

The WATCHTOWER

OCTOBER 15, 1958

Semimonthly

GOD'S KINGDOM RULES—IS THE
WORLD'S END NEAR?

WHAT WILL ARMAGEDDON MEAN
FOR YOU?

WHAT SHOULD WE BELIEVE?

BAALISM, ANCIENT MATERIALISTIC
RELIGION OF CANAAN

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Announcing
**JEHOVAH'S
KINGDOM**



SPECIAL:

Read the Public Address 253,922 People
Came to Hear in New York

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

Brooklyn 1, N. Y., U. S. A.

N. H. KNORR, President

KATE RODGERS, GRANT SUITER, Secretary

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

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS — American Standard Version	JP — Jewish Publication Soc.
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Da — J. N. Darby's version	Ro — J. B. Rotherham's version
Dy — Catholic Douay version	RS — Revised Standard Version
ED — The Emphatic Diaglott	Yg — Robert Young's version

Printing this issue: 3,550,000
"The Watchtower" is Published in the Following 51 Languages

Semimonthly	Monthly	Five cents a copy
Afrikaans	Finnish	Norwegian
Arabic	French	Portuguese
Cebu-Visayan	German	Slovenian
Cinyanja	Greek	Spanish
Cishona	Ilocano	Swedish
Danish	Indonesian	Tagalog
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		Motu
		Turkish
		Pangasinan
		Ukrainian
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		Xhosa
		Yoruba
		Zulu

Watch Tower Society offices
America, U.S., 117 Adams St., Brooklyn 1, N.Y.
Australia, 11 Beresford Rd., Strathfield, N.S.W.
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England, 34 Craven Terrace, London W. 2
Jamaica, 41 Trafalgar Rd., Kingston 10
New Zealand, 621 New North Rd., Auckland S.W. 1

South Africa, Private Bag, P.O. Elandsfontein, Transvaal
Trinidad, 21 Taylor St., Woodbrook, Port of Spain

Monthly editions cost half the above rates.
Yearly subscription rates
for semimonthly editions

\$1
\$1
\$1
7/-
7/-
7/-
7/-
7/-
7/-
\$1.75

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

CHANGES OF ADDRESS should reach as thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N.Y. Printed in U.S.A.

But Where Are the FRUITS?

A GRAPEVINE may appear to be flourishing and yet not be producing any fruit. In fact, its very barrenness may be due to its branches spreading out and not being pruned. In his illustration of the vine Jesus did not stress the number or the size of its branches and leaves but its bearing fruit: "Every branch in me not bearing fruit [my Father] takes away, and every one bearing fruit he prunes, that it may bear more fruit."—John 15:2, margin.

Christendom's religions in Soviet Russia may be likened to a vine professing to be Christian. In recent years violent attacks upon it have let up, and, as a result, this vine is spreading out on all sides. Thus one rector of a Russian Orthodox seminary stated: "It is getting easier to carry on religious teaching from year to year." And again we are told: "The evidence is considerable that the influence of religion is on the increase throughout the Soviet Union." "Just as many people go to church in Russia as in Britain." And said a British clergyman who visited Russia: "I expected to find a church in the catacombs, but instead I found a church vividly and actively alive."

In support of the foregoing are the claims of spokesmen for the Russian Orthodox Church that she has 25,000 churches in operation, 30,000 priests, some seventy monasteries and at least ten seminaries and academies. Today six times as many churches are being used as there were twenty years ago, although their number is still less than it was before the revolution of 1917.

As for its material prosperity, one news correspondent reported that "many priests had cars and lived well. Certainly, many of the priests were garbed in beautiful vestments." Also, several of the patriarchs "have large cars of recent vintage." "Either the church is wealthy or the government is paying a remarkable bill," is the way British Methodist leader Dr. Soper expressed it.

Many other religious organizations also report remarkable increases in Russia, especially the Baptist Church, which claims to be the second largest there. Its local leaders say that it is faring better now than it did under the czars, having 5,400 congregations, 500,000 baptized members and some three million constit-

ents in all. According to one Russian Baptist clergyman: "Our people are 'hot' Christians. We are reviving first-century Christianity in the twentieth century." Obviously Christendom's vine in Russia is prospering luxuriantly, but is it bearing fruit?

Nothing is made more plain in the Scriptures than that the true Christian vine must bear fruit that expresses itself in preaching, witnessing and bearing testimony. Jesus preached. His apostles preached. Others were commanded to preach. Salvation depended upon making public confession, all were told. But it is noteworthy that the constitution of Soviet Russia, while granting atheistic communism freedom to propagandize its beliefs, denies that right to religious organizations. Free to worship? Yes, but only so long as it is limited to religious ritual in religious edifices.

Thus, regarding a popular Orthodox Church monthly, we are told: "No direct attempt, however, is made to convert him [the reader] by challenging the spokesmen of the atheist State on their own chosen ground of natural science. This, presumably, would be 'religious propaganda,' a right not provided to the faithful by the Soviet Constitution."

A group of United States clergymen who visited Russia in 1956 stated that the churches of Russia "are under the influence of the Russian government" and that "in return for freedom of worship" they have "apparently inclined to go along with

Soviet Communist leadership in important areas," such as the Communist peace propaganda. But is communism or is God's kingdom the world's hope for peace?

God's Word requires Christians to bring forth the "fruitage of the spirit," which "is love, joy, peace, longsuffering," etc. That rules out all recourse to carnal weapons. (Gal. 5:22) Far from bearing such fruit, Christendom's vine in Russia supports the militaristic schemes of the rulers.

Said Quaker Sidney A. Bailey in *The Christian Century*, March 12, 1958: "As a Quaker I was particularly interested in whether it is possible for a Russian Adventist to obey the sixth commandment. They replied that no one should kill a person who is guilty of no crime, but that it is legitimate to defend one's family or nation from aggression." He also asked the chairman of Affairs of Religious Cults "how the Soviet government deals with conscientious objection to military service. At first he said that there were no C.O.'s in Russia. . . . As the conversation progressed, however, it became clear to me that there are still some in Russia who refuse military service. Mr. Gostev was not precise, but . . . those who refuse all service, such as Jehovah's witnesses, are apparently treated as deserters and are tried in military courts."

Christendom's vine in Russia may be large and growing ever larger, but is it bearing the fruit of Kingdom preaching and the fruitage of the spirit?

Two Altars

 Writing in *The Christian Century* of September, 1953, Eivind Berggrav, primate of Norway (retired) said: "To some European Christians, the American churches occasionally appear to have two altars, one for the dollar and another for God."

What will ARMAGEDDON mean for you?



Journalists and scientists, clergymen and politicians alike express fear of a "nuclear Armageddon." What does the Bible have to say about Armageddon, and what can you do about it?

'S

SOMETIMES between April 15 and 23, 1957, Armageddon will sweep the world! Millions of persons will perish in its flames and the land will be scorched." So prophesied a certain California pastor, Mihran Ask, in January, 1957.¹

Such false prophets tend to put the subject of Armageddon in disrepute. It would be a serious mistake, however, to dismiss Armageddon lightly on their account. Did not the religious leaders of Jesus' day misunderstand and misapply God's Word? But that did not justify anyone's despising Jesus' preaching of that Word, did it? So let none despise the subject of Armageddon merely because some misapply its prophecies. It is of the deepest concern to every living person, being one of the most important and timely teachings of the Scriptures. What it will mean for you will depend upon the course you take between now and Armageddon.

The term Armageddon is found but once in the Scriptures. "I saw three unclean . . . expressions inspired by demons . . . , and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. And they gathered them together

er to the place that is called in Hebrew Armageddon."—Rev. 16:13, 14, 16, margin.

Armageddon literally means "Mountain of Megiddo," or "mountain of the assembly of troops." Situated some sixty miles northwest of Jerusalem, Megiddo has also come to be the name of an entire region, its plain, valley and city. Repeatedly, crucial battles were fought in this region, not only in Bible times but also since. There Judges Joshua, Barak and Gideon gained notable victories over the enemies of the Israelites. There also Kings Saul, Ahaziah and Josiah died in battle. Coming to modern times, there Napoleon, in 1799, handed the Turks a stinging defeat, even as did Lord Allenby in 1918.²

MISCONCEPTIONS

The subject of Armageddon is much misunderstood and that not only by extremists. Its importance is so little appreciated that a modern book on theology more likely than not will fail to make any reference to it. Even in certain voluminous Bible dictionaries and encyclopedias one looks in vain for any listing of it.

Then there are some, such as Allen P. Wikgren, chairman of the New Testament department of the University of Chicago,

who said: "I don't think anyone should try to apply these words to the future." He applies the book of Revelation to the persecution of early Christians by pagan Rome.³ But the forces of evil back there were not defeated; they have kept on increasing to this very day.

"Armageddon is a symbol of the ever-present and continuous battle between good and evil," is the view held by others, among whom is Dr. Robert F. Boyd of the Presbyterian Training School, Richmond, Virginia.⁴ But John's words clearly indicate that Armageddon is in the future, whereas the battle between good and evil had been in progress some four thousand years at the time John wrote.

Then, again, still others, such as certain fundamentalist sects, teach that Armageddon will be a literal battle that will take place on the plains of Megiddo.⁵ To hold that, however, is to grossly misunderstand both the nature and scope of Armageddon, as we shall presently see. The region of Megiddo could not begin to hold all "the kings of the earth and their armies."—Rev. 19:19.

And to refer to political battles fought within nations as Armageddon, as did Theodore Roosevelt back in 1912 when fighting vested interests and political machines, makes even less sense.⁶ Nor could anything be more ridiculous than to state, as did a certain governor of Georgia a few years ago, that the presence of a single Negro on a white football team was bringing the South of the United States face to face with Armageddon!⁷

Then will Armageddon be the next world war as fought with atomic weapons? Will it be a "nuclear Armageddon," as journalists and others are wont to describe it?⁸ "There would seem to be no guarantee that some future Kremlin miscalculation may not plunge the world into Armageddon."⁹ "Unresolved conflicts and incidents . . . are

still capable of setting off Armageddon."¹⁰ "We see immense armies massing . . . Perhaps we see the world hurrying to Armageddon from which no nation may hope to survive."¹¹

THE ARMAGEDDON FORCES

No, Armageddon will be greater than any nuclear war fought on a global or even on a "space" scale. The Bible shows that Armageddon will be a war between gods and universal in scope. In it "Jehovah God, the Almighty," and the "Mighty God," his Son, Jesus Christ, will do battle with "the god of this system of things," Satan the Devil. Involved in that battle will be all intelligent creatures, seen and unseen.

—Rev. 11:17; Isa. 9:6, AS; 2 Cor. 4:4.

Revelation 9:16 gives us an inkling of the size of Jehovah's forces when it speaks of him as using, on a certain occasion, cavalry to the number of 200,000,000. And 2 Kings 19:35 tells of just one of these destroying a host of 185,000 warriors in one night. How many demon cohorts Satan has, the Word of God does not indicate, but from the description of the war in heaven at Revelation 12 their number can by no means be insignificant. That Satan's demons are likewise powerful can be seen from the fact that one of them once hindered an angel of Jehovah for twenty-one days, until the archangel Michael came to his rescue.—Dan. 10:13, 21.

As for humans upon earth, on the side of Jehovah will be all those fully dedicated to him and who are faithfully following Jesus Christ; compared with earth's billions these are indeed few. They are the few that walk the narrow way or cramped road that leads to life. These will not share in the fighting but will merely sing God's praises.—2 Chron. 20:20, 21; 2 Cor. 10:4, 5; Matt. 7:13, 14.

On Satan's side will be all the rest of mankind, more than 99.9 percent, even as

we read: "The whole world is lying in the power of the wicked one." That includes all the governments of the world together with their supporters, the commercial, religious and social institutions. Even the professedly Christian organizations? Yes, because all such that are friends of the world are making themselves enemies of God.—1 John 5:19; Jas. 4:4.

Yes, today the earth is filled with wickedness, much innocent blood has been and is being shed, both in war and in peace. Godless men are persecuting Jehovah's servants and ruining the earth. Jehovah will express "indignation against all the nations" and "against all the inhabitants of the earth," because "there is nought but swearing and breaking faith, and killing, and stealing, and committing adultery." At Armageddon Jehovah "will cause justice to be done" speedily to "his chosen ones who cry aloud to him" because of being persecuted. At that time he will also "bring to ruin those ruining the earth."—Isa. 34:2; Jer. 25:30; Hos. 4:2, AS; Luke 18:8, 7; Rev. 11:18.

God's Word likens Armageddon to the Flood, to the destruction of Sodom and Gomorrah and to the battle at Gibeon, where God rained down great blocks of ice upon his enemies. Armageddon will be the worst thing ever to hit this earth in the history of man. It will be marked by shocking surprise, consternation, fright, collapse of government, tremendous upheavals of earth, landslides, cloudbursts, overflowing flash-floods, rain of corrosive liquid fire and terror in the air, on land and in the sea. No wonder that "the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground."—Jer. 25:33, AS.

WHY NOT BEFORE

Many a lover of righteousness, such as Job and Habakkuk, has wondered why an almighty, wise, just and loving God has permitted evil all these years. (Job 21:7; Hab. 1:13, AV) At the same time wicked men have scoffed: "Jehovah will not do good, neither will he do evil."—Zeph. 1:12, AS.

Jehovah God has permitted evil for very good and sufficient reasons. As with Pharaoh in Moses' day, God delays in destroying his enemies and ending evil so that the greatest possible glory will come to his name when he does act. (Ex. 9:16) Also involved, as the book of Job shows, is the challenge that Satan made that God could not put men upon earth that would keep integrity toward Him under test. Once Jehovah has fully proved that He can, then he is bound to take action in vindication of his sovereignty, even as he destroyed Pharaoh and his hosts at the Red Sea. Thus in the book of Ezekiel alone more than sixty times we are told that God will take action so that men may know that he is Jehovah. At Armageddon he will take action, and then the psalmist's prayer will be answered that God may cause his enemies to "perish, that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:17, 18; Ezek. 24:24, AS.

IT DEPENDS UPON YOU

Fulfillment of Bible prophecy warns that Armageddon is near. Since 1914 we have seen unprecedented wars, famines, pestilences, earthquakes and suchlike, all in fulfillment of Jesus' great prophecy regarding these last days. The good news of God's established kingdom is being "preached in all the inhabited earth," and the generation that has seen these things, Jesus further said, "will by no means pass away until all these things occur."—Matt. 24:3-34.

What will precipitate Armageddon? The prophetic account regarding Gog of Magog reveals that God will maneuver his enemies to stage an all-out attack upon his apparently unprotected people on earth. Then Jehovah's forces under Jesus Christ will take them by surprise, as we read: "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them." And first to go down at that time will be organized false religion, because of its greater guilt: "Slay utterly the old man, the young man and the virgin, and little children and women; . . . and begin at my sanctuary." —1 Thess. 5:3; Ezek. 9:6, AS.

After all the visible enemies of Jehovah have been destroyed, then Jesus Christ will take Satan and his demons and cast them into the abyss of death. There they will remain for a thousand years, to be loosed briefly to test mankind before being finally destroyed.—Ezek. 38:1 to 39:7; Rev. 19:11 to 20:10.

Today a great dividing work is going on. The "three unclean inspired expressions that looked like frogs" that John saw represent the selfish propaganda that is gathering the people on the side of Satan. On the other hand, the preaching of "this good news of the kingdom" is gathering all lovers of righteousness on the side of Jehovah God.—Rev. 16:13; Matt. 24:14.

What will Armageddon mean for you? That will depend upon which side you take your stand. Jehovah will protect and deliver those on his side, even as he protected

and delivered Noah, Lot and other faithful servants in times past. To be among that comparatively small number of happy persons you must obey God's command: "Get out of her [modern Babylon, Satan's organization], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." You must 'do justly, love kindness and walk humbly with your God,' seeking Jehovah, meekness and righteousness.—Rev. 18:4; Mic. 6:8; Zeph. 2:3.

Surviving Armageddon, you can look forward to everlasting life in Jehovah's new world of righteousness, in which he "will wipe out every tear from their eyes, and death will be no more." All earth will become a paradise and will be "full of the knowledge of Jehovah, as the waters cover the sea." The death of Jesus Christ as a sacrifice made all this possible; and by means of his kingdom, for which Christians have so long prayed, all this will come about.—Rev. 21:4; Isa. 11:9, AS.

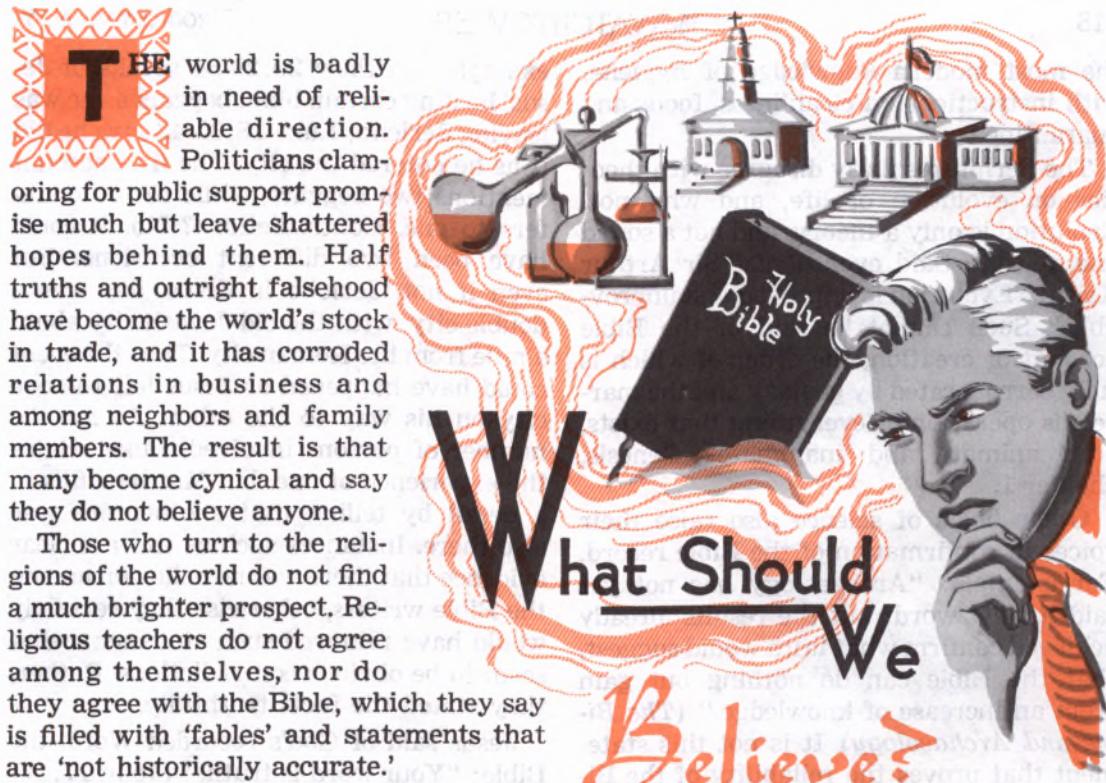
Will Armageddon mean everlasting destruction or everlasting life in happiness for you? That will depend upon the course of action you take from now until Armageddon!

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"The Clergy Are Afraid"

C Hugh Price Hughes, an English Methodist clergyman, once told the following: "I am very much struck by one remark which Mr. Gladstone made to Mr. Stead. He had one grievance with the Anglican clergy whom he has so faithfully served. 'I have one thing,' he said, 'against the clergy; I think they are not severe enough on their congregations. They do not sufficiently lay upon the . . . consciences of their hearers their moral obligations, and probe their hearts and bring their whole lives and actions to the bar of conscience. The clergy are afraid of dealing faithfully with their hearers.'"—*Treasury of the Christian World*.



THE world is badly in need of reliable direction. Politicians clamoring for public support promise much but leave shattered hopes behind them. Half truths and outright falsehood have become the world's stock in trade, and it has corroded relations in business and among neighbors and family members. The result is that many become cynical and say they do not believe anyone.

Those who turn to the religions of the world do not find a much brighter prospect. Religious teachers do not agree among themselves, nor do they agree with the Bible, which they say is filled with 'fables' and statements that are 'not historically accurate.'

The question confronts each individual: What should we believe?

How do we know the Bible is true?

The strongest proof is fulfilled prophecy. Man cannot accurately foretell the future. If any book is filled with reliable prophecy it did not originate with man, but with God. Such is true of the Bible.—Jas. 4:13, 14.

The prophets Jeremiah and Isaiah were moved to foretell the downfall of Jerusalem far in advance. Jeremiah said desolation would last just seventy years; Isaiah foretold that Cyrus, not then born, would be the liberator. (Jer. 25:11; Isa. 44:28) Of the Hebrew Scripture prophecies, it has been said that three hundred and thirty-two were literally fulfilled in Christ. Daniel prophetically pointed to the year 1914 (A.D.) as a turning point in world affairs. Over five and a half centuries later Christ

foretold the visible occurrences that would mark that change. Not one word of these, nor of all the other promises of God, has failed. They provide only a small sample.

These facts powerfully persuade sincere persons to believe the Bible. If you are sincerely seeking the truth, you will be moved to prove their truthfulness.

Is it not true that science contradicts the Bible?

No, but the Bible does contradict pseudo science, or unprovable scientific theories. Although the Bible is not a textbook of science, when it speaks on scientific matters it is reliable. Isaiah referred to the fact that the earth is round over two thousand years before Columbus tried to sail around the globe. (Isa. 40:22) The Mosaic Law, in use fifteen centuries B.C., incorporates

the most modern knowledge of hygiene, with instructions on cleanliness, foods and quarantine.

The Scriptures flatly disagree with theories on evolution of life, and why not? Evolution is only a theory, and not a sound one at that. Said evolutionist Sir Arthur Keith: "Evolution is unproved and unprovable." Such cannot be said of the Bible account of creation, the order of which is fully corroborated by geology and the marvelous operation of everything that exists, both animate and inanimate.—Genesis, chapter 1.

Other fields of science also raise their voices in confirmation of the Bible record. For example: "Archaeology has not yet said its last word; but the results already achieved confirm what faith would suggest, that the Bible can do nothing but gain from an increase of knowledge." (*The Bible and Archaeology*) It is not this statement that proves the reliability of the Bible, but the archaeological discoveries on which it is based are proof.

In view of this brief examination of the tremendous volume of evidence in confirmation of the Bible's authenticity, what should we believe? The answer is clear: Believe the Bible!

Does the Bible contradict itself, as is often claimed?

No, but it does contradict the religious teachings of many who use the Bible. If it did not contradict the majority of these religious interpreters, then, of necessity, it would contradict itself, because the religious teachers of Christendom do not agree among themselves. One who approaches the study of the Bible with a sincere and inquiring mind will find that it clearly and consistently sets forth God's purpose regarding man.

Since supposed contradictions are loudly advertised by critics, let us consider an

example. Matthew 20:29-34 speaks of Jesus' healing certain blind beggars as he was leaving Jericho; Luke 18:35-43 says he did it as he entered the city. The first account mentions two beggars, while the other refers to one. Contradictions? No. It could have been two different occasions. But even if not, Jericho in Jesus' day was a double city, with the old Jewish city about a mile from the Roman city. Thus the event could have happened as Jesus left the one city on his way to the other. As for the number of persons involved, Luke relates the experience of one, but Matthew fills in a detail by telling that another one was also there. Instances such as this are clear evidence that there was no collusion among the Bible writers, otherwise they certainly would have removed such statements that seem to be obvious contradictions. Rather, they stated the facts truthfully.

Jesus said of God's recorded Word, the Bible: "Your word is truth." (John 17:17) To be true it must be consistent. It is!

Is it sufficient to have faith?

"Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." Faith is vital, but it is not enough. "If I have all the faith so as to transplant mountains, but do not have love, I am nothing."—Heb. 11:6; 1 Cor. 13:2.

Faith is not simply belief. Faith is founded on knowledge. It requires, not only belief, but a reason for believing. "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." Faith in God and his purposes is founded on the Bible. One who has not learned what the Bible says cannot exercise faith in it. When he knows what it says, he will do what it says if he has faith in it. If he does not act, he has no

faith. "Faith, if it does not have works, is dead in itself."—Heb. 11:1; Jas. 2:17.

So, along with faith, works are required to make it valid. And if the works are to be acceptable, they must be motivated by love.

Which religion is the right one?

The answer to the question may vary, depending on whom you want to serve. Religion is service. If you want to serve yourself, you will pick the religion that pleases you. If you seek the favor of your neighbors, you will select the religion that pleases them. If, instead, your desire is to serve God, you will want to please him.

"The form of worship that is clean and undefiled from the standpoint of our God and Father" is outlined in the Bible. At Luke 3:22 the Bible tells us that when Jesus was baptized, God said: "You are my Son, the beloved; I have approved you." The religion Jesus practiced is the right one. He magnified the name of his heavenly Father, Jehovah. He was "no part of this world" and its political movements. He preached that God's kingdom is man's only hope. He did not merely profess a religion; he practiced it. Those who practice the right religion today follow in his footsteps.

—Jas. 1:27; John 17:6, 16; 18:36.

There are not many religions that are right. "Narrow is the gate and cramped the road leading off into life." It is not a broad road that allows for many different concepts of God's requirements. The apostle Paul made this very clear, saying: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." That is possible when we "let God be found true" by accepting the Bible.

—Matt. 7:14; 1 Cor. 1:10; Rom. 3:4.

What happens to us when we die?

Hell-fire makes many shudder; they try to remove the terrible prospect by saying they do not believe in it. Is there an immortal soul that goes to heaven at death? Those who like the idea hope so, so they say they believe it.

What happens to man when he dies is clearly stated at Psalm 146:4 (*margin*): "His breath goes out, he goes back to his ground, in that day his thoughts do perish." You have observed this. You know that when a person dies he stops breathing and his thinking processes cease. You have no doubt seen the body of a deceased person being lowered into the ground, and you know it turns to dust again. Did it go to hell-fire or was it whisked away to heaven? You saw no evidence of it, did you? The body was placed back in the dust of the ground; that you know. But was it not possibly the soul that went to another world? No. Ezekiel 18:4 clearly states: "The soul that sinneth, it shall die." (AS) So you do know what happens to man at death; that is, you know if you believe what you see.

There is a prospect for future life, however. It is by a resurrection of the dead who have a prospect of future life on the basis of the ransom sacrifice paid over by Christ Jesus. (Matt. 20:28) "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) And how do we know this? Where is the evidence?

Do you believe that George Washington was the first president of the United States or that Alexander the Great was a Greek ruler? Why? Because reliable historical records tell us. Those records may be filled with some discrepancies, but these facts stand out clearly enough that we accept them. Well, even more reliable historical records, records that have no discrepan-

cies and that are found in the Bible, tell us that men have been raised from the dead. The most outstanding of these is Jesus Christ. He is the one who, having experienced it himself, says that a resurrection to future life, either as spirit creatures such as he is or as humans on earth, awaits all those in the memory of God.—Rev. 1:17, 18; 1 Cor. 15:20, 21.

These things we can believe. They appeal to reason. They are founded on evidence that is open for our consideration. They are taught in the Bible.

What is God's kingdom?

When will it come?

For over 1900 years men of faith have prayed, "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Even before that, faithful servants of God were "awaiting the city having real foundations and the builder and creator of which is God." The kingdom in which Christians hope is the government of God, "one belonging to heaven," but which will administer the affairs of humankind in righteousness. It is established by God, not by men.—Matt. 6:10; Heb. 11:10, 16.

The establishment of the Kingdom is not a future event. The Kingdom is already established! According to fulfilled Bible prophecy, Christ was enthroned as heavenly King and has been ruling among his enemies since A.D. 1914. Satan and his demons, knowing their time is short, have fomented the bloodshed and calamities distinguishing this generation. Within this generation, at the battle of Armageddon, Christ Jesus will fight victoriously and put the demons and their entire wicked organization out of existence.—Matthew, chapter 24; Rev. 12:7-12.

The subjects of that kingdom 'will learn war no more.' Disease and death will be erased from the earth. Under the righteous administration of that New World

government corruption, delinquency and broken homes will be a thing of the past. —Isa. 2:4; 11:1-5.

Can we believe such marvelous promises? Yes! It is not reasonable to place confidence in the promises of national or international governments of men to correct the world's ills. They are only men and are not in position to cope with the cause of it all, Satan the Devil, the "god of this system of things." (2 Cor. 4:4) But Jehovah is the Almighty God, Creator of the universe, the Source of life. He has purposed the Kingdom for the vindication of his name and the blessing of obedient men, and his word does not return to him void.

Almighty God has made every provision to satisfy the inquiring minds of those who seek the truth. He invites us to ask: "If anyone of you is lacking in wisdom, let him keep on asking God." And he counsels us to listen when he speaks: "Jehovah is in his holy temple: let all the earth keep silence before him." He protects us against falsehood by equipping us with the truth and telling us how to respond to those who may claim to speak in his name. "Do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." Such teachings should be checked against the Bible.—Jas. 1:5; Hab. 2:20, AS; 1 John 4:1.

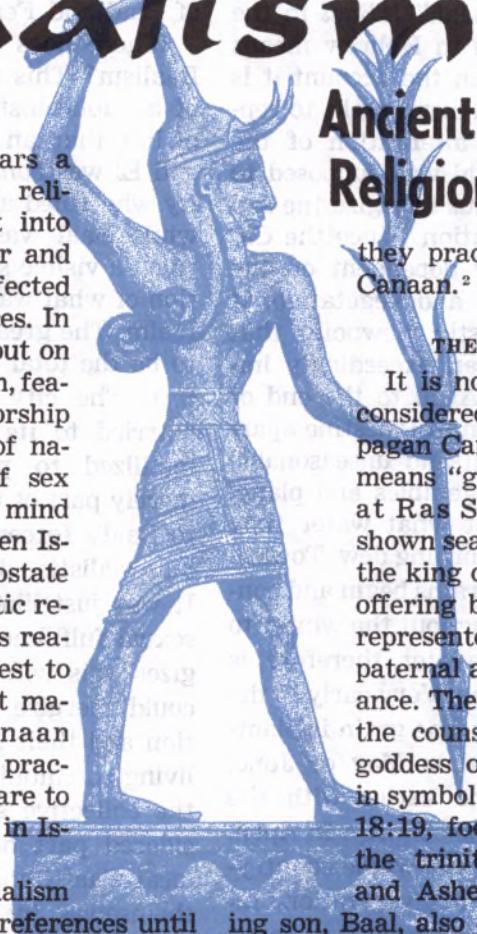
It is vital to know and believe the truth. (John 17:3; Hos. 4:6) Do not mistakenly reason that you believe in God and his Word and that is enough. Be sure you know what you believe and why you believe it. Continue to fortify your faith by studying the Bible and following its guidance. It is urgent to do so now. Jehovah's witnesses will count it a privilege to assist you to gain this knowledge that means your life.

Baalism

Ancient Materialistic Religion of Canaan

FOR the past fifty years a wave of materialistic religious thinking has swept into Christendom. All its major and minor sects have been affected by its apostatizing influences. In fact, all Christendom has put on the garments of materialism, featuring money-getting, worship of the state in the form of nationalism and lowering of sex restraints. This brings to mind the days of King Jehu, when Israel had largely become apostate by means of the materialistic religion of Baalism.¹ For this reason it is of practical interest to examine what this ancient materialistic religion of Canaan comprised and how it was practiced as a subtle satanic snare to the worshipers of Jehovah in Israel.—Judg. 2:3.

Little was known of Baalism besides the many Biblical references until 1929, when archaeologists excavated the site of the ancient Canaanite city of Ugarit, later known as Ras Shamra. Many religious artifacts and hundreds of clay tablets, part of a library, were uncovered from the period just prior to the Israelite occupation of Palestine. The language was recognized as Semitic and its decipherment was finally accomplished. The language known as Ugaritic is closely related to both Biblical Hebrew and Phoenician. From these documents it has become possible for the first time to obtain a fairly good knowledge of some of their mythological beliefs and how



they practiced their religion in Canaan.²

THE GODS OF CANAAN

It is now known that El was considered the chief god of these pagan Canaanites (*el* in Hebrew means "god"). On a stele found at Ras Shamra the god El is shown seated upon a throne, with the king of Ugarit presenting an offering before him. The god is represented as mature in age, paternal and majestic in appearance. The wife of El is Asherah, the counselor of the gods, the goddess of fertility represented in symbol by a sacred pole. (1 Ki. 18:19, footnote c) To complete the trinity of major gods, El and Asherah had an outstanding son, Baal, also considered a god. Baal was a god of the rain and the storm and is represented on a Ras Shamra stele brandishing a mace in his right hand and holding in his left hand a stylized thunderbolt ending in a spearhead. One of Baal's titles is "Zebul [the Exalted] Lord of the Earth." This doubtless has survived in the name of the god Baal-zebul in 2 Kings 1:2 and the reference to Satan as Beelzebul at Mark 3:22. The sister of Baal is the goddess Anath, represented as "the virgin." Baal's wife is said to have been the goddess Ashtoreth (Astarte) made mention of at Judges 2:13 (see footnote c).

The clay tablets found at Ras Shamra reveal the "Myth of Baal."³ (*Baal* in the Canaanite dialects and in Hebrew means "owner, master.") From the account it is obvious that this pagan myth seeks to represent religiously the alternation of the seasons in Canaan. Baal was supposed to control the rain and thus energize the soil to give birth to vegetation. Since the Canaanites were entirely dependent on the regularity of the rain and vegetation, it was from a materialistic viewpoint that they considered Baal an exceedingly important factor. From April to the end of October there is no rain in Palestine apart from a very occasional and unseasonable shower. Only those vegetables and plants can grow that can get what water they need from the heavy morning dew. Toward the end of October the rains begin and continue, on and off, throughout the winter to the end of April. The winter, therefore, is one general rainy season. Very early in the spring, about February, the grain is planted, and then harvested in May or June, though the exact time varies with the season and section of the country. In April, as a result of the rains, the whole countryside is covered with rich vegetation, including beautiful wild flowers of all sorts. By the end of May these have all disappeared, and the landscape is barren except for the trees and the occasional thornbush that can survive the dry season.⁴

The materialistic Canaanite mind personified the forces of nature to answer why these things should be. Rain and Storm (the god Baal) was killed each spring after a great battle with Death (Mot). Thus through the summer months Death reigned supreme. Why do the rains begin in the autumn? Because Death is conquered by Baal's sister Anath and Baal comes back to life. Why does rich vegetation cover the

land in the spring? Because of the mating of Baal and Fertility, his wife Ashtoreth.

Where does man on earth fit in with Baalism? This ancient religion was more of a public institution, a community way of life, than an individual experience. The god El was considered the supreme divinity who ruled an invisible society of gods, while Baal was his prime minister who ruled a visible society of humans in reflection of what was occurring in the invisible realm. The great Baal was also considered to be the total of many local Baals (*baalim*). The city or state community was married to its local Baal and was thus fertilized to produce. Individuals were merely part of the collective whole subject to Baal's forces. Baal to them was a real, materialistic, dynamic force to energize. It was just like a husband who brings to sexual fulfillment and, so to speak, "energizes" his wife. So their great god Baal could energize the soil to produce vegetation and their local Baal could energize a living community of men and beasts. Thus the collective self of the city being considered part of the personification of a local Baal himself, many localities called themselves by his name, such as Baal-hermon, Baal-meon, Baal-hazor, Baal-zephon and others.⁵

RELIGIOUS NATIONALISM

Actually this was a forerunner of modern nationalism. The collective self was pictured to be the local Baal of which the individuals were a part, just as an individual American is part of the collective self called "Uncle Sam" and the individual Briton is a part of "John Bull." Each national "baal" group feels somehow that it is superior to others and is the best country under the sun. They also believe that their concept of the invisible "el" to whom

they pray for victory and upon whose military altar they sacrifice their sons is specially interested in the advancement of their national society and its material interests. They hold to their distinctive national characteristics and traditions, in which they take pride. After death these extreme nationalists are of the thinking that they will be associated with their forefathers in similar exclusive national societies in the invisible realm. In other words, once a Canaanite always a Canaanite, even a Canaanite in the "afterworld."

Many modern nationalists are so emotionally moved when they see their national emblem pass by in parade that they have a reaction of goose pimples. In Baalism this is considered evidence of a religious experience, said to be in awe of the gods, having what the Canaanites called "goose-flesh."⁶ Baalism also believes in human immortality, that the soul lives on. In fact, in Baalism those who die are termed *elohim* (one of the gods), as is confirmed by the Canaanite witch of Endor who referred to dead Samuel as a "god." (1 Sam. 28:13, footnote b) This type of Baalistic, nationalistic thinking has captured most of Christendom today. James correctly calls all this spiritual adultery with this world. Truly, apostate Christians have joined themselves in a very real sense to modern Baal.—Jas. 4:4.

Each Canaanite city built its Baal sanctuary in honor of its local patron Baal. Priests were appointed to conduct worship in this sanctuary and also in their many shrines on neighboring hilltops known as "high places." (2 Ki. 12:3) An image of their god El or Baal might occupy the shrine and be dimly seen by the worshipers, and near the altar outside stood a stone pillar, the massebah, a phallic symbol of the god. Then, too, there would be a wood-

en sacred pole representing the goddess Asherah, who was considered the wife of the "el." Gift and communion sacrifices were made at these shrines. Even human sacrifices were offered on their altars. (Ps. 106:37, 38) Here also the fertility goddess Ashtoreth, Baal's wife, was worshiped by means of temple prostitution. Men and women attendants, ministers at these shrines for this purpose, were called Kedeshim and Kedeshoth, meaning "consecrated persons."⁷

Jehovah the God of Israel warned against Baal worship and ordered its elimination from the land when they entered. (Deut. 7:5, 6) Even before they possessed the Promised Land, Satan enticed many to fall to Baalistic sex relations, to commit actual physical fornication. (Num. 25:2, 3; 1 Cor. 10:8) Later Israel was ensnared to make compromises with Baalism. Satan got them to thinking that they could still recognize Jehovah as their national God but at the same time they should be "realistic" in giving some attention to the material forces that make the crops grow and the flocks and herds bear young.

Israel's sad experience in falling victim to materialistic Baalism is reproduced today on an earth-wide scale by those who claim to be serving the Most High God. Jesus Christ is still right in saying: "No one can be a slave to two masters." (Matt. 6:24) Christendom's religious sects today cannot be serving the true God of heaven and be Baal worshipers at the same time.

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- ¹ 2 Ki. 10:20-27; see *You May Survive Armageddon into God's New World*, pp. 277-279.
- ² *Light from the Ancient Past*, 1946, by J. Finegan, pp. 146-148.
- ³ *Ancient Religions*, 1950, by V. Ferm, chapter on "The Religion of the Canaanites," by Theodor H. Gaster, pp. 135, 136.
- ⁴ *Biblical Archaeology*, 1957, by G. E. Wright, pp. 105-111.
- ⁵ Judg. 3:3; Num. 32:38; 33:7; 2 Sam. 13:23.
- ⁶ *Ancient Religions*, page 119.
- ⁷ *Man's Religions*, 1949, by J. B. Noss, pp. 493, 495.

Comforting All That Mourn

TO BE faithful to his commission a Christian must "comfort all that mourn." (Isa. 61:2, AS) In the United States it is a custom for mourners to decorate the graves of loved ones on what is known as "Decoration Day," May 30 each year. So Jehovah's witnesses made it a point to visit cemeteries on that day with the comfort of God's resurrection hope, as contained in special issues of *The Watchtower* and *Awake!* That they succeeded in comforting mourners is apparent from the following experiences:

¶ "I saw a man standing alone, looking into space. As I began to speak to him his face lighted up. He told me that his wife had died two years ago, took me close to her grave and then said he would like to ask me a question: 'My wife was ten years younger than I and very well educated; I'm not educated. Why did God take her instead of me?' I answered his question from the Scriptures, using among other texts Hebrews 2:14. He readily accepted the magazines and was glad to have me call at his home to comfort him further."

¶ "When we asked the caretaker about witnessing to the people in his cemetery, he replied: 'Why certainly you can—I'd like to see more preachers doing that, but it seems they're just too busy.'"

¶ "After I told a family group about the Scriptural resurrection hope, the wife proved so interested that she desired and obtained a copy of the *New World Translation of the Christian Greek Scriptures*, the Bible-study aid "*Let God Be True*" (both of which I happened to have with me), two magazines and a booklet. I was also able to arrange to call at their home for the purpose of starting a Bible study with them."

¶ "One young woman had just placed some flowers on a grave and turned back with tears in her eyes. I told her my name and that I was a minister bringing comfort to mourners by means of two magazines that contained the articles 'The Memorial Day for Rejoicing' and 'Where Are the Dead?' She eagerly accepted the magazines, smiling through her tears. Later, in passing by the same place, I saw her reading *The Watchtower* with two young

men, one on each side of her, to whom she was pointing out things in the magazines."

¶ "A group of six persons were putting flowers upon a grave as I approached and asked for a moment of their time. After we had introduced ourselves to each other I commented on the beautiful day and that, while it was a day to be thankful for, there could be no real joy so long as death was in view for all mankind. However, I continued, we could be truly joyful for the promised 'Memorial Day' of rejoicing close at hand. I offered the magazines telling about this hope, which they gladly accepted. As I was preparing to leave, one of the men, with tears in his eyes, told me that he was very grateful for the message of hope he had received and that it made what had begun as a day of sadness a day of hope in God's promises."

¶ "I approached and struck up a conversation with a caretaker to sound him out about witnessing in his cemetery. He proved to be a Unitarian and told me that he was a social outcast among his friends because of his occupation, as if they were afraid death would rub off onto them. I told him, among other things, that Jehovah's witnesses did not fear death of the body but only the second death and that to them he was no outcast. Upon asking him if we could destroy the fact of his being a social outcast by calling at his home with this message, he fairly jumped for joy. He also readily agreed to my suggestion that I speak to others in the cemetery."

¶ Among the various other comments heard by those witnesses who visited cemeteries on that Decoration Day were:

¶ "I think it's wonderful that you came out to the cemetery today. Our people ought to do that."

¶ "This thing proves you people are Christians. . . . I think people don't appreciate Jehovah's witnesses as they should."

¶ "If my departed loved one had known you he surely would have wanted you to come here today and say what you did to me."

¶ "God must have sent you here today, because you brought me real comfort from the Bible."

PUBLIC ADDRESS 253,922 PEOPLE HEARD



GOD'S KINGDOM RULES

**—is the
WORLD'S END
NEAR?**

"The kingdom of the world has become the kingdom of our Lord [God] and of his Christ, and he will rule as king for ever and ever." —Rev. 11:15.

"The heavens are declaring the glory of God, and of the work of his hands the expanse is telling."—Ps. 19:1.

² It is evident that government of the earth by man has not been the best form of rulership. Today we have the accumulated results of man's government of the earth and its inhabitants, and those results are not good. We cannot lightly dismiss the matter, we cannot excuse the results by saying that man's government has been better than no government at all. The fact remains that government of the earth by man has resulted in a terribly divided world, and the race of mankind faces self-destruction by the inhuman weapons of its own manufacture. Government of the earth by man may have produced today a United Nations of eighty-one members, but it has not produced a united mankind, a loving, peaceful brotherhood of all races, colors, languages and families. Not only has it failed to do away with death from merely natural causes, but it speeds up for all humankind a possible sudden, violent destruction by man's own political, military governments, not to speak of an Armageddon of destruction by man's Creator. Nothing is more evident, nothing is more undeniable than that government of the earth by man and by the many gods of man has failed.

ONLY the best government in the universe is good enough for this earth. That is the way that the earth's Creator feels about it. For this, all men of good will can be glad. We can be thankful that the Creator does not ignore his creation, even though this earth is so tiny in comparison with the universe. We can be happy that he respects this tiny creation as the work of his own hands and desires to dignify it with the best form of rulership. He wants it to reflect credit to him just the same as all the rest of the universe does.

1. Only what government is good enough for the earth, and why?

2. What fact is evident concerning government of the earth by man, and why?

³ In view of the glaring failure it is time for man to draw some conclusion and decide upon the wise course of action. If political rulers refuse to take the right lead for the people, then the people must individually do so for themselves. The political rulers lay plans and make arrangements to carry on their national governments into the unlimited future. They are not convinced of man's failure but are stubbornly making further efforts to make a success of it and show to the universe what they can do. They prove that they do not know or care to know or do not have any faith in the purpose of the Creator concerning his own earth. They have faith only in themselves. They thus betray that they have learned nothing from man's recorded history. They are proud. They have not learned the wisdom and the rightness of the inspired advice of long ago: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish."—Ps. 146:3, 4.

⁴ Unless first a third world war overtakes them, all the rulers of this critical day will go the way of all previous political nobles and rulers. They will all breathe out their last breath, their lifeless bodies will go back to the ground, their misused powers of thought will perish with them, and man-

kind will be no better off for their failure in attempts at government. Therefore what each one of us has to decide is whether we will let ourselves go on suffering just because of the foredoomed efforts of mortal men to govern.

⁵ When we make a personal decision to avoid suffering the final disastrous conse-

quences of government by human rulers, it does not mean we will stir ourselves up to revolt against them or will start a revolution or become anarchists. Carrying out a peaceful or a violent revolution would mean we would merely substitute the government by other men with a government by ourselves. The end result would be no different; it would still be government by men, by ourselves. The Communist system of government, which started with a violent revolution and

SUNDAY, AUGUST 3, 1958, at 3 p.m., D.S.T., at Yankee Stadium and the nearby Polo Grounds (connected with the stadium by wire and sound-amplification system), in New York city, the greatest assembly in the history of Christianity took place. From more than 123 countries and islands of the sea 253,922 persons came together to hear the public address "God's Kingdom Rules—is the World's End Near?" delivered by the president of the Watch Tower Bible & Tract Society of Pennsylvania. This unparalleled audience expressed its appreciation with many applauses throughout the address. At the conclusion 500,000 copies of the address in printed form were distributed to the audience free, a copy to each one in attendance, together with an extra copy to give to a friend.

Out of regard for the continuing importance of this mighty message, the address has been reproduced herein and is being translated into scores of other languages also. By reading this message you will prove to yourself from Bible and fulfilled Scripture prophecy that God's kingdom rules and the beginning of a righteous new world for men of good will is near.

—THE PUBLISHERS

seizure of political power, is an example of this. However, if we turn away from government of the earth by man, even by ourselves, to whom, then, can we turn for good government that will not be a failure? There is only one to whom to turn for successful rulership, and that is to earth's Creator, man's Creator. That is, to God. "In the beginning God created the heavens and the earth." So the opening words of the Holy Bible of sacred scripture read.

⁶ Turn to God the Creator for earth's government! Is that practical? Most certainly; just as much so as our turning to man for government of the earth has

3. Despite failure till now, what do political rulers do, and what must people do individually?

4. If not overtaken by world war, what is certain to befall the rulers, and therefore what do we have to decide?

5. What does making such a personal decision not mean, and to whom only can we turn for good government?

6. Is turning to that One practical, and why?

proved impractical by the results that man has reaped today. Letting God govern his earth according to his divine way is not only most practical but the most reasonable, because it is the most beneficial, lastingly beneficial. This is all the more true now, for God's kingdom now rules—it has already begun to reign over our earth. All who want to enjoy endless life in peace, health and happiness must bow to it willingly. That is the practical result of turning to God for our government.

⁷ Since when has God's kingdom begun to rule? More than six hundred years before the Christian era the prophet Jeremiah said: "Jehovah is in truth God. He is the living God and the King to time indefinite." (Jer. 10:10) Yes, the true God, whose name is Jehovah, has always been King. He has always been in control; he has always governed. He is the Sovereign of the universe, and none of his creatures have been able to overturn his sovereign rule, not even the Devil. Yet for almost six thousand years now very few men have acknowledged him as King and desired his kingdom. Even when his time came for his kingdom to rule this earth directly, mankind, almost as a whole, gave no welcome to a government by him. They have yielded no sovereignty to his kingdom; they have rendered no allegiance and loyalty to his kingdom. Nationalism rules.

⁸ The man who acknowledged most the kingship of Jehovah God and desired most his heavenly kingdom to govern this earth was Jesus Christ. Nineteen hundred years ago he was the one that taught his disciples to pray to the King of heaven: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also

upon earth." (Matt. 6:9, 10) The very fact that Jesus taught his disciples to pray for the heavenly Father's kingdom to come proves that the kingdom was not then governing the earth. The Roman Empire, not God's kingdom, was then dominating the inhabited earth. Every informed person knows that it was the Roman governor at Jerusalem who, at the insistence of the religious leaders of Jerusalem, had Jesus put to death on a torture stake outside the city walls. Yes, indeed, Rome of the Caesars was then governing as a world power; God's kingdom was not then ruling. It had yet to come in answer to the prayer that Jesus taught. The question was, When was God's kingdom to begin to rule?

NOT THROUGH THE POLITICIANS OF CHRISTENDOM

⁹ The religious clergy of Christendom have long taught that God's kingdom came when the Roman Emperor Constantine the Great claimed to become a Christian and when he took religious bishops of the popular Christianity of that day into government service. They have taught further that God's kingdom would come and rule through governmental politicians as these became Christians, subject to the religious clergy. When, finally, all the politicians in power became Christian and all the human governments became Christian, then God's kingdom would fully be come. Thus God's kingdom would not be a direct government from heaven. But this teaching of the religious clergy of Christendom is false. It has served the clergy well as an excuse for meddling in the politics of this world. Any attempt to establish the kingdom of God by means of the politicians of this world must fail. It is an attempt to make messiahs, Christs, out of the politicians of this world. This is most obnoxious to earth's

7. For how long has Jehovah been King, and how so? And yet what has been mankind's reaction toward this fact?

8. Who acknowledged God's kingship most, and what does the prayer that he taught prove concerning God's kingdom?

9. What have Christendom's clergy long taught concerning the coming of God's kingdom, and why is the application of this teaching obnoxious to God?

Creator, for it is a rejecting of his kingdom.
¹⁰ More than twenty-five centuries ago God the Creator furnished all mankind the proof that His kingdom would not come through human governments or through politicians of this world. In the twelfth century before Christ the Israelite chiefs, like most men of today, thought that it was impractical to have the God of heaven rule them directly as a nation. God had delivered them from slavery in the land of Egypt and had located them in a land of milk and honey in the Middle East. He had given them the most remarkable set of laws known to man. Through the prophet Moses he had given them the Ten Commandments, together with hundreds of other laws. He had proved to them that he was God Almighty and that his name is Jehovah. The first of his Ten Commandments to them declared: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must never have any other gods against my face." (Ex. 20:2, 3) He built them up into a nation and brought them into a solemn contract or a covenant with him to be their God of blessing and to have them as his people. He was their invisible King. (Deut. 26:17-19) However, those Israelites lost faith. They cultivated the desire to have a visible human king like all the non-Jewish nations around them. So they came to Jehovah's prophet Samuel and said: "Now do appoint for us a king to judge us like all the nations." —1 Sam. 8:5.

¹¹ That request for a human ruler was no light thing. It was not the expression of democracy that deserved to be recognized and complied with. It was a rejection of God as King, and he told them so. The Bible record says: "Then Jehovah said to Samuel: 'Listen to the voice of the people

10, 11. With whom did God show that his kingdom would not come through human governments, and how?

as respects all that they say to you, for it is not you whom they have rejected but it is I whom they have rejected from being king over them.' " (1 Sam. 8:7) For this, Jehovah did not reject them and at once throw them away as his people. He granted them their desired kind of king, because he mercifully held fast to the covenant that he had made with them.

¹² Did that kingdom prove practical? Did that Israelite government of human kings succeed? Why do not the Israelis of today have as much land in the Middle East as their forefathers had in Samuel's day? Why do they not have a God-given human king over them? We merely have to go to the sacred Hebrew Scriptures to learn the answer, which the Israelis themselves cannot contradict. They have no human king today because the experiment of their worldly-wise forefathers with a human king failed, disastrously. It failed in spite of the fact that God anointed as king over them the faithful shepherd David of Bethlehem and established a dynasty or line of rulers in David's family. It failed in spite of the fact that those kings of the house of David reigned at the city of Jerusalem, where God had chosen to put his name Jehovah, and those kings sat on a throne called the "throne of Jehovah" and reigned as his visible representatives. That Israelite experiment with human kings failed despite the fact that the entire Jewish nation and its king were in a special covenant with Jehovah their God and had his own laws and prophets.

¹³ God mercifully allowed them a little more than five hundred years to experiment with their human king, who sat on the so-called "throne of Jehovah," at Jerusalem. Finally God himself, who had yielded to their asking for a human king, be-

12. What about the practicalness of that kingdom, and in spite of what advantages was this so?

13. For how long did God let the Israelis experiment with their human king, and what now about the "throne of Jehovah" at Jerusalem?

came so provoked with the nation and their royal government that he overturned the government in the year 607 B.C. by the armies of Nebuchadnezzar, king of Babylon. Seventy years later Jehovah brought a faithful remnant back from their exile in the distant land of Babylon; but His throne was not set up again at Jerusalem. To this very day it has not been set up there. It never will be set up there again.

¹⁴ What, then, about God's kingdom that Jesus Christ preached and that he taught his disciples to pray for? In the light of the Jewish experiment, is there any historical reason, not to speak of Bible prophecy, for believing and teaching that God's kingdom will come through the politicians of Christendom, together with the help of the pope of Vatican City and the religious clergy of Protestantism? No! Can we reasonably think for one moment that the all-wise God, who foreknows all his works from long ago, has launched out on another experiment like that with the Jewish nation? No! God's own Word answers No! The Son of God, Jesus Christ, answers No! But Christendom's politicians, instructed and supported by the clergy, Catholic and Protestant, have decided that that is the way God's kingdom should come and rule. So they have proceeded to govern on the theory of the divine right of kings or on the theory that, as the "higher powers" "ordained by God," they represent God to every soul subject to them. Yet they sit on no "throne of Jehovah."—Rom. 13:1.

¹⁵ From the days of Emperor Constantine the Great till now the rulers of Christendom have had over sixteen hundred years, or more than three times as much time as the Israelite kings had. But have

they had more success than the Jewish kingdom had with its capital at Jerusalem, the holy city? Besides having more time than the kings of the house of David, they have had more than the mere Jews' religion. They have had the complete Holy Bible and its teachings of Christianity, as a greater aid. Yet, with all this advantage, have they succeeded? Through Christendom's clergy-backed politicians is God's kingdom nearer now than it was in the days of Emperor Constantine? Is God's kingdom ruling today by the kings, presidents and governors of Christendom? No! Since 1914 two world wars have been started right in the heart of Christendom, and the whole system of things throughout the earth is in a worsening state of disorder. The ungodly Communist giant has risen up. By this year he has gained control of one third of the earth, with a population of 944,900,000. Desperately Christendom fights to check the giant not only from making further inroads into Christendom but also from swallowing up the non-Christian neutral nations of the world. Because of claiming to be Christian and to be in a new covenant with God through Christ, Christendom has had greater opportunities and heavier responsibilities. So in failing, Christendom is more reprehensible before Jehovah God than the ancient kingdom of Judah that was in the old law covenant through Moses.

COUNTERFEIT OF GOD'S KINGDOM

¹⁶ One big thing counting heavily against Christendom is its part in the United Nations, now in its thirteenth year, the international organization established in 1945 to guarantee world peace and security. When the United Nations started functioning in January of 1946, the physical prop-

14. As regards the coming of the kingdom that Jesus taught, what does the Jewish experiment with kingship argue, and how do Christendom's politicians proceed? 15. What advantages above the Jews have Christendom's rulers had, and what now shows whether God's kingdom is nearer than in Emperor Constantine's day?

16. To what is the present United Nations the successor, and so what became the issue following World War I, and how so?

erties of the dead League of Nations were turned over to the U.N. as its successor. Back in January of 1918, in the very throes of World War I, the American president, Woodrow Wilson, proposed the League of Nations. The very next month Jehovah's witnesses, as represented by the president of the Watch Tower Bible & Tract Society, began preaching the startling message, "The World Has Ended—Millions Now Living May Never Die." Early in the following month prominent witnesses of Jehovah began to be arrested in America for preaching God's kingdom as the one and only hope for all mankind, and in the course of months the sentencing of them to long imprisonment followed. The issue was then plainly before the American churches of Christendom: God's kingdom or the League of Nations—which should professing Christians choose?

¹⁷ World War I ended with victory for the democratic Allies, but with the foremost witnesses of Jehovah in prison. The Paris Peace Conference was due to begin in January of 1919. The leading churches of Christendom in America declared their choice, but they confused the issue in order to make a compromise. On December 12, 1918, the executive committee of the Federal Council of Churches of Christ in America held their annual meeting and endorsed President Wilson's plan for a League of Nations with a Declaration that contained the following remarkable statements:

¹⁸ "The war crisis of the world has passed, but a world crisis is upon us. . . . 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

17, 18. In endorsing what proposal did leading churches of Christendom show their choice, and what statements in their Declaration show that they compromisingly mixed matters?

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. . . . 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. . . . We call upon all Christians and upon all believers in God and lovers of man, to work and pray with whole souls, that out of the ashes of the old civilization may rise the fair outlines of a new world, based on the Christ ideal of justice, co-operation, brotherhood and service."

¹⁹ A special commission made up of the president of the Federal Council and other representative leaders of the churches was appointed to convey that Declaration to the Paris Peace Conference in 1919. This special commission of churchmen is on record as having presented this Declaration to officials of the government in Paris, France.* Next, in May of 1919 the said Federal Council of Churches passed a resolution pledging their support in securing ratification of the League of Nations by the American Senate and pledging their devotion to make the League of Nations a success.†

* See *Federal Council Bulletin* as of January, 1919, pages 12-14; also the Council's annual report for the calendar year of 1919, page 11.

† See *Federal Council Bulletin* as of June, 1919, page 94.

19. What was done with this Declaration, and in the following May of 1919 what did the Federal Council of Churches pledge?

²⁰ Later, an American organization* that advocated the League of Nations came out with the slogan: "In a world so dark as this, why blow out the only light there is?" But in 1939 the Nazi Leader Adolf Hitler blew out that "only light," and the League of Nations disappeared in the abysmal darkness of World War II. The efforts of all the churches of Christendom to make the League of Nations a success had failed, their prayers for it had gone unanswered from heaven. What the churches' Federal Council called the "political expression of the Kingdom of God on earth" had failed, and the heroic dead of World War I had died in vain because, out of the military victory that they had helped to win, a "new earth wherein dwelleth righteousness" had not come forth. What, then, is there to say honestly about the actions and attitudes of the churches of Christendom toward the League of Nations? This: The Holy Bible denounces those religious organizations as guilty of blaspheming and as setting up the idolatry of a vain scheme through associating God's kingdom with the League of Nations. They grossly deceived all mankind by advocating an abominable counterfeit for God's true kingdom, and they brought great reproach upon the Most High God.

²¹ Thank God, however, that the Kingdom of God did not fail with the League of Nations. Though the League died an eternal death, God's kingdom has continued to rule. From 1920 onward Jehovah's witnesses exposed the League of Nations as being the "abomination of desolation" foretold by Jehovah's prophet

* The League of Nations Association, Inc., formerly having national headquarters at 6 East 39th St., New York, N. Y., Raymond B. Fosdick, president.

20. How was the so-called "only light there is" blown out, and so what is there to say regarding Christendom's churches in connection with the League of Nations?

21. How did Jehovah's witnesses show whether the kingdom of God had failed with the League, and now why will the United Nations also fail?

Daniel and mentioned by Jesus Christ in his prophecy on the end of this world. (Dan. 11:31; 12:11; Matt. 24:15) Jehovah's witnesses dissociated the League of Nations from God's kingdom and declared that the League would fail. They devoted themselves to carrying out Jesus' prophetic command: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14) That kingdom has no "political expression" on earth, not even in the United Nations of today. Let Christendom's churches, Catholic and Protestant, co-operate now with the United Nations as much as they will, and pray for its success in staving off a third world war. The U.N. will no more have success, it will no more have the blessing and co-operation of God's kingdom than its predecessor did, the blasphemous, abominable League of Nations.

THE GENTILE TIMES ENDED

²² Little do the people of the world appreciate that all these things are historical evidence that God's kingdom rules and has been ruling since the autumn of the year 1914. Toward the climax of World War I a number of well-known British clergymen came out in print on what they understood the happenings in the world to mean. By a dramatic event in the Middle East they had their attention drawn to these words of Jesus' prophecy concerning the world's end: "There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:23, 24, AV) On December 9, 1917, British General Allenby captured Old Jerusalem from the

22. How was the attention of well-known clergymen in Britain drawn to Luke 21:23, 24, and so what manifesto did they draw up in 1917?

Turks. Then these clergymen met in London and issued a manifesto, which was published in the press of that capital of the British Empire. The press report said:

"The following manifesto was recently issued by a number of England's most noted ministers:

"First—That the present crisis points toward the close of the times of the Gentiles.

"Second—That the revelation of the Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.

"Third—That the completed church will be translated, to be "forever with the Lord".

"Fourth—That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"Fifth—That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to his rule.

"Sixth—That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"Seventh—That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

²³ After publishing the names of the eight ministers of five religious denominations who signed the manifesto, the press report said: "These are well-known names, and are among the world's greatest preachers. That these eminent men, of different denominations, should feel called upon to issue such a statement is of itself exceedingly significant."*

* See the book *Millions Now Living Will Never Die* (copyrighted 1920), pages 39, 40. Also *The Golden Age* as of July 28, 1926, page 693c.

23. What public comment did the London press make on this manifesto of these eight British clergymen?

²⁴ The eight clergymen who signed the manifesto were disappointed as to what they expected. In other words, they proved to be false prophets. By the year 1926 they had come out in opposition to Jehovah's witnesses, who were intensely publishing in all the inhabited earth the good news of God's kingdom, that it now rules.

²⁵ The "times of the Gentiles," mentioned in the foregoing manifesto, disappointed the ministers' expectation by not ending sometime after General Allenby captured Jerusalem in 1917 and Britain received the mandate over Palestine from the League of Nations. Today the Arabs possess Old Jerusalem, and the Mohammedan mosque known as the Dome of the Rock occupies the location of the ancient temples built to Jehovah God. Why is this? It is because those "times of the Gentiles," concerning which Jesus Christ prophesied, ended years before Jerusalem's capture from the Turks. They ended in 1914, in the year in which World War I burst upon the nations of Christendom, although those nations were bound together under the permanent tribunal for international arbitration known as the Hague Court. The word "Gentiles" means, literally, "nations." Jesus used the word to mean the non-Jewish nations, because he said that Jerusalem, which was Jewish, would be trodden down by the Gentiles, that is, by the non-Jews. Consequently, the ending of those "times of the Gentiles" meant that something ended for the non-Jewish nations of the world, including the nations of Christendom. What?

²⁶ We can learn the answer by finding out what began for the non-Jewish nations when those "times of the Gentiles" began.

24. What did those eight clergymen prove to be, and how did they show their attitude toward God's kingdom by 1926?

25. Why did those "times of the Gentiles" disappoint those clergymen's expectation, and for whom did the end of those Gentile times mean the end of something?

26. What happened at the beginning of those Gentile times, and what did that happening really mean?

For one thing, the Gentiles began trampling upon Jerusalem. That did not mean just the destruction of a city, the capital city of the Jews. It meant more. It meant the trampling upon the kingdom of Jehovah God. Ancient Jerusalem was the city where God had chosen to place his name. The temple, built to him by wise King Solomon, was there on Mount Moriah. Jehovah's visible representative, the king anointed by his high priest, reigned at Jerusalem; and the king's throne was called "the throne of Jehovah." (1 Chron. 29:23, AS) The government of the nation of Israel, with its seat at Jerusalem, was a theocracy. It was a miniature earthly Kingdom of God. Jesus Christ said that Jerusalem was the "city of the great King." So the treading down of Jerusalem meant treading down God's kingdom.

—Matt. 5:35.

²⁷ The treading down began at God's due time. The last king of the house of David to sit on the earthly "throne of Jehovah" at Jerusalem was Zedekiah. About four years before Jerusalem was destroyed for the first time, the prophet Ezekiel was inspired to say to King Zedekiah: "O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27, AS.

²⁸ In June of the year 607 B.C. King Zedekiah was captured while fleeing from the breached city of Jerusalem, and King Nebuchadnezzar of Babylon blinded him and took him captive to Babylon to die

27. Shortly before Jerusalem's destruction, what did the prophet Ezekiel say to its king?
28. In June and July of 607 B.C., what did the Gentile Babylonians do as regards Jerusalem?

there in prison. In the next month, July, the Gentile Babylonians looted Jerusalem and its temple of Jehovah and then destroyed the capital city and temple of that ancient typical kingdom of God.

²⁹ Two months later the last of the few Jews remaining in the ravaged land of Judah fled in fear down to Egypt, and the land of Judah became desolate of man and domestic beast. Thus, about October 1 of that year 607 B.C., the "times of the Gentiles" began. They began with the Gentiles, or non-Jewish nations, holding world domination through Babylon and no more having to bother with God's kingdom, because Jehovah God himself had overturned the kingdom. The reason was that the Jews had failed to appreciate it.

³⁰ Through the prophet Ezekiel Jehovah said that the kingdom would be no more until the one should come who had the right to it, at which time Jehovah would give it to him. Nineteen hundred years ago the Son of God from heaven became the man Jesus Christ on earth, in the royal family line of King David. Jehovah God anointed Jesus with holy spirit to become the Christ. In this way God made a covenant with Jesus Christ for the Kingdom, an everlasting Kingdom. Jesus always preached about this kingdom, but God did not give him the Kingdom at that time. It was not God's will for Jesus to be a human king on earth at Jerusalem in the Middle East. It was God's will, according to the prophecies, that Jesus die and be resurrected from the dead and return to heaven and sit down at God's right hand, to become king there.—Heb. 1:3, 8, 13.

³¹ Four days before the Jewish Passover of A.D. 33 Jesus rode in triumph into

29. Thus when did the "times of the Gentiles" begin, and with what state of affairs?

30. How long was the kingdom in the house of David to be overturned, and why did God not give the Kingdom power to Jesus on earth nineteen centuries ago?

31. What was shouted at Jesus' triumphal ride into Jerusalem, but what happened on Passover day?

Jerusalem. Multitudes of Jews shouted: "Blessed is the coming kingdom of our father David!" "Blessed is the One coming as the King in Jehovah's name!" "Blessed is he that comes in Jehovah's name, even the king of Israel!" But on Passover day a different kind of crowd, led by Jewish priests, howled for Jesus' death, and the Roman soldiers nailed him to a stake to die, with the criminal charge posted over his head: "Jesus the Nazarene the King of the Jews."—Mark 11:10; Luke 19:38; John 12:13; 19:12-22.

³² On the third day of Jesus' death Jehovah God raised him from the dead. Then out of the invisible spirit realm the resurrected Jesus made appearances to his faithful disciples. Ten days before the coming festival of Pentecost Jesus ascended out of their sight and returned to heaven and appeared before God with the life-saving value of his human sacrifice. By his faithfulness to God's kingdom even to an undeserved death Jesus proved his right to the royal throne in God's kingdom. Yet God did not give him the Kingdom power at that time. It was not God's time. Less than two months prior to that Jesus had given his prophecy concerning the end of this world. He had said that the "times of the Gentiles," already begun, would run on and that God's kingdom as symbolized by earthly Jerusalem would continue to be trodden down by the Gentiles until their times to tread God's kingdom underfoot would end. What was then to happen to these Gentile enemies of God's kingdom?

³³ An inspired Bible writer tells us when he says concerning Jesus Christ: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be made a stool for his feet." (Heb.

32. What happened on the third day of Jesus' death, and to whom did he later ascend, and why was the Kingdom power not given to him then?
33. What did Jesus then have to do at God's right hand, and until when?

10:12, 13) So Jesus had to wait till the Gentile times ended.

"THE APPOINTED TIME OF THE END"
(Dan. 8:19, AS)

³⁴ Those eight clergymen who signed the London Manifesto had no excuse for not knowing when the "times of the Gentiles" ended. Since 1877 in particular Jehovah's witnesses had widely published by books, booklets, magazines and Bible tracts, as well as by word of mouth, that God's marked time for the Gentile times to end was A.D. 1914, in the early autumn. Through a dream to Babylon's King Nebuchadnezzar, who first destroyed Jerusalem, Jehovah God revealed that the times allotted by Him to the Gentiles for treading down God's kingdom were seven in number, each of these times amounting to 360 solar years. The seven times were thus to run for seven times 360 solar years, or 2,520 solar years. (Dan. 4:16, 23, 25, 32, AS) Since those seven times began with the desolating of Jerusalem and the land of Judah in the early autumn of 607 B.C., they ended in the early autumn, or about October 1, of the year 1914 of our twentieth century.*

³⁵ The whole world, including Christendom, is Gentile. So what did the end of the "times of the Gentiles" A.D. 1914 mean? It meant the end of their treading down, not that Jerusalem relic over in the Middle East, but the kingdom of God. In 607 B.C. the start of the Gentile times meant Down with the typical kingdom of God among the Jews and up with the Gentiles to divinely permitted world domination! In

* Literature of Jehovah's witnesses giving fuller proof of this is available in abundance elsewhere for anyone who desires further information on how the end of the Gentile times is determined.

34. Why were the signers of the London Manifesto without excuse for not knowing when the Gentile times ended, and how do we calculate when those Gentile times did end?

35. What did the end of the "times of the Gentiles" in 1914 really mean, and so since then what do Jehovah's witnesses announce?

1914 the end of the Gentile times meant just the reverse. It meant Down with the Gentile treaders and up with the kingdom of God! It meant the birth of God's kingdom, not at Old Jerusalem on earth, but up in heaven, where Jesus had sat waiting at God's right hand until the Gentile times ran out. Then Jehovah God gave Jesus Christ the active power of the Kingdom, because he had the right to it. Therefore, since A.D. 1914, Jehovah's witnesses announce to all the world, "God's kingdom rules!"—Rev. 11:15.

FACTUAL EVIDENCES

³⁶ We do not ask you to accept the mere date 1914 as proof that God's kingdom rules. There is more to the matter than the mere date. We ask you to accept what came with that date and what therefore confirms that date. When prophesying about the world's end, Jesus gave no date. He gave what may be more convincing than a date by which we could know that God's kingdom has begun to rule. Jesus foretold the world happenings and conditions. Three Bible writers give us separate accounts of what Jesus said. We quote from the Authorized Version or King James Bible Version, which was published in 1611, or about 350 years ago.

³⁷ Jesus had just predicted the destruction of Jerusalem and its temple by the Romans, which was to occur in the year 70. So certain apostles came to him privately and asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus said that down till the time of the world's end there would be false Christs and wars and rumors of war just as in the past, but those would not spell

36. In prophesying the world's end, what did Jesus not give for it, and so what do we ask you to accept in order to know when God's kingdom began to rule?

37. What question did Jesus' apostles ask him, and what did he say would mark the beginning of the time of the world's end?

the end: "but the end is not yet." Then, to point out to us the evidence of the beginning of this world's time of the end, he went on to say: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:1-8, AV.

³⁸ All those things concentrated together would mark the opening sorrows, the initial pangs of distress, of the world's time of the end. The disciple Luke's account says the same thing. Besides other details, Luke adds: "Until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:24-26, AV.

³⁹ There is distress of nations with perplexity today in this nuclear, missile, space age with its Communist menace and sputniks as in no previous period of history. That needs no proof on our part. Everybody must admit it. But when did this period of distress of the nations begin? With this generation! World historians agree that it began with World War I. The world can never forget that the war of total mobilization of nations and kingdoms around the globe began in 1914. The other things that Jesus named as part of the beginning of sorrows followed, that is to say, famines, pestilences and earthquakes. Only last December 4 (1957) there occurred what was called "one of history's greatest earthquakes" in Outer Mongolia. It struck the Gobi-Altai Mountains and "moved mountains, diverted rivers, created new

38. Besides other details, what does Luke add concerning the world conditions?

39. When and with what did that series of world-distressing events begin, and why is all mankind quaking today?

mountains and valleys and opened up new watercourses." (*Standard Times*, New Bedford, Massachusetts, as of January 23, 1958) However, today all mankind is quaking because of world events and developments and possibilities.

⁴⁰ This long series of world-distressing events did not begin accidentally in 1914. It began in 1914 because the "times of the Gentiles" ran out that year. Its beginning in that year stamped 1914 as the year when the "times of the Gentiles" ended, and the denial of this fact by all of Christendom's clergy cannot disprove it. World events from 1914 onward prove not only that Jesus Christ was a true prophet but that in 1914 he came into the Kingdom power to which he had a right and that his presence in the heavenly kingdom began then. God's kingdom by his anointed King, Messiah, had been born. The Gentile nations, including Christendom, no longer held the world domination on earth. God's kingdom rules, dominates!

⁴¹ After Jesus foretold the beginning of world sorrows and the persecution and hatred against his true followers, it was therefore in the proper order of things that Jesus added as another visible evidence of the establishing of God's kingdom in the heavens in 1914 this feature: "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." (Matt. 24:9-14) Is this good news of the established kingdom being preached as a witness to all the nations since 1914? If for an answer we look to the ministerial signers of that London Manifesto and to all the rest of the religious clergy of Christendom the answer is No! But if for an answer

we look to Jehovah's witnesses, who are today reporting their preaching in 164 lands and islands around the globe, the overwhelming answer is Yes! Since the close of World War I Fascism, Hitlerism or Nazism, communism, World War II and the Catholic and Protestant clergy of Christendom have proved unable to stop them. Jesus Christ prophetically said that the Kingdom good news would be preached after the end of the "times of the Gentiles." Even so, this good news has been preached and is being preached now, even though Christendom's clergy are spiritually blind, deaf and dumb as to this sensational news event.

THE MEANING OF THE END

⁴² The question now comes up for answer, Is the world's end near? The reply of Bible prophecy and world conditions is Yes. This world, including Christendom, and God's kingdom are not friends. They cannot mix. Jesus Christ, just before he was handed over for execution, said to the Roman governor: "My kingdom is no part of this world." To his disciples he said: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 18:36; 15:19) God's kingdom stands for his promised new order of righteousness. The apostle Peter said to his fellow Christians: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13, AV) God's kingdom will bring in that new order. That spells absolute annihilation for this old world. Looking to this day when the times of Gentile domination without interference from God's kingdom have passed, the prophet Daniel said: "In the days of those kings the God of heaven will set up a kingdom which shall never be de-

40. Why did that series of world events not begin accidentally in 1914, and what did those events from then on prove?

41. As another visible evidence of the Kingdom's establishment, what feature did Jesus add to his prophecy, and how is this prophetic feature being fulfilled?

42. In view of the Kingdom's establishment, why is the world's end near, and how does Daniel's prophecy confirm this fact?

stroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever." (Dan. 2:44, RS) That destruction by God's kingdom means Armageddon for this old world.

⁴³ Since the close of World War I in 1918, the Gentile nations led by the god of this world, Satan the Devil, have been on the march to Armageddon for their final, showdown fight against God's kingdom. That means that by the year 1958 they have been on the march for forty years; and neither the League of Nations nor the United Nations organization has halted their march or caused them to disarm toward God's kingdom. How much longer will the march go on before the "war of the great day of God the Almighty" begins?

⁴⁴ This generation of humankind is nearing its normal end. Jesus prophesied that this generation, which saw the Gentile times end amid World War I and the beginning of world sorrows, would also see the end of those sorrows in the world's destruction at Armageddon: "This generation will by no means pass away until all these things occur. Heaven and earth will pass away, but my words will by no means pass away." (Matt. 24:34, 35; Rev. 16:14, 16) We know not the day or hour, but the world's end is near.

⁴⁵ The world's end is nothing over which to be sorry. Should we be sorry because a new world, God's righteous new world of new heavens and a new earth, is to begin after this old world ends in Armageddon? Jesus instructed his faithful disciples to rejoice as they saw the evidences that the end of the old world of Satan the Devil

and the new world of God's kingdom were near. Let us free our minds of the religious lies of Christendom's clergy and the theoretical lies of the modern-day scientists that the end of this world means the end of the earth on which we live and the end of the sun, moon and stars that give us light from heaven.—Eccl. 1:4.

⁴⁶ Jesus Christ taught his disciples to pray to their Father in heaven: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10) God's kingdom comes, not to destroy this earth, but to destroy Satan's world. God's kingdom comes, not to burn up this earth, but to bring to pass God's will here on earth as well as in heaven. For that reason the earth is worth preserving as God's creation; and God will preserve it for all eternity as the home of redeemed, uplifted, perfected men of good will. The song of the angels at Jesus' human birth, "Glory in the heights above to God, and upon earth peace among men of goodwill," will forever be true. (Luke 2:14) Satan's world and its nations are opposed to God's will on earth or in any other part of the universe. Satan's world is his organization made up both of wicked demons in the invisible heavens and of wicked men and nations on the visible earth. Hence it is Satan's world, with its ungodly system of things, that must and will end, be destroyed.—Eph. 2:2, 3.

⁴⁷ The earth will survive the world's end. Men of good will on earth will also survive the world's end, by the special protection of God's kingdom that now rules. Jesus prophesied that it would be at this world's end as it was in the end of the ungodly world of Noah's day. The great flood from heaven wiped out that ancient world,

43. To where are the nations on the march, and for how long now?

44. What did Jesus prophesy concerning this generation to indicate that the world's end is near?

45. How do we know whether to be sorry over this world's end or not, and, for this reason, of what lies must we free our minds?

46. As regards this earth, why does God's kingdom come in answer to Jesus' prayer, and hence what is it that must and will end?

47. What will survive the world's end, and what occurrence in Noah's day did Jesus use as an illustration of this?

but Noah and his family, together with select birds and animals, survived in the ark and started human life anew on the cleaned-up earth. Though at Armageddon there may be more fire than the lightnings at the flood of Noah's day, yet men of good will are assured of surviving this wicked world's end and beginning life on earth in God's new world.—Matt. 24:37-39.

⁴⁸ Rejoice, you men of good will! For that means living under the best government of the universe, God's kingdom. In his new world, no matter where you live on earth, you will be under the one theocratic government, God's kingdom by Jesus Christ.

⁴⁹ That government will do for mankind what no political government of men during all the "times of the Gentiles" has done. It will rid mankind of the interference of Satan's invisible demonic organization. It will also rid the earth of ungodly communism and of the clergy meddlers in politics and of everything contrary to the will of God. It will rid the earth of man's "last enemy," death, the death that all of us inherited because of the original sin of our first father, Adam, by whom death entered into the world.—Rom. 5:12; 1 Cor. 15:25, 26.

⁵⁰ Destruction of Adamic death will benefit not only the living survivors of Armageddon but also all those of mankind who sleep in death in the memorial tombs. As regards the earthly survivors of the world's end, because of loyally obeying God's kingdom of Christ and his glorified

48. Why, therefore, should men of good will rejoice as regards the future government over them?

49, 50. (a) What will that government do that political governments by men have not done? (b) Whom will destruction of Adamic death benefit, and how?

faithful disciples they will be freed from the condemnation of death inherited from Adam. They will be cured of all imperfections of body, mind and heart, finally attaining to human perfection in God's image and likeness. As regards those humans sleeping in the memorial tombs or who lost their lives at sea, Jesus Christ the King will again exercise the power that he used when here on earth to raise the dead to life. He will fulfill his own promise and call the human dead forth to life on earth with all its blessed opportunities under God's kingdom. "There is going to be a resurrection of both the righteous and the unrighteous," says God's Word.—Acts 24:15; John 5:28, 29; Rev. 20:13.

⁵¹ All those living on earth in the new world will be judged by the way they conduct themselves toward God, Jehovah, and toward his King, Jesus Christ. His kingdom will make all the earth a delightful Paradise. All men who pass the final judgment test with unwavering devotion and obedience to God and his kingdom will be rewarded with the right to life in human perfection in this earthly Paradise forever. There they will always do the divine will.

⁵² Oh, therefore, let all men of good will turn now to God for earth's government!

⁵³ All hail to God's kingdom that now rules! May it bring the old world's end in his own appointed time soon. May his kingdom usher in the everlasting new world to man's eternal salvation and to God's unfading glory by Jesus Christ!

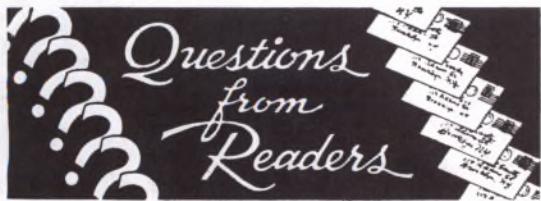
51. According to what will they be judged, and how will those who pass the final test be rewarded?

52, 53. (a) For what should men now turn to God? (b) What do we now hail, and what is our prayer regarding it?

For there has been a child born to us, there has been a son given to us, and the

princely rule will come to be upon his shoulder. And his name will be called Won-

derful Counselor, Mighty God, Father for eternity, Prince of Peace.—Isa. 9:6.



Questions from Readers

- What does 2 Kings 23:11 mean when it speaks of King Josiah's causing the horses to cease entering the house of Jehovah?—T. M., United States.

The scripture at 2 Kings 23:11 reads: "Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Jehovah by the dining room of Nathan-melech the court official, which was in the porticoes, and the chariots of the sun he burned in the fire." Ezekiel 8:16 (AS) reads: "And he brought me into the inner court of Jehovah's house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east." This shows that the unfaithful Israelites polluted Jehovah's temple by indulging in sun worship in it, and 2 Kings 23:11 indicates that horses were dedicated to the sun in connection with the sun worship that had been taken up. There were also chariots associated with these horses and these were stationed at the entrance of Jehovah's holy temple. There were eating places or dining rooms in the temple and in contempt the unfaithful king of Judah caused the horses to enter the temple of Jehovah by the dining room of Nathan-melech, the court official. The Oriental people of those times con-

sidered horses sacred to the sun, but King Josiah abominated this practice and in his purging of Jehovah's temple he took away the horses and burned their chariots with fire and permitted them to desecrate no more the house of Jehovah by associating sun worship with Jehovah's pure worship.

- If a person has dedicated himself to Jehovah but arrives at the assembly late and does not hear the baptism talk and does not answer publicly the two questions there propounded, what should be done if this latecomer is immersed anyway?—M. K., United States.

If one arrives late for the discourse and does not answer the two questions, he may still have made an actual dedication of himself to Jehovah through Christ on the proper basis as is set forth in the two questions propounded to the baptism candidates. By his water baptism he has gone on record as having dedicated himself to God with a proper understanding of all that is involved therein, as comprehended in the two questions asked of the immersion candidates. However, such a one may not have satisfied the local service committee in this regard. Hence, before they enter the record of his water baptism upon his publisher's report card they should assure themselves on this matter. In other words, they should call him before them and ask these questions and have them audibly answered in their presence. If the brother gives both answers in the affirmative, then the service committee will know that his understanding was proper at the time of his baptism and that it is valid. The committee may then conscientiously make a record of his water baptism as being binding and acceptable before Jehovah's organization. But why be late at such an important occasion?

Exploring Part of the Exodus Route

After six years of exploration a noted archaeologist claims to have discovered a 150-mile stretch of the Exodus route, the route taken by the Israelites from Egypt to the Promised Land. The archaeologist is Dr. Nelson Glueck, president of the Hebrew Union College and the Jewish Institute of Religion. Reporting on Dr. Glueck's discovery, the New York *Mirror Magazine* of April 6, 1958, said: "The area reaches from Kadesh-barnea to Hormath, just east of Beersheba. 'The Israelites *had* to come this way,' says Dr. Glueck. 'West of this section, the region is mountainous, spotted with deep depressions, and waterless. To the east, it is all sand dune and desert and also devoid of water. The only route which would have provided sufficient water and grazing land is this one.' . . . Does the discovery prove the Bible version? 'If you accept the Bible,' Dr. Glueck answered, 'you don't need archeology to prove it. But archeology has demonstrated that the Bible can be believed.' "

T"In the Hebro-Christian Scripture Fenton, "we have the only key that to Man, and the Mystery of Man to

THE KEY

vv CHECK YOUR MEMORY vv

After reading this issue of "The Watchtower", do you remember—

- ✓ What war will be greater than any nuclear war that may be fought? P. 614, §§5.
 - ✓ Why God has permitted evil all these years? P. 615, §4.
 - ✓ What proof of the Bible's truthfulness is the strongest? P. 617, §4.
 - ✓ What leads some people to think that the Bible contradicts itself? P. 618, §4.
 - ✓ What happens to a person when he dies? P. 619, §6.
 - ✓ What Christendom particularly has in common with the ancient religion of Baalism? P. 621, §1.
 - ✓ Why it can be said that government of the earth by man has failed? P. 625, §2.
 - ✓ What practical result comes from turning to God for our government? P. 626, §§6.
 - ✓ Why the churches of Christendom stand condemned before God? P. 631, §20.
 - ✓ Why the ending of the "times of the Gentiles" was significant? P. 634, §35.
 - ✓ Why the world's end is nothing over which to be sorry? P. 637, §45.
 - ✓ What the Bible means when it states that King Josiah caused the horses to cease entering the house of Jehovah? P. 639, §2.