at nothing but telling something or listening to something new." They loved to talk and argue: "Certain ones of both the Epicurean and Stoic philosophers took to conversing with him controversially." (Acts 17:18-21) The Christian Paul was alone in this godless community of agnostics, intellectuals, full of proud traditions and theories of men. How could true worship be set before these unbelievers? How could he help these worldly-wise people to begin to realize that they did not have the truth? How

18, 19. The works of human tradition are what, and how are they seen today?

20. What stand have Jehovah's witnesses taken individually and collectively as shown by the Resolution adopted at the New York assembly?

21. Is proud tradition new? Explain what the apostle Paul found at Athens.

22. What condition of the people did Paul face at Athens? And what problems confronted him in presenting the truth?

could he help them by removing from their minds the barriers of tradition? He saw that the salvation of these people would depend on his first breaking down their proud tradition. Therefore he went to the court of the Areopagus, the highest court at Athens. This was a place of great antiquity, and here Paul pleaded the cause of Christianity. Once we understand how the apostle Paul proceeded under the guidance of the holy spirit, then we have set before us an example of how basic Bible truths can be used to overcome proud tradition.

²³ Paul first brought the proud Athenian intellectuals down to a common level by stating these fundamental truths: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, . . . he himself gives to all persons life and breath and all things. And he made out of one man every nation of men . . . For by him we have life and move and exist . . . Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. . . . he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:24-31.

23. In breaking through proud tradition what fundamental truths did Paul use?

BE SURE TO GET THE NEXT ISSUE

● The greatest teacher ever on earth said: "You will know the truth, and the truth will set you free." How much do you know about the Book of Freedom, the Bible? How does it bring freedom? Be sure to read the article "Finding the Truth That Makes Men Free."
● "Have You Been Baptized for Life?" The Scriptures speak of a baptism that is "now saving you." It is not water baptism. It is not baptism with the holy spirit. But it is necessary for all who would gain life in God's new world. Do you know what it is? You should, and you will, after reading the next issue.

²⁴ Here we see how Paul placed mankind with its proud traditions in the true light by showing that all men are dependent upon God for their very existence. Without this first gift from God, neither they, their cities, nations or traditions would even be here. Therefore, realizing their entire dependence upon the Creator and Life-giver, they should learn his way and obey his commands. As Paul later said in his letter to Timothy: "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we with these things."

—1 Tim. 6:7, 8.

²⁵ None of us will ever be able to gain salvation, either as a family or individually, unless all realize that everything we have comes from the Almighty Creator of the universe. Everyone should be filled with gratitude to Him for his goodness and undeserved kindness in opening for us the way to his favor and salvation. If we do not forsake human worldly traditions with their pride, they will be a barrier always in the way, always hurting, always dividing, always keeping people at enmity with God and with their neighbors. Let us give thanks to Jehovah for the revelation of truth, knowing that Jehovah's new world has no place for anything divisive and discriminatory. All must live together now in peace and be at unity with one another.

24. Show from the Scriptures why no human has anything of which to boast.

25. What must we do to gain salvation, and why should we give thanks?

The result of humility and the fear of Jehovah is riches and glory and life.

—Prov. 22:4.

in THE closing days of his life, Søren Kierkegaard issued a blast at official Christendom from which she has never cleared herself. Even after a hundred years, priests, pastors and parishioners find his writings grounds for heated discussions and debates. It is only in recent years that his works have been translated into English. The reason for this delay is frankly admitted by priest Walter Lowrie, translator of Kierkegaard's writings into English: "No one else has shown any zeal to make this trenchant attack known to the English-speaking world! I was not eager to do it," said Lowrie. "No one has felt an urge to make it known . . . to the discomfiture of the Church." Now that English translations are flooding the market, provoking comment in the English world, a review of this bold attack is most timely.

The Danish philosopher charged Christendom with open hypocrisy. He declared that Christendom's "Christianity" was meaningless, existing in name only, while "we live a life of paganism." Christendom has not ventured defiantly or revolted openly against Christianity. Oh no! Rather she has hypocritically and knavishly done away with Christianity by falsifying the definition of what is Christian. Christendom is playing Christianity, taking God for a fool. Christianity of the "New Testament" variety does not exist in her, he said. These are strong accusations. What moved him to take such a position?

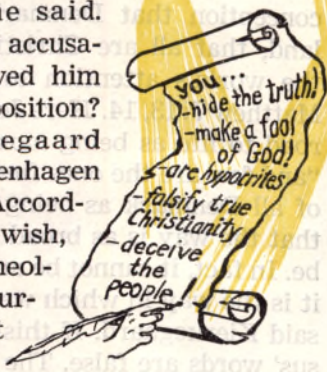
Søren Kierkegaard was born in Copenhagen on May 5, 1813. According to his father's wish, Søren studied theology. However, during his student years he was

SØREN KIERKEGAARD'S attack on CHRISTENDOM

not sure whether he should become a Christian or not. In fact, it was not clear to him what a Christian was. For more than ten years he compared Christendom with his studies of the Bible. During this time he claimed to be a poet and disguised himself behind several pseudonyms. Triviality, indifference, compromise, hypocrisy were disgusting things to him.

Kierkegaard appears to have accepted Christianity as the true religion without question. He expressed faith in the Bible as God's Word. Even though Bible criticism was present, it did not seem to affect him. To argue for or against Christianity by means of external proofs was folly, as far as he was concerned. Men must have faith. To preach in such a way that salvation appears sure is to soft-pedal Christianity, he stated. In a sense it is making the narrow way appear broad and easy when in reality it is not. Christianity is to be lived for what it is, not for rewards and promotions.

What Kierkegaard observed in Christendom was not what he knew true Christianity to be. This became a disturbing factor in his life. He knew of priests and bishops who would not speak out for truth, even after it was called to their attention.



His father's priest, ruler of the Danish State Church as the Bishop of Zealand, Bishop Mynster, was a great disappointment to him.

On January 30, 1854, Bishop Mynster died. The highly esteemed theologian Professor Martensen conducted the funeral. In his sermon he praised Mynster as "a witness to the truth," and as one of "the holy chain of witnesses to the truth." This was too much for Kierkegaard. He sat down and wrote his protest, but he waited till Martensen had been elected as the bishop's successor before launching his attack. Once his attack got under way, it took the nation by storm. He published a series of articles in the newspaper *Fædrelandet* and followed up with a periodical, which he called *The Instant*. In the space of a few months he accomplished an enormous work. It drained him of the last of his energy. He died shortly thereafter, November, 1855.

THE PROTEST

In his protest Kierkegaard asks, What is a witness to the truth? "A witness to the truth is a man who in poverty witnesses to the truth—in poverty, in lowliness, in abasement, and so is unappreciated, hated, abhorred, and then derided, insulted, mocked—his daily bread perhaps he did not always have, so poor was he, but the daily bread of persecution he was richly provided with every day. For him there was never promotion, except in an inverse sense, downward, step by step. A witness to the truth, one of the genuine witnesses to the truth, is a man who is scourged, maltreated, dragged from one prison to the other, and then at last—the last promotion, whereby he is admitted into the first class as defined by the Christian protocol, among the genuine witnesses to the truth—. . . then at last crucified, or beheaded, or burnt, or roasted on a

gridiron, his lifeless body thrown by the executioner in an out-of-the-way place (thus a witness to the truth is buried), or burnt to ashes and cast to the four winds, so that every trace of the 'filth' (which the Apostle says *he* was) might be obliterated."

Was Bishop Mynster such a witness? "Bishop Mynster's preaching soft-pedals, slurs over, suppresses, omits something decisively Christian, something which appears to us men inopportune, which would make our life strenuous," writes Kierkegaard. Instead of preaching repentance, he preached peace. He shied away from dissension and controversy. The bishop self-indulgently loved "peace," the first requisite for enjoying this present life. Christianity calls for sacrifice, but the bishop was not about to sacrifice. Therefore, his preaching lacked something most decisively Christian.

Kierkegaard argued that it is not enough merely to lower the price to sell something, but one must have the product also. The bishop held out eternal blessednesses of Christianity at a very low cost, but they were not his to give. So what the people were buying from him was nothing but cheap talk and empty promises.

A CHRISTIAN LAND

Kierkegaard also attacked the popular conception that Denmark is a Christian land, that all are Christians. He directed the world's attention to Jesus' words at Matthew 7:13, 14. Here Jesus speaks of the road to life as being narrow and cramped "and few are the ones finding it." To speak of all Denmark as being Christian means that the way is as broad as it possibly can be. In fact, it cannot be any broader, "since it is the way in which we all are walking," said Kierkegaard. If this be true, then Jesus' words are false. The human race is to be congratulated for having bettered itself

by becoming Christianized even beyond what its Founder imagined. If this be the case, then the "New Testament" is no longer truth. But it is quite obvious such is not the case. Christendom has a long way to go before she can be Christian.

Kierkegaard continues: "What we have before us is not Christianity but a prodigious illusion, and the people are not pagans but live in the blissful conceit that they are Christians. So if in this situation Christianity is to be introduced, first of all the illusion must be disposed of." This led him to an attack on the machinery of baby baptism, confirmation and the idea that all respectable adults must marry and rear their children as Christians instead of teaching them to become Christians. In one of his articles he stated that Christendom "is from generation to generation a society of non-Christians." In another he blasted Protestantism. "Protestantism, Christianly considered," he said, "is quite simply an untruth, a piece of dishonesty, which falsifies the teaching, the word-view, the life-view of Christianity, just as soon as it is regarded as a principle for Christianity, not as a remedy [corrective] at a given time and place." He called Christendom "the betrayal of Christianity; a 'Christian world' is . . . apostasy from Christianity."

Note that his attack is against Christendom, not against the church. "We have, if you will, a complete crew of bishops, deans, and priests; learned men, eminently learned, talented, gifted, humanly well-meaning; they all declaim—doing it well, very well, eminently well, or tolerably well, or badly—but not one of them is in the character of the Christianity of the New Testament." "And this in my opinion is the falsification of which official Christianity is guilty: it does not frankly and unreservedly make known the Christian requirement—perhaps because it is afraid

people would shudder to see at what a distance from it we are living, without being able to claim that in the remotest way our life might be called an effort in the direction of fulfilling the requirement."

Christianity does not march to the tune of "Merrily we roll along, roll along, roll along." Christianity is "incendiarism." Christ himself says, "'I am come to set fire on the earth,' and it is already burning, yea, and it is doubtless becoming a consuming conflagration, best likened to a forest fire, for it is 'Christendom' that is set on fire. And it is the prolixities which have to go, the prodigiously prolix illusion fostered by the (well-meant or knavish) introduction of scientific learning into the Christian field." "The official worship of God (with the claim of being the Christianity of the New Testament) is, Christianly, a counterfeit, a forgery." This forgery is so deeply ingrained that doubtless there even are priests who believe that Christendom is the Christianity of the apostles' day, when in truth it has become exactly the opposite.

Kierkegaard declared that men in long robes have deluded women and children into thinking that Christ spoke favorably of themselves as teachers. Official Christianity no more resembles Christianity of Jesus' day than a square resembles a circle; "and what we call a teacher in Christianity (a priest) no more resembles what the New Testament understands by a teacher in Christianity, no more resembles it than a chest of drawers resembles a dancer, has no more relation to what the New Testament understands by a teacher's task than a chest of drawers has to dancing."

Kierkegaard closed his attack by saying: "Whoever thou art, whatever in other respects thy life may be, my friend, by ceasing to take part (if ordinarily thou dost) in the public worship of God, as it now is (with the claim that it is the Christianity of the New Testament), thou hast con-

stantly one guilt the less, and that a great one: thou dost not take part in treating God as a fool by calling that the Christianity of the New Testament which is not the Christianity of the New Testament." "This has to be said; so be it now said."

A RELIGIOUS FUNERAL

In October, 1855, Kierkegaard tumbled into the street, was rushed to a hospital and a month later he died. He would not see a priest and would not receive the Lord's supper. Despite this fact and his blistering attack exposing Christendom, he still received a church funeral. Why did religious men bother to give him a church funeral, the type he denounced to be revoltingly hypocritical? Perhaps Kierkegaard anticipated the same to happen to him. Because in *The Instant* he wrote of a freethinker, a man who plainly declared official Christianity to be a lie: "If he dies . . . and leaves behind him so much that the man of God (the priest), the undertaker man, and several other men, could each get his share—then all his protests are of no use, he is a Christian and is buried as a Christian—to that degree it is certain that we all are Christians. If he leaves nothing (for a little is no help: the priest, who as a Christian is always easily contented, is content with little if there is no more), but if he leaves literally nothing—that would be the only case in which his protests might be taken into account."

Kierkegaard could not be classed as a freethinker and the Church was far from pleased with his writings, but he got a church funeral anyway. Why this gesture toward an unwelcome soul? The best guess is that Kierkegaard had a little money left over, enough to satisfy the priest, the undertaker, and to defray the costs of a so-called Christian burial. And, too, it is in keeping with the hypocrisy of Christendom.

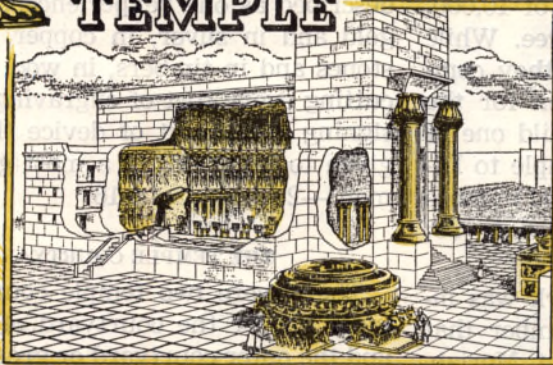
THE EFFECT OF HIS ATTACK

Kierkegaard was not out to upset the Church organization or to form a new religion. Apparently he was not interested in doctrine. His attack was directed, not against the teachings of the clergy, but against their not practicing what they preached. As powerful as his attack was, it for the most part fell on deaf ears. People looked upon it with indifference. They regarded his attack as morbid. Writers spoke of him as manio-depressive and said that his principles were far from spotless. The translator of his book, Walter Lowrie, writes: "I did not need the satire of Kierkegaard to suggest to my mind the doubt whether it can rightly be called a 'Christian land.' I note that in our last census 48 per cent of the population preferred to say that they were Christians; but it is sure that many, nobody knows how many, made this answer only because they could think of no other religion to name; and the leaders of all the Christian groups reckon that, alas, hardly half that number have any connection whatever with any Church. It is well understood, too, that in intellectual circles the percentage of professing Christians is far smaller. It is a curious coincidence that in 'atheistic' Russia exactly 48 per cent reported themselves in the last census as 'believers.' But we must understand that this figure is a minimum, seeing that in Russia it is inconvenient, if not perilous, to call oneself a Christian. Having just now returned from Mexico I am impressed by the fact that in this state which is politically non-Christian 98 per cent would profess themselves Christians. I do not need Kierkegaard to tell me that it is a muddled world in which we live."

Doubtless, people need more than to be told they are wrong. They must be helped and directed in the right way. This can be done only by the spirit of the Almighty under the leadership of Jesus Christ.



VISITING SOLOMON'S TEMPLE



EACH year great throngs find it very worth while to visit the notable buildings of the world. By virtue of its being man's tallest structure, New York city's Empire State Building is a favorite, especially because of the view it presents from its 102d story on a clear day. London's Westminster Abbey and St. Peter's at Rome, owing to their religious and historical associations, also attract large crowds. Patriotic sentiment attracts many to national capitals, shrines and monuments. Then again, the Taj Mahal at Agra, India, is a favorite among travelers in the Orient because of its reputation of being one of the world's most beautiful buildings.

Of far greater interest to us today than any of the foregoing, however, is the house of Jehovah that King Solomon long ago built at Jerusalem. Made chiefly of limestone and cedarwood and decorated with gold and precious jewels, it, without doubt, was one of the most beautiful and costly buildings ever erected by man; upward of \$5 billion in gold and silver being contributed for its construction. Though it was destroyed 2,565 years ago, we can, with

the help of the Bible record and of our imagination, pay it an armchair visit. —1 Chron. 22:14.

What made Solomon's temple such a noteworthy structure? Not merely its material beauty and costliness but first of all the fact that its architect was Jehovah God himself. King David, we are told, received "the architectural plan of everything . . . by inspiration," and he turned it over to his son Solomon. Secondly, this temple is so noteworthy because it was dedicated to the worship of the one true God Jehovah. And thirdly, because of its prophetic significance. It fore-

shadowed a far more glorious spiritual temple standing on heavenly Mount Zion and consisting of Jesus Christ and his congregation of 144,000 members "who have been purchased from the earth." —1 Chron. 28:11-19; 2 Chron. 7:12; 1 Pet. 2:4-6; Rev. 14:1, 3.

BUILDING THE TEMPLE

Concerning the temples built at Jerusalem, it is said that although built by a people considered feeble, "yet these temples are better known and their records more fully preserved than is the case of any other ancient temple, Egyptian, Assyrian or Indian." The first of these, Solomon's temple, may with some reason also be called David's temple. It was David who first thought of building such a temple; it was he who by inspiration received its plans; it was he who supervised the collection of the precious materials, gold, silver, and so on, and it was he who provided the temple site, purchasing it from one Ornan.—1 Chron. 17:1; 21:24-26; 22:14; 29:1-19.

King Solomon began to build this tem-

ple in the fourth year of his reign and completed it after seven and a half years. For its construction he conscripted all the temporary residents of the land, 153,600 of them. Additionally, he drafted 30,000 Israelites, who served in relays of 10,000, working one month out of three. While these figures may seem large, they compare favorably with those given for the time and workers it took to build one of the pyramids of Egypt, the temple to Diana at Ephesus and the Taj Mahal in more recent times.—1 Ki. 5:13-15; 6:1, 38; 2 Chron. 2:17, 18.

To appreciate how much work was involved it is necessary to remember that the temple was built on Mount Moriah, where Abraham many years previously was told to offer up his son. To have room on this hill for the temple and its courts required the building of limestone walls hundreds of feet high. Some of these walls stand to this day and among them are found stones thirty feet long, seven feet high and weighing well over a hundred tons.

On the other hand, greatly helping in the quarrying was the fact that this limestone in its natural state is so soft that it can be cut with a saw. When exposed to the sun and air, however, it becomes as hard as marble and is capable of a very high polish. "Indeed, it is a kind of marble," we are told. On some of the stones are even found the markings of the ancient Phoenician quarry workers.

In this great building program King Solomon enlisted the aid of neighboring King Hiram of Tyre, a good friend of his father King David. Among other things, Hiram's workmen felled cedars of Lebanon and floated them down to the port of Joppa in rafts. From there Solomon's workers transported them to the temple site. In payment Hiram received annually several hundred thousand bushels of wheat and

about two thousand gallons of very fine and costly oil. Included in the agreement between Kings Solomon and Hiram were the services of a highly skilled Phoenician workman, half Hebrew, Hiram-abi. He is described as one "experienced, to work in gold and in silver, in copper, in iron, in stones and in timbers, in wool . . . and at cutting every sort of engraving and at designing every sort of device that may be given to him." Truly a most gifted workman!—2 Chron. 2:14-16.

THE TEMPLE COURTYARDS

There were two temple courtyards, the inner one or the courtyard of the priests and the outer courtyard or great enclosure. Though their size is not given, there is good reason to believe, from what is known about the courtyard surrounding the tabernacle and the courtyards of Herod's temple, that the inner courtyard covered some two acres, and the great courtyard an even larger area.—1 Ki. 6:36.

Each courtyard had a wall surrounding it, consisting of "three rows of hewn stone and a row of beams of cedarwood," gates permitting access from one to the other. While the record is silent regarding the contents of the outer court, upon entering the inner courtyard the first thing one saw was the great altar for the sacrificing of animals. It was made of wood covered with copper and was thirty feet long, thirty feet wide and fifteen feet high. To appreciate its size, note that its over-all measurement was the equivalent of a Kingdom Hall seating a hundred persons. Such a large altar was needed, in view of the many animals that had to be sacrificed upon it at one time; on special occasions their number running into the thousands.—1 Ki. 7:12; 2 Chron. 4:1, 9.

Another striking object in the courtyard was the "molten sea," an immense copper bowl for storing the water needed

by the priests to wash themselves and the sacrifices. It stood seven and a half feet high and its opening on top had a circumference of forty-five feet. With its thickness of three inches it must have weighed upward of thirty tons. From a careful examination of the Scriptural record it appears that the usual amount of water it held was close to 20,000 gallons, whereas it had a capacity of close to 30,000 gallons. No doubt it was able to hold such a large quantity of water because of its bulging sides, its forty-five-foot circumference referring only to its opening on top and not to its maximum circumference.—1 Ki. 7: 26; 2 Chron. 4:5.

This molten sea was resting on the backs of twelve copper bulls that were looking outward, three in each direction. In the forepart of the inner courtyard we also see ten smaller copper bowls resting on ornamented copper wagons or carts, which bowls had a capacity of some four hundred gallons each. These bowls were filled from the molten sea and moved about to where water was needed. No doubt the sea had a faucetlike arrangement for the filling of these bowls.—1 Ki. 7:27-39.

THE TEMPLE ITSELF

The copper altar doubtless stood in the center of the inner courtyard, which would also be in front of the temple, and the molten sea stood to one side. Passing between these we come to the temple itself. It faces east, and the first thing that strikes us are two immense copper pillars, twenty-seven feet high, six feet in diameter and the copper itself three inches thick. These two pillars stand free and have ornamental tops, capitals decorated with forms of lilies and pomegranates. The pillars bore names, the one Jachin, the other Boaz. From the wording in the accounts of Kings and Chronicles it appears that the two pillars were cast in one piece and

afterward cut in two.—1 Ki. 7:15-20; 2 Chron. 3:15-17.

In passing it might be noted that Bible critics have questioned the accuracy of the record telling of the casting of such huge copper objects as these pillars and the molten sea. Modern archaeology, however, has effectively silenced all such critics. It has uncovered evidence showing that Solomon was a veritable "copper magnate" or king. Says the American archaeologist Nelson Glueck: "Ezion-geber was the result of careful planning and was built . . . with remarkable architectural and technical skill. In fact, practically the whole town of Ezion-geber, taking into consideration place and time, was a phenomenal industrial site, without anything to compare with it in the entire history of the ancient Orient. Ezion-geber was the Pittsburgh of old Palestine and at the same time its most important seaport." Ingeniously "a forced draft system for the furnaces was employed, and later abandoned and forgotten, to be discovered only in modern times." No doubt Solomon's wisdom accounted for this ancient industrial marvel. Concerning this activity the Scriptural record states: "In the district of the Jordan it was that the king cast them in the clay mold, between Succoth and Zarethan." "And there were ships that King Solomon made in Ezion-geber . . . And Hiram kept sending in the ships his own servants, seamen, having a knowledge of the sea, along with the servants of Solomon."—1 Ki. 7:46; 9:26, 27.

The front of the temple consisted of a "porch" 180 feet high, thirty feet wide and thirty feet deep. It was, in fact, a tower or steeple-like structure. Some have questioned the height of this porch, but again without good reason, as even today there are many buildings that have comparable towers, several times as tall as the rest of their structure.—2 Chron. 3:4.

The temple itself was an oblong structure, its inside measurements being thirty feet wide, ninety feet long and forty-five feet high. This made it twice as long and as wide as that tent of meeting in the wilderness but three times as high. It also consisted of two rooms, a Holy and a Most Holy; the first twice as long as the second, sixty and thirty feet respectively. The Most Holy, however, was a perfect cube and therefore must have had a ceiling of its own. Whereas a curtain separated these two rooms in the tabernacle, swinging doors separated them in the temple. Round about the temple on three sides were annexes or side structures three stories high.—1 Ki. 6:4-6, 17, 20; 2 Chron. 3:3.

The limestone blocks were cut to their right size and fully beveled at the quarry and the timbers and other lumber used were also previously cut to size and finished so that, "as for hammers and axes or any tools of iron, they were not heard in the house while it was being built." The walls, ceiling, floors and doors of the porch, Holy and Most Holy were covered with cedarwood, which, in turn, was plated with gold. More than that, the walls were engraved with figures of cherubs, palms, "gourd-shaped ornaments and garlands of blossoms." Precious stones also figured in the ornaments.—1 Ki. 6:7-35.

The Holy Place, the first and larger room of the temple itself, had openings or windows, but these seem to have been more for ventilation than for light. Illumination was furnished by ten golden lampstands. The room also contained ten tables for the bread of presentation, and a golden incense altar. There were also the various golden utensils used, such as the fire holders for carrying the coals with which to burn the incense.—1 Ki. 7:48-50; 2 Chron. 4:7, 8.

In the smaller second room, the Most Holy, there was but one piece of furniture.

It was the ark of the covenant, a chest or oblong box on which was a slab to which were fastened two cherubs with wings outstretched. But Solomon made a pair of large cherubs to stand one near the north wall and one near the south wall, to overshadow the ark of the covenant and its cherubs with their great wings. These wings were each seven and a half feet long and so made that they reached from wall to wall, their wing tips touching in the center. The sole means of illumination for this room was a supernatural glow indicating Jehovah's presence and was known as the *Shekinah* light.—2 Chron. 3:10-13.

THE TEMPLE'S DEDICATION

The temple's dedication took place with ceremonies in keeping with its purpose and splendor. All Israel assembled at Jerusalem for the occasion. A fitting procession escorted the tent of meeting, its furnishings and ark of the covenant, to the temple. Next a mammoth choir and a large orchestra began to praise and thank Jehovah. As they all "were as one," the "glory of Jehovah filled the house of The true God."—2 Chron. 5:1-14.

Then King Solomon, kneeling on a copper platform, with arms outstretched toward heaven offered a moving prayer of praise, thanksgiving and petition to Jehovah God. He took note of the fact that even the heaven of the heavens could not contain Jehovah, much less this house Solomon had built. In particular did he plead for mercy to be shown his people and asked that Jehovah would answer the prayer of the foreigner directed to this temple so "that all the peoples of the earth may know your name and . . . that your name has been called upon this house." At the conclusion of his prayer fire came down from heaven and consumed the sacrifices.—2 Chron. 6:12-7:1.

This feast of dedication lasted seven

days. During it King Solomon sacrificed 22,000 oxen and 120,000 sheep. It was followed by the feast of tabernacles, which kept the Israelites in Jerusalem for seven more days. It was a truly thankful and joyous Israel that Solomon sent to their homes after those two weeks.—2 Chron. 7:5-10.

After the death of Solomon the temple had a checkered career. The division of the kingdom into two and ten tribes and the calf worship set up at Dan and Bethel doubtless kept most of the ten tribes from worshiping at this temple. Faithless kings allowed the temple to go into a state of disrepair and even to be closed for a long period of time. At times some of its treasures were used to pay tribute to pagan kings. After many backslidings "the rage of Jehovah came up against his people" and "there was no healing." In 607 B.C., after a varied existence of 420 years, the temple was razed to the ground and it, together with all the land of Judah, lay desolate for seventy years.—2 Chron. 36:15-20; Dan. 9:2.

PROPHETIC PATTERNS

Since Solomon's temple served the same purpose as the tent of meeting in the wilderness, it contained largely the same prophetic patterns. Thus the courtyard of the priests pictured the righteous standing before God of the Christian congregation, whereas the congregation's condition as spirit-begotten sons of God and priests of His new covenant was pictured by the Holy Place. The services rendered by the furnishings of this place foreshadowed the ministry of these priests. The Most Holy stood for heaven itself, where atonement is actually made by God's High Priest, Jesus Christ, and where God truly resides. The multiple of ten in the measurements suggests completeness, even as the square and cube of the Most Holy picture perfect

balance, four-squareness. As a whole, the Christian congregation is also likened to a temple. Like Solomon's temple, the spiritual temple of God is constructed according to the specifications provided by God. As a temple it also serves as a meeting place between God and man, to further pure worship in the earth and to bring praise to Jehovah.—2 Cor. 6:16.

Solomon began building his temple in the fourth year of his reign, even as Jesus Christ, the Greater Solomon, began to erect his spiritual temple in the spring of 1918, in the fourth year after the beginning of his reign in 1914. And as all the stones were prepared so that no sound of a hammer was heard when the temple of Solomon was being erected, so also the symbolic stones of the spiritual temple are first fitted by discipline and require no further trimming at the time of their being laid in the great spiritual temple in heaven.—1 Cor. 15:50-54.

Further, as the temple itself was a thing of dazzling splendor, the walls, ceiling, floors and interior furniture all being of gold, so also is the resurrected Christian congregation. As things copper picture human nature, so the divine is pictured by gold. In their resurrection the members of the Christian congregation are resplendent reflections of God himself.—Heb. 1:3; 1 John 3:2.

The completion of the temple marked a time of great rejoicing, and the reign of King Solomon was one of peace and prosperity. Likewise the completion of the spiritual temple of God will be a time of rejoicing earth-wide, and Christ's reign will be a time of peace and prosperity. As the temple stood beyond the reign of Solomon, so also this spiritual temple as Jehovah's "palace" will stand beyond the thousand-year reign of Christ; in fact, it will stand forever.—1 Ki. 4:20-25; Isa. 11:9; Rev. 21:4.

"Your Will Be Done On Earth"

Serial Part 22



A short while before the once-mighty Babylonian world power fell before the conquering Medes and Persians, the captive Jewish exile, Daniel the prophet, had his vision of how the coming Medo-Persian Empire would in turn be overthrown by the Grecian conqueror, Alexander the Great, and be succeeded by the Macedonian or Grecian Empire and other world powers that would have to do with Jehovah's people, of whom Daniel was a member. In the eighth chapter of Daniel's prophecy Alexander the Great was pictured by a conspicuous horn between the eyes of a he-goat. Alexander's death was pictured by the breaking of the great horn. But out of it grew four horns, picturing the four Hellenic empires that grew out of Alexander's domains. Out of one of these four horns came up a "little horn" that became very powerful in the earth. Historical fulfillment of Bible prophecy has proved this symbolic "little horn" to be, not the Roman Empire that swallowed up the four Hellenic Empires, but the later imperial system that grew up from what was once part of the Roman Empire, namely, the Anglo-American dual world power. This started in Britain, where Rome held on till A.D. 436.

¹⁸ It was in the seventeenth century, during the days of Queen Elizabeth I, that Britain set out on its imperial course, and the British navy was the convenient means for its colonialism and imperial expansion. By the year 1815 the rival navies of The Netherlands, Spain and France had practically ceased to exist; and down till World War I in 1914 the British navy was virtually the "water police of the world; . . . that navy has been the principal instrument in building and holding together the greatest empire the world has yet seen."* At the close of World War II Britain's war ally, the United States of America, which had been built up from the original thirteen British colonies, emerged with the greatest navy in the world. From the foregoing it is seen how the seventh world power, or the Anglo-American dual world power, came forth like the "little horn" from one of those four horns into which

* *The Encyclopedia Americana*, Volume 13, page 325b.

18. How, now, did the "little horn" come forth out of one of the four horns and wax great toward the south, the east and the "beauteous land"?

the symbolic "great horn," Alexander the Great, was broken. History well bears witness to how this dual world power of Britain and America, as close allies with strong ties, waxed exceedingly great toward the south and east and toward the "beauteous land."

¹⁹ The "beauteous land" is the Bible expression that means the prophet Daniel's land. (Dan. 11:16, 41, *JP*) Jehovah himself speaks of it as the "land that I had sought out for them, flowing with milk and honey, which is the beauty of all lands." (Ezek. 20:6, 15, *JP*) It is true that during World War I the British expeditionary forces carried on a military campaign in Palestine against Turkey, and on December 9, 1917, Jerusalem was captured by the British General Allenby. After the war the newly begun League of Nations assigned to Britain the mandate over Palestine, to continue till May 14, 1948. But since this is prophecy and contains many symbols, the "beauteous land" symbolizes rather the earthly condition of Jehovah's people in his new covenant, his faithful witnesses on earth, during the existence of the seventh world power. These are Jehovah's "saints" or holy ones on earth; and the apostle Paul says to them: "He raised us up together and seated us together in the heavenly places in union with Christ Jesus." —Eph. 2:6.

19. What is meant here in the prophecy by the "beauteous land"?

²⁰ From this standpoint we can understand how the Anglo-American "little horn" waxed great "even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them." The angel Gabriel also explains: "And he shall destroy them that are mighty and the people of the saints." (Dan. 8:10, 24, *JP*) The seventh world power could reach the "host of heaven" and "stars" only because these are Jehovah's saints or holy ones who are on earth but who have a heavenly calling and a heavenly resurrection in view, in order to reign with Jehovah's anointed King on his heavenly throne. Over the congregation of Jehovah's dedicated people who follow in the footsteps of Jesus Christ there are overseers, who are likened to "stars" that the glorified Jesus holds in his right hand. (Rev. 1:16, 20) This symbolic "host of heaven" and their "stars" beam with the heavenly light of the good news of God's kingdom, for which the prayer is offered: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:10.

²¹ These "people of the saints" the seventh world power did try to destroy, but only with part success, when it cast them to the ground and trampled upon them during World War I in America and in British possessions "for a time, two times, and half a time." (Dan. 7:25, *RS*) * The heavenly light on earth then burned low.

CASTING DOWN THE PLACE OF JEHOVAH'S SANCTUARY

²² To those who long ago rebuilt Jehovah's sanctuary in Jerusalem after the

land of Judah had lain desolate seventy years, the prophet Zechariah said: "For thus saith Jehovah of hosts: . . . he that toucheth you toucheth the apple of his eye." (Zech. 2:8, *AS*) So in assaulting his dedicated "host," his sanctuary class on the earth, the seventh world power really assaulted Jehovah of armies. The symbolic "little horn" was really magnifying itself "even to the prince of the host; and from him the continual burnt-offering was taken away, and the place of his sanctuary was cast down." (Dan. 8:11, *JP*) Jehovah God is the "prince" or theocratic Chief of his host of saintly ones, and they make up "his sanctuary" in which he dwells by his holy spirit. (Eph. 2:21, 22) The symbolic "little horn" or seventh world power magnified itself as greater than the kingdom of God. It refused to surrender its worldwide sovereignty in the earth, giving it to God's kingdom that had been established in the heavens at the close of the "appointed times of the nations" in the year 1914. It treated with contempt the good news of God's kingdom that his sanctuary class, his dedicated saints or holy ones, were trying to preach throughout the domain of the seventh world power, the British Empire and America.

²³ Daily that Kingdom message was ascending to Jehovah God in praise of him, like a sacrifice that was daily, continually, constantly being rendered up to the "prince of the host," by the earth-wide efforts of his saintly people to preach the message. These were conscientiously striving to obey the command to Jesus' followers: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well

* See *The Watchtower*, Aug. 15, 1959, p. 506, pars. 25-27.

20. In view of that fact, how could the Anglo-American "little horn" reach some of the host and of the stars to cast them down?

21. When did the seventh world power cast them to the ground and trample upon them, and how far to their destruction?

22. How was the symbolic "little horn" able to magnify itself "even to the prince of the host"?

23. How and when did the symbolic "little horn" take away from him the "continual burnt-offering"?

pleased." (Heb. 13:15, 16) The sacrificers of praise were harmonizing their purpose in life with the apostle Peter's words: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) The symbolic "little horn," the "king of fierce countenance, and understanding stratagems," did not want to be overshadowed by God's kingdom or to have sheeplike people turn to it for salvation. So it felt grieved at this "sacrifice of praise," these "spiritual sacrifices acceptable to God" that were daily and continually being made to ascend to God. Under patriotic pretexts, and urged on by the religious clergy of Christendom, the seventh world power took away "from him the continual burnt-offering" during the "time, two times, and half a time."

²⁴ Thus the sacrificial place or very basis upon which "his sanctuary" rested as a spiritual house for sacrifices of praise and worship to him "was taken away." The casting down of the base or "place" did not mean that the symbolic "sanctuary" itself was destroyed; but this could have led to the destruction of the remnant of the sanctuary class. Isaiah 12:1 prophetically tells of how God was incensed at his dedicated people, his nation of spiritual Israel, for yielding to fear of the seventh world power and practically stopping the offering of the sacrifice of praise and of public declaration to his name. In mercy he cut short the tribulation that he had begun to bring upon Satan the Devil's organization. Why? That the chosen sanctuary class, who were being trampled upon, might not be destroyed with the seventh world power, but that they might be saved while still in the flesh.—Matt. 24:21, 22.

24. Thus how was the "place of his sanctuary" cast down, but why was the sanctuary class then not destroyed?

²⁵ Their failure for a time to obey God and render up the "continual burnt-offering" in a spiritual way was a transgression upon the part of the sanctuary class. For this they came under the power of the oppressive symbolic "little horn," by Jehovah's permission and in expression of his anger with them. Hence, although the military and commercial power of the "little horn" was mighty, yet it was "not by his own power" that this "king of fierce countenance" brought the host of Jehovah's holy people underfoot. "And the host was given over to it together with the continual burnt offering through transgression; and it [the little horn] cast down truth to the ground, and it wrought, and prospered." (Dan. 8:12, 24,* JP) During this time of failure spiritually the sanctuary class became captive to the worldly powers, just as in Daniel's day he and the rest of Jehovah's people went into captivity to Babylon and their homeland and sanctuary lay desolate for seventy years.

²⁶ The seventh world power, the Anglo-American dual world power, cared nothing for the truth of God's Kingdom message, nor for the faithfulness and integrity of God's people. It cast truth and faithfulness to the ground. For this action Jehovah did not at once execute judgment against the seventh world power. Why not? In order that he might not at the same time execute destructive judgment on his own dedicated "people of the saints." So the seventh world power acted and prospered and came forth victorious from World War I, ren-

* In Daniel 8:24 the words "but not by his own power" are not found in the papyrus fragments from Egypt that contain the original text of the Greek Septuagint Version, in the Chester Beatty collection of papyri. They contain Daniel 3:27 to 6:18 and 7:1 to 8:27. Neither are the words found in Theodotion's second-century Greek version. But the Hebrew text has the words.

25. What was the "transgression" on the part of the sanctuary class because of which they were surrendered, and hence why was it not "by his own power" that the "little horn" captured them?

26. How did the "little horn" cast truth and faithfulness to the ground and yet operate prosperously?

dering great destruction upon its mighty foe, Imperial Germany.

²⁷ During the truce of peace that followed from November 11, 1918, it magnified itself still more against Jehovah, "the prince of the host." In rejecting the message that the sanctuary class had tried to proclaim to all nations, the Anglo-American dual world power promoted the establishment of a modern world idol, the League of Nations. The British war premier, Lloyd George, had had thoughts of such an international alliance of nations;* and the American war president, T. Woodrow Wilson, included it in his Fourteen Points which he submitted for a peace settlement. Although acting president, he emboldened himself to attend the Paris Peace Conference in order to push through his Points, including the international pact, the League of Nations.

²⁸ The Anglo-American dual world power thus fulfilled the prophecy concerning the "beast" that "had two horns like a lamb" but that "began speaking as a dragon" in telling earth's inhabitants to make an "image to the wild beast." The Anglo-American dual world power gave "breath to the image" so that it would speak with some authority and cause itself to be worshiped by those who were against God's established kingdom and who were in favor of the "wild beast," Satan's visible world system of government. (Rev. 13:11-

* Said Lloyd George in a speech near the beginning of 1931: He "proposed the first resolution in the gathering of the principal Allied statesmen in Paris in 1919 upon which the Covenant of the League of Nations was afterwards based. The cabinet of which I was the head was the only government in the world that had, before the [Peace] conference met, and even before the Armistice was signed, prepared carefully thought-out plans for putting the principle of that resolution into operation. Even during the most anxious moments of the war, there were committees of that cabinet sitting to frame a scheme for setting up an association of nations for ensuring peace on earth."—See *The Watch Tower* as of January 15, 1931, page 31, column 1, under "A Large Portion," paragraph 5.

27. During the peace that followed November 11, 1918, how did the "little horn" magnify itself still more against the "prince of the host" by setting up an idol? 28. What prophecy of Revelation did the Anglo-American dual world power thus fulfill, and what was this political idol as respects God?

15) The symbolic "image to the wild beast," this League of Nations, was an abomination, a disgusting thing, to Jehovah God, just as much so as the golden image sixty cubits high and six cubits broad that Nebuchadnezzar, king of Babylon, set up for all the provinces of his empire to worship, including Daniel's companions Shadrach, Meshach and Abednego. (Dan. 3:1-15) Jehovah's witnesses saw that the League of Nations was disgusting to him just as an idol is.

"THE ABOMINATION THAT MAKES DESOLATE"

²⁹ The peace conference opened in Paris, France, on January 18, 1919, attended by the American President Wilson. The resulting peace treaty, including the covenant of the League of Nations, was signed in Versailles, France, on June 28, 1919. On October 13 that year it had been ratified by three big allied powers and it went into effect with its League of Nations covenant. The United States Senate refused to go along with President Wilson and ratify this treaty. The Senate considered that America's national sovereignty was not safeguarded enough in the League of Nations covenant. America concluded a separate peace with Germany later. The League of Nations, the symbolic "image of the wild beast," really began to function on January 10, 1920, at London, England. But before this event religious Christendom led off in idolizing the symbolic "image."

³⁰ The Federal Council of the Churches of Christ in America offered itself at once as a priest to minister before the "image." Ahead of the peace conference, and while President Wilson was merely advocating the League of Nations, the Federal Council of the Churches of Christ in America spoke

29. When was the League of Nations covenant made effective, when did the League begin to function, but what did Christendom lead off in doing?

30. What did the Federal Council of the Churches of Christ in America offer to do, and how did it give the proposed League a Messianic role?

forth in favor of it and gave to it the role of Christ the Messiah. The executive committee of this Federal Council met in Atlantic City, New Jersey, and on December 12, 1918, it passed an endorsement of President Wilson's plan for a League of Nations. It adopted the following Declaration (quoted in part):

The war crisis of the world has passed, but a world crisis is upon us.

... "Are we to lapse back," asked Lloyd George, "into the old national rivalries, animosities and competitive armaments, or are we to imitate the reign on earth of the Prince of Peace?"

The time has come to organize the world for truth and right, justice and humanity. To this end, as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth.

... The heroic dead will have died in vain unless out of victory shall come a new earth wherein dwelleth righteousness.

The Church has much to give and much to gain. It can give a powerful sanction by imparting to the new international order something of the prophetic glory of the Kingdom of God. What is the Kingdom of God, if it be not the triumph of God's will in the affairs of men, "righteousness and peace and joy in the Holy Spirit"? And what is this vision of a world-federation of humanity organized on a basis of justice and fair-dealing, for the effective and impartial maintenance of peace, if it be not of the Kingdom of God?

The Church can give a spirit of good-

will, without which no League of Nations can endure. . . .

The League of Nations is rooted in the Gospel. Like the Gospel, its objective is "peace on earth, good-will toward men."

Like the Gospel, its appeal is universal.

Let us implore our Heavenly Father, God Almighty, that the Peace Delegates of the Nations may be guided by the Divine Spirit and enlightened by the Divine Wisdom to the end that they may embody in the new fabric of the world's life His righteous, loving and holy will. . . .

³¹ The executive committee of the Federal Council of the Churches also passed supporting Resolutions. One of these was for the appointing of a "suitable Special Commission representing, so far as practicable the Protestant Churches of America, to present the above documents to the Peace Conference of the Allied and Associated Nations." Following the adoption of the Declaration and Resolutions, a recommendation was acted upon and a cablegram was sent to President Wilson at Paris by the executive committee, advising him of its action. Later, a letter dated December 18, 1918, was addressed to President Wilson, enclosing a copy of the cablegram, the Declaration and the supporting resolution. It also told of the appointing of the Special Commission to present officially the Declaration to the Peace Conference soon to convene.*

* See Federal Council Bulletin, Volume II, No. 1, as of January, 1919, pages 12-14.

(To be continued)

31. What did the Council's Executive Committee do for having the above documents presented, and what did it send to President Wilson?

"Caricatures of What Christ Intended"

Speaking of Christendom's churches, British clergyman H. R. L. Sheppard, at one time canon of St. Paul's Cathedral, wrote in *If I Were Dictator*: "Christianity is not in possession. . . . While religion attracts, the churches frequently repel by their strange and inhuman attention to secondary and irrelevant affairs. . . . It is impossible to suppose that the complicated forms which Christianity has so far assumed are any better than caricatures of what Christ intended."

JAPANESE SHOESHINE PREACHER

THE Osaka, Japan, edition of *Mainichi Shimbun*, December 18, 1958, carried the following report of the preaching activity of one of Jehovah's witnesses in that city, together with a photograph of him with Bible in hand:

☞ "SHOESHINE MAN GIVES YEAR-END STREET SERMONS. HOLDS CONVERSATION WITH HIS CUSTOMERS ON BIBLE TEACHING AND MATERIALISM.

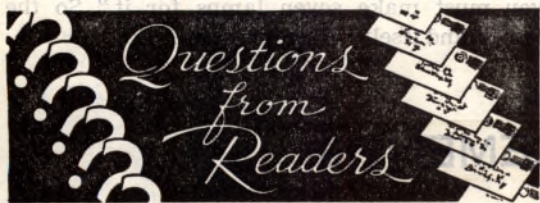
☞ "In one week Christmas will be here. There will again be much festivity this year. However, taking no part in all this revelry is a shoeshine man who is preaching, 'The teaching of the Bible is this.' Ten years have been like one day to him.

☞ "This person is Mr. Yoshitaka Isobe, 55 years of age, who lives at 2 Sano Cho, Seijo Ku, and who used to be a jazz-band trumpeter at the Minato Cabaret. However, he was disgusted with the world of 'wine and women,' and when a missionary who lived at the same Sano Cho happened to preach to him, he started studying the Bible with him. Becoming absorbed in this study, he began to think, 'I want to convey this teaching to others.' Hence he chose the shoeshine trade, so that customers could listen to him for the few minutes that he polished their shoes.

☞ "Mr. Isobe immediately opened a shop in front of the subway of Umeda. Eight years have passed. . . . Except for Sunday, Wednesday and Saturday mornings, when he goes preaching from house to house, he is to be seen every day at his stand in the street. He now sits at a corner in front of Naniwa Station, and it is said that some others have also become preachers through listening to his street sermons.

☞ "His family co-operates wholeheartedly in his street sermon activity. In fact, his daughters Mariko (16) and Miyoko (12)—who is in sixth grade at Kanazuka Primary School—are so zealous as to go preaching with him. It is his hope that in the future the four members of his family will pioneer the way with him to the land of Hokkaido [where the need is great] for the preaching work. Today, as usual, he took out his thumb-marked Bible and asked, 'What do you think of the world of materialism?' of a young man who sat in front of him.

☞ "Mr. Isobe says, 'The Bible never said that we may overeat and overdrink. There are only a few who understand the spirit of the Bible. I want to convey this precious teaching to as many people as possible.'



● The book "*Your Will Be Done on Earth*," on page 120, states that the Persians met with military disaster at Thermopylae. Other sources indicate that the Greeks were defeated in this battle. What is the basis for the statement in the book?—N. K., U.S.A.

As regards the military defeat that the Persians suffered at Thermopylae in the days of Xerxes I of Persia *The Encyclopedia Americana* says under Thermopylae: "The account of this battle given by Herodotus has been generally followed. Xerxes, ridiculing the number of the Hellenic defenders (5,200, not counting the

Locrians, whose numbers are not known), sent against them the Medes and Cissians with instructions to take them prisoners and bring them before him. When, after a day's fighting, these were unsuccessful, the picked 10,000, called the 'Immortals,' were sent forward; but handicapped by the shortness of their spears, they were no match for the Hellenes, of whom few fell, while the Persian loss was on both days excessive. Xerxes was now in great perplexity, when Ephialtes, a Malian, came 'to tell him of the pathway which led across the mountain to Thermopylae.' The Persians arrived in the rear of Thermopylae soon after midday of the third day." It was only by using this pathway and getting to the rear of the defenders of Thermopylae that the Persians were able to overcome them. So they captured control of the pass but it was at the cost of huge losses to themselves. It was in reality a military disaster. Of course, the decisive de-

feat came later on at Plataea in Greece on September 22, 479 B.C. However, this battle, which decided matters and forced the Persians to quit Greece, is not so celebrated or popularly known as is the military exploit that occurred at Thermopylae. So it was because of huge losses that befell the Persians in the engagement at Thermopylae and because of the celebrated action of the defenders of the pass there that the book *"Your Will Be Done on Earth"* makes mention of Thermopylae rather than Plataea.

● At Romans 10:18 the apostle Paul quotes Psalm 19:4 and apparently applies it to people, but the context of Psalm 19:4 is speaking of the heavenly creation. How are we to understand Paul's application of the text?—M. M., U.S.A.

The scripture at Romans 10:18 says: "They did not fail to hear, did they? Why, in fact, 'into all the earth their sound went out, and to the ends of the inhabited earth their words.'" According to the context of this scripture, the apostle Paul was describing the Jewish nation. They had the oracles of God, and their high priest had retained the knowledge of how to pronounce the name Jehovah. They knew that Jehovah was God, the Creator of heaven and earth. In verse 16 Paul says: "Nevertheless, they did not all obey the good news. For Isaiah says: 'Jehovah, who believed our report?'" Then he applies Psalm 19:4. The point of this is that even if the natural Jews had rejected

the preaching of Christ's apostles, yet they had a testimony against them, namely, that of creation, the heavenly bodies. Without giving forth any verbal statement or any written statement in themselves, yet they did testify to the creativity of God. Since they did not accept the preaching of the apostles, the creation itself testified against them. And, as Romans 1:20 shows, the invisible qualities of God are set forth plainly by the things that are created and made visible. So if the Jews would not believe the audible, they still had the inaudible heavens to preach to them concerning God and to testify to his universal sovereignty.

● Why does Revelation 4:5 speak of "seven lamps of fire burning before the throne" when there were ten in Solomon's temple, as shown in 1 Kings 7:49?—S. V., U.S.A.

The difference may be attributed to the fact that in the temple there were ten *lampstands*, each of which had seven *lamps*. Thus in 1 Kings 7:49, in addition to mentioning the lampstands, reference is also made to the lamps. This can best be appreciated by reading the pattern for these given in Exodus 25:31-39, which says, in part: "And you must make a lampstand of pure gold. . . . And six branches are running out from its sides, three branches of the lampstand from the one side and three branches of the lampstand from the other side. . . . And you must make seven lamps for it." So the lampstand itself had seven lamps.

ANNOUNCEMENTS

FIELD MINISTRY

September will witness the completion of the special three-month campaign during which the book *"Your Will Be Done on Earth"* and a booklet are being offered from house to house for 50c. Appreciating the importance of the valuable and timely information contained in the book, all English-speaking congregations and individuals holding territory not yet worked with this offer will endeavor to cover it before the month ends.

"LOOK! I AM MAKING ALL THINGS NEW"

Men's efforts to better world conditions continue to fail because men have nothing new

to offer. Not so, however, with the Creator of the universe! He has observed human helplessness and has promised to restore obedient mankind to its rightful place. You can share in the fulfillment of that promise. Obtain and read the 32-page booklet *"Look! I Am Making All Things New."* It is only 5c, 3 for 10c.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 25: Salvation for Your Family as Well as Your Neighbor. Page 548.
November 1: Salvation by Overcoming Proud Tradition. Page 554.