

1945

Consolation

Magazine

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In Brief

Blessings for the Faithful

◆ Grace L. Snyder, Ohio, admits that she first received the truth when she was 24 years of age, and that she has rejoiced in it, and served it with all her powers for 58 years; so she must be 82 now. She says that since she lost the use of her right leg, 11 years ago, she cannot navigate as well as formerly, yet, in December, 1944, she placed six bound books in fifteen minutes with some high-school students who told her they are tired of the churches, because when they attend those institutions they learn so little. Grace cannot help it that she can't get up and down the steps any more; she also cannot help it that when she falls down she cannot get up unless somebody helps her. The Lord knows all that also, and He does not mind bestowing His blessings upon her when she puts all her mites into the treasury. "The blessing of the Lord, it maketh rich."—Proverbs 10: 22.

From an 84-Year-Old Minister

◆ I am 84 years of age, still with the normal use of body and mind, a retired minister, Church of the Nazarene. I want you to know how deeply I appreciate *Consolation* and its fearless stand on all vital questions of the day.

It would cost us \$50 or \$75 to obtain the information through encyclopedias regarding the founders of religious doctrine, and then receive it in a more or less clouded form, whereas we receive it through *Consolation* in a clear and concise manner, unencumbered with tiresome and useless comment.

Again, your comment on the work of that devilish institution, Roman Catholicism, is excellently timed with present events, and we honor you for your courageous, much needed articles on the above questions.

I most gladly renew my subscription for *Consolation*.—Dr. S. C., California.

CONSOLATION

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"And in His name shall the nations hope."—Matthew 12:21, A.S.V.

Volume XXVI

Brooklyn, N. Y., Wednesday, April 25, 1945

Number 668

Is Rome Holy and Eternal?

ONE of the most interesting controversies of this second world war, in which aerial bombardment plays such a prominent part, has been over the question: To bomb or not to bomb Rome. London had been bombed; Berlin also. Rotterdam was obliterated, and so was Coventry. Why not Rome also? She had not been declared an "open city". Built as she was, Rome would be an easy target to hit. But there was more involved than the mere dispatching of bombers with fighter escort. Rome had been proclaimed a "holy city", an "eternal city", by the "mighty potentate" of Vatican City and therefore immune from bombing. But it is on this very declaration of the pontiff that the whole controversy hinges and swings.

Without a knowledge of the exact meaning of the words "holy" and "eternal" one cannot understand or intelligently discuss the issue of Rome. Webster defines these words for us as follows: HOLY: Set apart to the service or worship of deity; hallowed; sacred; infinitely good; perfect; spiritually sound and whole; godly; worthy of reverence or awe. ETERNAL: Of infinite duration; everlasting; without beginning or end. Continued without intermission; immutable; unchangeable.

Rome claims both of these attributes. She claims to be a holy and sacred city set apart for the worship of God, and for this reason she claims to be everlasting, unchangeable, and eternal.

But why is Rome any more nearly eternal or holy than any other city inhabited by men, women, and children? Is it that

her past history shows she has always existed as a pure, holy, and sinless city? Or is it that she now is sanctified and devoted to a righteous cause? Or is it that she will stand forever and will never be destroyed? One must first know Rome's past record as well as her present activity to give an intelligent answer to these questions. So let us look at Rome's foundations, her framework, and the design after which she was fashioned. Her history both ancient and modern will also enlighten us as to her holiness and purity. And, in the end, perhaps, we can determine whether Rome, having escaped aerial bombardment during this present war, will endure eternally, throughout all future generations.

Ancient Rome

The city of Rome was founded by Romulus and Remus in the year 753 B.C. on the hill of Palatine. (At the very outset the exponents of the theory that Rome is "eternal" are given a setback; for *Rome did have a beginning*, whereas *eternal* means "without beginning".) It grew by degrees until it finally consisted of seven hills. The original people were Latins, but as time went on the Latins merged with two other tribes, the Sabines and Etruscans. Each of these in turn had its influence on the life and character of the whole community during the years from 753 to 509 B.C.

Rome, as an organization, was designed like the ancient city of Babylon. Even as the master city-builder, Nimrod, constructed his city upon three pil-

lars, so likewise Romulus. Politics, commerce, and religion were the three supports that formed the triangular framework upon which the city on the Tiber rested. Politically, kings and princes ruled Rome in the early days. Later a republic was conceived having a senate and a constitution. But this gradually degenerated into an oligarchy, and was finally supplanted by an absolute monarchy. Commerce with the Greeks was carried on from the earliest of times. As Rome grew so grew her commerce and intercourse with other nations. So, by the time she reached her zenith the wealth of the earth flowed in a steady stream into her treasury. Religion, of course, was the middle pillar that bound and held the system together.

Concerning the religion of this early time the *Encyclopedia Americana* says: "So composite was the body of the religious beliefs of the Roman people, and so complex the elements themselves of which this composition was formed that it is impossible to name any definite source from which it may have come. It consisted of a mass of mythological traditions and customs." The Romans were exceedingly religious. They had a demon god or goddess for every deed and moment on the calendar. "The Romans had a separate god, or more often sets of gods, for everything. Besides all the greater deities corresponding to the Greek beliefs there were gods and goddesses for all the lesser acts and conditions of life, for every material thing. Thus from their supreme representatives, Jupiter, Juno, and Minerva, to the Lares and Penates, the gods of the household, there was an endless procession of deities of every grade and power." Some of the more popular ones, to mention a few, were Jupiter, Neptune, Fortuna, Pluto, Mercury, Apollo, Mars, Diana, Minerva, Juno, Venus, Bacchus, Cupid, Saturn, and so on and on, as endless as the list of "Christendom's" canonized "saints".

From the building of the tower of Ba-

bel on down, every religion has erected temples to its gods. Rome was no exception either; her temples were her principal buildings. How many there were no one knows. But, judging from their remains in Rome today, they were extensive in number and colossal in size.

By the beginning of the fourth century before Christ Rome had become a city of renown. Chieftains of northern hordes had heard of this walled city to the south, and, with apparently no other motive in mind than that of plunder, these barbarians migrated south. After overpowering the defenders of the city the Gauls sacked and burned Rome to the ground. By such an act they showed little respect for Rome's antiquity. And still less consideration did they give to any boasting she may have made of being pure and indestructible.

There are two things to be learned from this historical event. First of all, Rome has not continually and perpetually existed from her birth, as papists would have us believe in these days. And, secondly, the Romans were exceedingly devoted to the worship of demons; for they soon rebuilt the temples of their gods, and without reason. For what kind of gods were these that were so helpless they couldn't prevent a holocaust like this upon the "holy" city of Rome? But reason and religion are never found together in the same mind.

The next 150 years following the burning of Rome saw the extension of Roman power over the whole peninsula of Italy; not by peaceable means, but by force. The idea that the state is supreme is no modern one. The religious republic of Rome had the same idea, viz., that the first duty and highest privilege of the citizen was that of service in the legion. All, therefore, between 17 and 55 who were physically fit were subject to military service, and that without pay. Consequently Rome was able, with crushing military might, to establish her supremacy in Asia. And in 146 B.C. Carthage, Rome's only rival in the West,

was destroyed. By the time Julius Caesar was born the name "Rome" had outgrown the mere significance of a city. It had taken on the all-inclusive meaning of an empire.

By a casual reading of this expanding history of the Romans for the first seven hundred years one might think they were a well-unified, happy, and contented people. But the conditions internally were far different. There was a continual struggle between classes and factions, between the rulers and the ruled. If Rome had had a righteous, holy, and desirable government the people would have rejoiced and been satisfied. But they were not. Dissatisfied, they had tried out princes, lords, and kings to rule over them. "The last of these Etruscan lords," says the *Encyclopædia Britannica*, "was Tarquin the Proud. He is described as a splendid and despotic monarch." Following this tyrannical rule, the people suffered for many years under an experimental republican form of government which in time decomposed into a rule concentrated in the hands of those who arrogated to themselves all the privileges as well as the title of nobility. Rome's history, therefore, for the first seven hundred years shows a discontented people struggling internally for an existence, while at the same time they were externally waging a bloody conquest of the world. It is very evident that Rome's early history was neither glorious nor righteous, nor holy. Her people were ardent devil-worshippers. And, with the ashes of the Gallic fire still very much in evidence, no one would have dared to proclaim Rome invulnerable and eternal.

Let us now turn our attention to the history of the empire. With the rise of the Caesars to power Rome also reached her crest. The pomp and glory of the Caesars were backed up by the strongest military might of the time. The *Lex Romana*, or Roman law, was enforced throughout the empire, and the people were very much devoted to the worship

of their gods. Consequently we might look for a righteous condition to exist in the city of the Caesars, Rome, the capital of the world. But did such a condition of peace and prosperity exist? No; not by any means. Conditions were not at all as one would expect when reading the history of a city which, in these last days, is paraded before us as a venerable and holy city too sacred to be bombed. McClintock & Strong's *Cyclopædia* (Vol. IX, page 112), in describing the conditions within Rome at the time when she was at the very pinnacle of her glory, says:

One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time.

Such was the corrupt condition when Rome was at its best, when she was "mistress of the world", the time when she was the very citadel and capital of paganism and idolatry. As a world power under the Caesars the Roman empire is celebrated in history as a rule of iron. It was strong as steel; it was cold and heartless as iron. As a wild beast with fangs and claws of iron is able to slash and tear all others into subjection, so Rome ruled the world.

Besides the blood of her first Caesar, who was assassinated in her very senate, Rome had upon her hands even more sacred and precious blood, the blood of our Lord and Savior Jesus Christ, who was anointed as King of The Theocratic Government. Upon her skirts, also, was the blood of many early Christians who were persecuted and killed for her entertainment. The apostle Paul was reportedly among those martyred at the hand of that wicked and profane Roman emperor, Nero.

Such is the history of the Roman empire. And two thousand years of dust fails to cover over those crimes and atrocities. In time the Roman empire fell of its own weight. The glory of the Caesars faded. Rome itself crumbled and disintegrated. And why? Because the city of the Caesars was not immutable and eternal.

Medieval Rome

Some may say that when Rome is mentioned as the "eternal" city and the "holy" city reference is not made to pagan Rome, but rather to Rome since Constantine's day. They may even quote what the *Catholic Encyclopedia* says, "The significance of Rome lies primarily in the fact that it is the city of the pope." It will be agreed to by all that there is nothing in all of Rome's pagan history that would warrant calling her either holy or eternal. So let us turn to Rome's medieval history. If the true "significance of Rome" lies in the history of the popes, let us briefly review it in order, if possible, to establish the basis for the claim that Rome is too sacred to be bombed.

Referring to the time when Rome was decapitated as head of the empire the *Encyclopedia Americana* says: "Rome, bathed in philosophy, scepticism, mysticism, emotionalism and stoicism, with nothing solid to which to anchor, drifted upon the rocks of national religious shipwreck. In this condition she was found . . . for the development of the Catholic faith." On the other hand, following the death of the apostles the early Christian church began to degenerate even as the apostle Paul warned. Grievous wolves, calling themselves "bishops", entered in, not sparing the flock. After the first century or two only a few remained faithful: the majority became apostate and turned to formalism and religion; so much so that by A.D. 325 Constantine the Great, a pagan emperor, had no trouble fusing together apostate Christianity with the tangled

mass of Roman paganism and calling it the "state religion".

To do this Constantine merely had to take the rites and practices of those pagans and "sanctify" them with an outer cloak called "Christianity". Neither did this work a hardship on the pagans; for they simply continued to practice their abominable rituals and ceremonies, changing only the names of their gods. Constantine, by fusing together these two factions of his empire, was able to secure and prolong his dominion. He therefore, in commemoration of this feat of "statesmanship", rebuilt a fallen-down demon temple in Rome and called it the "Christian" Church of Rome. And it is on this spot that St. Peter's church stands today! With the demonism of the pagans as the mother and the wicked Constantine as the father to give it life, we can readily see why Catholicism is such an illegitimate offspring, unholy and unclean from its very inception.

With such a start it is understandable why it was necessary for a council to convene at Rome a short time thereafter (A.D. 367) to examine into the charges of adultery leveled against none other than Pope Damasus himself.

As time went on the bishop of Rome, strengthened by the imperial power, gradually usurped authority over the other bishops of both the East and the West. These were systematically brought into servitude to the see of Rome. Says McClintock & Strong's *Cyclopædia*:

The first pope, in the real sense of the word, was Leo I (440-461). Being endowed by nature with the old Roman spirit of dominion, and being looked upon by his contemporaries, in consequence both of his character and his position, as the most eminent man of the age, he developed in his mind the ideal of an ecclesiastical monarchy, with the pope at the head. . . . After the death of Leo, the papal chair was for nearly one hundred and fifty years filled by weak, insignificant men, who reasserted the papal claims of Leo

without possessing his energy to enforce them.

Pope Symmachus (498 to 514) is a good example of this period to show how weak and insignificant these men were. The same source says that Symmachus was acquitted of the charges of adultery, and of squandering the property of the Church, and other crimes, not because he was innocent, but rather because it was declared that 'judgment could not be passed on the successor of Peter', and that he was "responsible only to God himself".

In the next three hundred years the Church of Rome gradually pulled away from the Eastern emperors and made alliances with Western powers. Pope Hadrian I, from the time that Charlemagne first entered Rome, in 774, began to woo this barbarian chieftain. In writing to him thereafter the pope always referred to Rome and the Romans as "our city", "our republic," "our people." One historian commenting on this affair said that Charlemagne and his successors were to find later on that the love of the Vatican was more deadly than her hate.

Leo III succeeded Hadrian in 795 and continued to court the lover Charlemagne by sending him the banner of the city of Rome as well as the keys to the confessional of St. Peter's. Two years later sedition against the pope broke out in Rome. Leo managed, though wounded, to escape to Spoleto. This brought Charlemagne speedily to the rescue of his spouse, the pope. Such passionate "love" was climaxed by the marriage of Church and State in the year 800. On Christmas day of that year, in the city of Rome, Leo III crowned Charlemagne, a foreigner like Constantine, emperor of what was thereafter called the "Holy Roman Empire". This union was the beginning of the darkest history of man, a thousand years of the most detested and hateful events ever recorded on the calendar of time.

Coming to the next century, McClintock & Strong's *Cyclopædia* says: "The

first half of the 10th century is known as the period of 'pornocracy' [the government or rule by harlots], during which the papal chair was filled by a succession of reprobates, for which the history of few, if any, episcopal sees of the Christian world furnishes a parallel." We can therefore pass over this history of the scandal of Theodora's and Marozia's female reign, the infamies of John XII, and the various intrigues, as too loathsome to repeat.

In the next century, the *Encyclopædia Britannica* tells us, "when Henry III [the emperor], the son of Conrad, entered Italy in 1046, he found three popes in Rome. These he abolished, and, taking the appointment into his own hands, gave German bishops to the see." Gregory VII became pope in 1073. Says McClintock & Strong's *Cyclopædia*, "The pontificate of Hildebrand, who succeeded to the papal throne in 1073 under the name of Gregory VII, completed the papal system and the Roman Catholic Church in their most essential features." Continuing, it says that Gregory's fundamental idea was that "of converting the Roman Catholic Church into a universal theocracy [not to be confused with 'Theocracy' spelled with a capital 'T'], with the pope at its head as sole sovereign in temporal affairs as well as spiritual. . . . The gigantic efforts made by the mediæval popes, from Gregory VII to Boniface VIII, to enforce these views fill some of the most interesting pages of the history of the Middle Ages. . . . None of the successors of Gregory attained so great a power and came so near realizing the establishment of the papal theocracy as Innocent III." But Gregory VII didn't have things any too easy. In spite of the fact that he was called "the greatest of the popes", Henry IV, king of the "Holy Roman Empire", found it necessary to excommunicate him. The *Encyclopædia Britannica* says that he was carried into "exile at Salerno, whither Robert Wiskard carried him in 1084 from the anarchy of

rebellious Rome". He died in banishment in 1085.

Following this is a period of history extending through the next century known as "the wars of the investitures", which was a bloody struggle between popes and emperors for pre-eminence in ecclesiastical as well as temporal power. Innocent IV was elected as pope in 1243. He continued to prosecute the war still more bitterly. At Lyon, France, where he was forced to flee in 1245, he convened a council to enforce his condemnation of Frederick II, the emperor. On this the *Encyclopædia Britannica* says that Frederick, "placed under the ban of the church, led henceforth a doomed existence. The mendicant monks stirred up the populace to acts of fanatical enmity. To plot against him, to attempt his life by poison or the sword, was accounted virtuous. . . . The popes had been successful; but they had purchased their bloody victory at a great cost."

Clement V, a Frenchman, was elected pope in 1305, and the seat of the papacy was transferred to Avignon. This placed the pope in subjection to the French crown, and ruined their prestige in Rome. From 1347 to 1354 was Rienzi's revolution in Rome.

Not until 1447 under Nicholas V was the papacy re-established and again firmly harnessed on the neck of Rome. Concerning this period of history the *Encyclopædia Britannica* says: "Having become despots, the popes sought to establish their relatives in principalities. The word *nepotism* acquired new significance in the reigns of Sixtus IV and Innocent VIII. Though the country was convulsed by no great struggle, these forty years witnessed a truly appalling increase of political crime. To be a prince was tantamount to being the mark of secret conspiracy and assassination." Sforza was murdered. Likewise Giuliano was murdered with the full sanction of Pope Sixtus IV.

In the next century the pope approved of the hideous military organization of

Jesuits. As a result the public press was seized in Italy, and free thought was stifled. The Inquisition was on in full fury. The Council of Trent, in 1545, failed to regenerate the morality of the "holy" church. "Blossoms of hectic and hysterical piety" were put forth, says the *Encyclopædia Britannica*, "though at the core her clergy and her aristocracy were more corrupt than ever."

Coming on down, in 1798, Pius VI fled Rome and died in France the next year. Then the following pope, Pius VII, was taken prisoner by Napoleon's army, and later taken to Fontainebleau as a prisoner for three years. In 1814 the temporal power of the pope was again restored, but this saw no improvement in conditions. For the *Encyclopædia Britannica*, speaking about the year 1846, says: "Misrule had reached its climax in Rome, and the people were well-nigh maddened, when Gregory XVI died, and Pius IX was elected in his stead." Two years later, the pope's secretary, Rossi, "was murdered in November, and anarchy seemed to threaten the city. Pius escaped in disguise to Gaeta." The next year, 1849, a French expedition was sent in to establish order, and in 1850 the pope returned amid fixed bayonets of the French.

September 20, 1870, Vittorio Emanuele entered Rome and internal peace was achieved. The reason for this is explained in the *Encyclopædia Britannica*: "Pius IX was allowed to retain the Vatican with its dependencies. . . . The state voted him a munificent income, and he was left in peace to play the part of a persecuted prisoner" up to the year 1929.

This is the history of Rome, "the city of the popes," since Constantine's day; and what a history! It may be divided into two parts: First, the illicit union of Church and State; and, second, the institution of the Inquisition. Interspersed, and as an integral part of these two periods, is the history of the long line of popes and their associates. A history of intrigue, crime, and profligacy, of wick-

ed deeds against both God and man.

Is there any basis, therefore, for the claim that "Christianized" Rome has been stable, enduring, constant, without intermission or change, hence eternal? None at all. In the first place, temporal power was not seated in Rome, but was vested in emperors outside. And, in the second place, the popes had no guarantee of remaining at Rome. Frequently they were banished or exiled. Sometimes they were carried away as prisoners. And in other instances they had to flee for their lives. Rome, as represented in the person of the pope, has been far less perpetual than other meccas of religion.

Is there, on the other hand, any basis in this history for the claim that "the city of the popes" is hallowed, infinitely good, sacred and holy? Not unless one's mind is so distorted as to believe that the adultery and murder, the rape and torture, committed by the many popes were events worthy of being called

blessed and holy. Some devout papist will say that we have mentioned only the misfortunes of this history. But when one stirs up the dregs that have settled for 1600 years in this Roman cesspool one should not expect anything else to be given off than a putrid and foul odor. True, there were some acts intended by the popes to be as balm to soothe and relieve the wounds of suffering humanity. But to speak of the balm is to admit the wounds; and that doesn't strengthen their argument.

The fact remains, there is no history so loathsome as that of "the city of the popes". And there is no city on the globe more responsible for such ruthless and wanton shedding of blood than Rome. Her history—the most terrible ever recorded, written with the blood of untold millions, documented with the worst crimes and atrocities, covered over and blackened with the thickest superstition and ignorance—will be forever remembered as the Dark Ages.

Blessing Skis, Turtles, and Kangaroos

IT TOOK only a three-column-wide write-up in the *Boston Post* to show that the "Reverend Father" J. Eugene Belford blessed skis at the New Year's mass at Our Lady of the Mountain church, North Conway, N. H. It is all very simple. The priest merely orders Almighty God to stop everything else He is doing, and no matter where He may be, and to come right down and be sacrificed, and, of course, after that, how could He do anything else but what He is told by the priest? So the skis were "blessed". And the results? Oh, there weren't any results except that earth's biggest racket was advertised some more in the hiring press.

From time to time stories come through of the "blessing" of hounds, so that a pack of them can tear a frightened fox to pieces; also, so that they will be more fertile. And, of course, if dogs can

have bigger litters by such a simple process, what is to hinder similar "blessing" of horses, cattle, sheep, pigs, poultry, and humans? The "blessing" racket can be extended indefinitely, and it makes a big subject. The only trouble is that nobody, not even the animals, gets the least little bit of anything out of it, except the flimflam priest.

The immediate reason for this enthusiasm is a two-column-wide picture in the *Washington Daily News* showing a Roman Catholic priest by the name of Herran, beautifully dressed in an abbreviated lace nightgown, engaged in the job of sprinkling "holy" water on a turtle and a kangaroo at Los Angeles. What effect this "holy" water has on the turtle and the kangaroo can be judged only by those still able to laugh at the idiotic stuff the Devil continues to peddle.

The Pope Urges Charitable Peace

IT IS something of a coincidence that the pope of Rome comes out with another plea for charitable peace when the rumors were being circulated that Joachim von Ribbentrop, the Nazi foreign minister, was in Sweden in connection with some "peace feelers" that were getting under way, and which were, at the same time, loudly denied by Berlin. Aside from the reflection that any peace for the Nazis would be a charitable peace, the pope's message should be given some attention here, because he does quote a scripture here and there, if for no other reason. The pope spoke in St. Peter's Square, March 18.

The pope's opening remarks indicate his preoccupation with the externals of religion, such as the ringing of church bells, which had a pagan origin, and was in times past, and may still be, believed to scare away the devils. The pope confuses the church bells with "the voice of the Lord", in the following rather over-written passage: "This voice of the Lord, which the bells of your churches and the resonant chimes of this patriarchal basilica bring to you even as a murmuring echo—" but we spare you.

He mentions the Lenten preachers, who, like their predecessors in past centuries, had burning zeal. You remember something of that burning zeal, as manifested in the Inquisition, when heretics (Protestants to you) were burned at the stake, or, more recently, as displayed by Bible-burning Cardinal Dougherty, of Philadelphia, and the similarly disposed Franco, but who saved the paper for other use, reducing 110,000 Bibles to pulp a few years ago.

Rather strangely the pope refers to a sower who has abundantly sown the seed of His Word, and it is a little difficult to harmonize that with the paucity of Bibles in Italy and other Roman Catholic countries. Is he referring to the work of Bible societies?

He exhorts to the keeping of holy Sunday, which he mistakenly calls the Lord's day, though nothing in the Bible warrants that conclusion. It is more likely that the observance of Sunday had its origin in the idolatrous worship of the sun. The Lord's covenant with Israel required them to rest the seventh day, not the first.

Pius especially wants the sacrifice of the mass to be observed, quite foreign to the Scriptures. Since Christ offered "one sacrifice for sins for ever", namely, himself, any other "sacrifice" is a denial thereof.

He thinks husbands and wives should get along together.

He thinks children should be "holily proud". Nowhere in Scripture is pride shown to be anything but unholy. Refers to 1 Thessalonians 4:7.

He thinks there should be no profiteering. Sounds reasonable.

He speaks now of those whose hands are full of blood. Is it for these that he seeks a "charitable peace"? Quotes Matthew 5:7. He did not quote this to Hitler and Mussolini and Franco a few years back, and is not applying the text to them now, either.

Says, "It is the spirit of evil which wars against the spirit of God and which would banish from the earth the kingdom of Christ [by which he means his own organization] and deify material force."

Some nice double-talk about "the idolatry of absolute nationalism".

Says he, "We cannot even suppose that after so many sorrowful events there is anyone who might give in to the temptation of profiting by the present situation of affairs to turn the organization of peace to his own advantage against the dictates of justice." *Naïve* isn't the word for it.

Such, he opines, should worry what history will think of him.

Here he says something of a votive

mass of the holy ghost. God, he states, "holds in His hands and can move at will the spirit of the men who believe they have in theirs the destinies of the world." Somehow this reminds one of the words in The Revelation: "And the ten horns [kings] which thou sawest upon the beast, these shall hate the whore [impure religion], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Remarks, "The path that will have to lead from the conflict to the suspension of hostilities, from the truce of arms to peace, is still in each of its stages covered over with shadows that may per-

haps conceal surprises and dangers." Doubtless.

Here a long paragraph remarks that things often go wrong.

Says the sons and daughters of Rome should be proud and should prepare for future generations an unephemeral greatness.

The papers said the pope was "a thin, dramatic figure whose crimson mozzetta or cape [overcoat] and white zucchetto [look that up yourself] stood out startlingly against the sombre purple of the back drapes", as he delivered his speech. And that's all for now. P.S. It was all very dramatic, not to say theatrical.

Lithuania as a Soviet State

ABOUT 350 miles due east of Denmark, and almost half again as great in area, Lithuania, with its 2,879,070 inhabitants, has almost a million less people than its smaller-sized neighbor to the west. Only one-third of the Danes are farmers, but more than three-fourths of the Lithuanians are. Each of the great states of Alabama, Kentucky and Minnesota has fewer inhabitants than Lithuania. The harbor of Memel, unlike other Baltic ports, never freezes.

The Lithuanians are 80.5 percent Roman Catholic, but they do not enthuse over papal attempts to run their private affairs, especially education. In August, 1931, there was a complete break between the Lithuanian government and the Vatican as to who should dominate the Kaunas university. In July, 1940, there was another break, and a mournful dispatch came through from Rome that no hope was entertained of patching things up as long as Lithuania is dominated by the Soviet Union.

The Lithuanian Roman Catholics seemed perfectly delighted to become a part of the Soviet Union of Socialist Republics. When they were given the chance to vote on the subject, 95.51 per-

cent of the total registered vote went to the polls and 99.9 percent of those voting cast their votes as wanting their country to go into the Soviet Union.

When Hitler invaded the country en route to the borders of Petrograd the Roman Catholic-controlled Lithuanian newspaper *Darbinikas*, published semi-weekly at Boston, had a gleeful headline "Lithuania Freed", that is, freed for Hitler and the pope; but the people in the homeland did not want that kind of freedom at all, and as soon as the Russians had chased the Germans back into Germany, Lithuania went back into the Soviet Union without a protest, and with evident pleasure and satisfaction.

The Russians claim that since they accepted Lithuania into their Union they have established within it 900 day nurseries, 70 kindergartens, 250 public playgrounds, 100 new schools, and 66 technical high schools; also that Yiddish and Polish theaters have been organized.

Poland, also Roman Catholic, is right next door to Lithuania, but relations between the two countries are often strained. For years they would not even enjoy postal relations with each other. But with so-called "Godless Russia" they

are very friendly. An unprecedented number of voters went on record as wanting democratization of the armed forces, a purge of a former Nazified regime, increased wages, social insurance, distribution of land to peasants, moratorium on peasants' debts to the state, the right of free speech, and the right to strike.

The New York Times of January 3, 1945, contains the following story of what took place when the Germans withdrew from Lithuania. It bears internal evidence of being a truthful account:

The retreating Germans in Lithuania massacred 10,000 Jews in a Ghetto slaughter during one night and then burned the entire quarter before abandoning Kaunas, Colonel Pouyade, commander of the French Normandie air squadron that has been fighting [for] Russia, said here today.

Colonel Pouyade said that he had been inclined to be skeptical about some of the atrocity reports publicized in Russia until he had seen the results of the Kaunas crime. He said

that his unit had entered Lithuania with the Red Army and fifteen days after the occupation of Kaunas he had had occasion to visit the city.

He described heaps of corpses of men, women and children in the streets and in ruined cellars. Only one Kaunas Jew escaped, he said, by hiding in a secret cellar beneath the usual cellar, which he had fitted with a camouflaged stone trap-door.

According to Colonel Pouyade, there had been 40,000 Jews in Kaunas. The Germans concentrated them in a Ghetto and, during three years of occupation, slew 30,000. However, the Red Army's sudden advance forced the Germans to retreat while 10,000 Jews still remained alive.

During their last night in Kaunas, Colonel Pouyade said, the Germans massed the survivors in a one-square-kilometer section of the Ghetto and machine-gunned them en masse after having poured abandoned fuel supplies on their houses and set them ablaze. He said that absolutely nothing remained of the Ghetto area.

"Seeing Is Believing"

HERE is a simple little story, a true one, which I thought you might be able to use in *Consolation* magazine. It's really such a simple thing that I hardly think you'll use it. However, I'm sending it.

Recently I boarded a bus going down town. The bus was crowded, but I was fortunate to find a seat, the last seat. A young couple were seated close together on the side seat which runs parallel with the bus. Beside them, and occupying two seats, was a large suitcase.

As I had taken the last remaining seat, others boarding the bus had to stand. Passengers began scowling at the young couple for not removing the suitcase, so that others might sit down. I, too, looked at them and thought how very selfish this world had become.

An elderly lady got on, and still the suitcase remained where it was. More scowls. The young couple looked at each other, grinned, but did not remove the suitcase, which made the passengers, myself included, more indignant than ever.

A few blocks before reaching the end of the line, a man came from the rear of the bus, picked up the suitcase, and got off, much to the amusement of the young couple and the consternation of the passengers.

Is this the end of the story? Well, not quite. What about the man to whom the valise belonged? Did the passengers transfer their indignation from the young couple to him? Maybe so. Maybe so. But there was one among them who didn't. I had learned my lesson. Instead of passing judgment on the man, I de-

cided he must have something precious in that grip. Who knows?

Moral: Seeing is not always believing. Outward appearances are often decep-

tive. "Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7)—I. M. S., New Jersey.

Elderkin Trims the Trembling Times

THE newspapers are deathly afraid of the Roman Catholic Hierarchy, because they know that if they tell the truth about its activities they will be immediately subjected to the most contemptible, mean, small, narrow-minded, bigoted persecution of which only the lowest form of life on this planet is capable. The Hierarchy will swing into action, sales of papers will fall off and advertisers will be boycotted unless they cancel their advertisements forthwith.

The New York Times has the money, the experience and the ability to provide a good news service, and does so, but it is not immune from the sorrows that come to the timid, who would like to tell the truth courageously, provided it did not cost them anything. Below are two letters to the Times, both from George W. Elderkin, of New Jersey. When the first one was returned with regrets that the Times could not make use of it, Mr. Elderkin sent them the second one.

As Mr. Elderkin is from a college town, readers will forgive him for using the word "corybantic". All it means is a person or other entity that acts like a lunatic, with wild music and frenzied dancing when in the presence of a demonized religious outfit. And now for the letters to the Times (merely remarking, meanwhile, that even on its letterhead that timid entity advertises that it publishes "all the news that's fit to print"):

To the Editor of the New York Times:

In the Christmas message of the pope recently published in full in your paper, certain statements need amplification. When the pope states that all wars of aggression should be banned does he include religious

wars? One recalls the remark made to Kaiser Wilhelm by Pius XI, the predecessor of the present pope, that "Germany must be the sword of the Church". Does the Roman Church bar religious wars?

The major part of the message deals with democracy, and here a searching definition of the term as used by the pope is not given but is imperative. Does he reject Pope Leo's pronouncement in the encyclical *Libertas humana*, "It is entirely unlawful to demand or grant unconditional freedom of thought, of speech, of writing or of worship"? Does the present pope approve of complete freedom of worship and religious activity, i.e., does he accept the traditional ideals of American democracy?

The answer to these questions is not given in the message but may be had from recent events in Ethiopia, Spain and Argentina, not to mention Japan. The Italian conquest of Ethiopia which grossly violated human rights deprived its people of their Coptic form of worship and sent their patriarch a prisoner to Venice. The Swedish, Swiss and American social and religious missions were ordered out of the country. Only Catholic missionaries were allowed to remain. This action is an eloquent commentary on the Vatican's conception of democracy. And when the Catholics, Hitler and Mussolini, with the full approval of the Vatican, sent armed forces to Franco to defeat the Spanish democracy was the pope putting a ban upon war or even acting the part of a neutral toward a government which had modeled its constitution upon that of the United States? If the Vatican was so intent upon the destruction of the Spanish democracy can it entertain any sympathy for other democracies? These questions are the more urgent in view of the pope's conspicuous praise of Franco at the close of his Christmas message. His conception of democracy

over which hangs the "sword of Christ" is not that which brought our forefathers to this land.

The pattern of papal anti-democratic ideals is seen again in Argentina where the government has made instruction in the Catholic faith obligatory in the public schools. The United States does not impose the teaching of Protestant doctrine upon its school children. In the contrast is clearly stated the fundamental difference between the papal and the American ideals of democracy. "If the future," says the message, "is to belong to democracy an essential part in its achievement will have to belong to the religion of Christ and to the Church." The Catholic Church apparently must take over democracy if it (democracy) is to succeed. This is not the entire significance of the prominence of democracy in the Christmas message. The Vatican fears a great outburst of anticlericalism in the Catholic countries of Europe, because of its pro-Fascist sympathies, and is seeking shelter in a new definition of democracy.

• GEORGE W. ELDERKIN

An open letter to the editor of the New York Times:

Your refusal to publish my criticisms of the pope's Christmas message which appeared in the *Times* prompts me to make certain observations. I do not expect that you will have the courage to print them. The rejection of a single such letter would not in itself be significant if any adverse comment on the document had penetrated your rigid censorship, but the total absence of such criticism is thrown into high relief by the flamboyant eulogy from the pen of your correspondent in Rome who, being a Catholic, could hardly call into question the infallibility of the pope without being precipitated in due course into the ebullient soap-suds of "purgatory". Your "forum" was wide open for her corybantie laudation of the message but no one apparently may present a contrary point of view.

What the pope's message needs is a factual examination. It should be exposed to the fresh breeze of liberal appraisal which would blow away the dust of ecclesiastical verbiage from

its sinister implication that the Catholic church alone can guide democracy as well as other forms of government to a panacea for the varied ills of this stricken world. Your suppression of criticism, quite apart from being undemocratic and a potential menace to the free spirit of America, gives me the impression that the New York *Times*, like many another newspaper, is determined to please and appease the Church. A concrete though seemingly trivial illustration of this objectionable policy was the publication on the front page and at the top of your paper of the announcement that the Church had created a new diocese in Indiana, an event quite devoid of stimulating idea, whereas the extremely significant resolution of the Council of Federal Churches of Christ in America which demanded of the government that it discontinue diplomatic relations with the Vatican was relegated to page 36. The Council which framed the resolution represents a larger part of the population of this country than does the Roman Church.

The prominence which you gave to the new diocese in Indiana was, I imagine, quite gratifying to that Church which is on a rampage of propaganda designed to substitute for religious tolerance in America the benumbing intolerance of mediaevalism. How much more helpful would have been the publication on the front page of the *Times* of the story of the Jew who was attacked, beaten and then told by his assailant, "You crucified our Lord." The hoodlum who perpetrated this outrage in Philadelphia, ironically "the city of brotherly love", had perhaps read in the Catholic Bible for service men, which was printed at government expense, the surreptitious footnote, "The Jews are the synagogue of Satan." Here was an opportunity for a newspaper, especially one controlled by a refined and cultured Jewish family, to rise up in editorial wrath. How can there be any racial harmony in this country if a Jew is assaulted because of something his ancestors did or are supposed to have done nineteen centuries ago?

The reason why the *Times*, like many other newspapers, declines to publish any liberal comment upon the pope's annual message or

any criticism of the Vatican's political policies is, as many believe, the certainty of the vindictiveness of the Roman Church. The censors of the *Times* must know what happened recently to the *San Francisco News* for failure to obey a stern mandate of a Catholic archbishop. This paper published the fact that a Roman priest had pleaded guilty to driving an automobile while drunk and in the company of a lady friend. The misbehavior was more human than that of a minister of another denomination in the state of New York who was, according to the *New York Times*, put in jail on a serious moral charge. When the archbishop failed to intimidate the *News* and the tale of a frolicsome father careening on a highway appeared in print, the high priest ordered a boycott of the newspaper "until it recognized the well-known weight of the Church". The paper lost

subscriptions and advertising. This penalty, whether serious or not for the newspaper, is a sinister warning that the Church will employ threats of reprisal not only in an effort to conceal priestly aberration but also to suppress any adverse publicity, just or unjust. This un-American attack upon the open forum can be abetted by the public press only at the ultimate cost of all phases of human liberty. The *New York Times* has apparently preferred to keep its Catholic subscription list and its Catholic advertising and, too, its freedom from embarrassment at the hands of politicians of the faith rather than show the fine courage, so thoroughly American, of the *San Francisco News*. Any newspaper committed to the defense of American ideals cannot compromise with the *ferocissimus propugnator sanctae fidei*.

GEORGE W. ELDERKIN

Manifestations of Jehovah's Holy Spirit

I WAS watching for an opportunity to talk to a man whom I had noticed reading a Watchtower publication on the Long Island Railroad train to New York. This morning I did not notice him, but was interrupted while preparing my Theocratic Ministry course lesson when he came up and, taking a seat beside me, said, "I must talk to you; can you tell me anything about the Watchtower organization? Somehow, I have a feeling that you are connected with it." Time was short, but I obtained his address (twenty miles from my home), called on him the next evening, and spent a good hour and a half with him, during which time I took his subscription for both *The Watchtower* and *Consolation*, and placed with him nine books, 25 booklets, a Watchtower Bible and the *Kingdom News*. When I left he said, "I am sure the Lord's spirit arranged this meeting." He has since attended a Watchtower study and service meeting and associated himself with the company nearest his home.—A. Ebinger, New York.

[This is as should be expected at this time, when the great Shepherd is finding His sheep. Here in the office is a witness who was approached by another woman, also on a train, and asked if she knew how she could find the Watchtower people and associate herself with them. She was from out of town and had been praying to the Lord that He would help her locate His people here. She considered this a direct answer to her prayer. Further, and more of it, a totally blind man, living all by himself up a lane three-fourths of a mile in length, was visited by this writer on a day when the snow in the lane was three feet deep and not a vehicle had been over it in two months. When he made his errand known, and that it was to comfort all that mourn, the blind man wept with joy, saying that just before his visitor's arrival he had been praying to the Lord to comfort him, and that the visit, he was sure, was God's answer to his prayer. The people that are living to make money are insane.]



“THEY WORD IS TRUTH”

—John 17:17

“War in Heaven”

WAR invisible to man—*that!* but it has had most visible effects upon the affairs of man. All this is evidence that Jehovah's government of righteousness by Christ Jesus was born in 1914 (A.D.). Logically, the only ones with which the new Government could fight would be Satan the Devil and his demon hosts in heaven.

Watching the preparation for the Government and observing that the day was approaching for its birth like a “man child” from God's “woman” or organization, Satan the enemy was on the alert, with the avowed purpose of destroying this Kingdom, if possible. At Revelation, chapter twelve, Satan the Devil and his organization appear under the name and title of “Dragon”. He is there represented as a “red dragon”. The word “red” there means fiery red, and particularly pictures Satan's devilish, wicked and gory organization as murderously bent upon the destruction of the new Government. In this the Dragon was thwarted, because God prevented him.

The Government of righteousness there began to function. The first thing was necessarily the expelling of Satan and his hosts from heaven. So Revelation 12:7-9 declares: “And there was war in heaven: Michael [meaning, ‘Who is as God?’] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

In that great fight the Godlike Michael, who is Christ Jesus, together with His holy angels, fought against the Devil and his wicked angels; and the result was that Satan the enemy was expelled from heaven and was cast down to this earth. Satan the Devil now finds himself, together with his evil associates, ejected from heaven and cast out into the earth. This has most telling effects upon the affairs of men, and the cry that then rang throughout the heavens has been a true prediction of what has come to pass upon this earth: “Woe to the inhabitants of the earth and of the sea! for the devil is come down, unto you, having great wrath, because he knoweth that he hath but a short time.” (Revelation 12:12) The *inhabiters* here mentioned clearly are the ruling factors of the nations of earth and who operate the visible political, commercial and religious organization. They are in for further trouble besides what they have experienced since A.D. 1914. The *sea* represents all the people alienated from God and who bear up the commercialized worldly organization. These too are in for much trouble. The Devil has great wrath against God's organization, Zion, and against her children, and the prophecy shows he would gather together the inhabitants and the masses of mankind in a great and final trouble.

Do you ask why there is so much distress and perplexity in the world? Why are the people afflicted with famine, pestilence and disease? Why is man in bondage to so many evil things? Who is responsible for all this unhappy condition? Now understand the answers to those questions. The Devil and all his wicked assistants are concentrating their powers and forces in the earth, implanting in the minds of the rulers, as well as in the minds of the masses, devilish, wicked thoughts. The profiteers selfishly reach out for themselves by “the black market”, international cartels, and other greedy means for themselves, against the common interests of mankind. The politi-

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cians selfishly seek their own purposes. The priests and preachers look after their own selfish interests; and the people are oppressed on every side and afflicted. The cause of all this distress and suffering is that the Devil's uninterrupted rule over humankind has come to its end. He knows that his time is now short before destruction, and he is therefore desperately seeking to rally his forces for a great and final conflict, the battle of Armageddon. The peoples of earth are in great fear and trepidation, groaning in pain and desiring to be delivered. They are waiting, and the "men of good-will" among them are beginning to see they are waiting, "for the manifestation of the sons of God." This means they are waiting for the manifestation in humanity's behalf of the powers of the new Government of righteousness, God's kingdom by Christ Jesus. Though not knowing definitely for what they wait, they all desire deliverance. Let all persons of good-will take courage now and have hope, because the time of the promised deliverance is at hand.

When Christ Jesus was raised from the dead He declared that all power in heaven and in earth was given to Him. (Matthew 28:18) That was more than nineteen hundred years ago. It was not the will of God that He should at that time begin to exercise His mighty power. Jehovah God then said to Him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1; Hebrews 1:13; Acts 2:34, 35; Matthew 22:44) After Jesus had appeared in God's presence in heaven and there presented His human sacrifice as a sin-offering, He remained inactive against the Devil's institution until God's due time. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be

made his footstool."—Hebrews 10:12, 13.

The time must come when God would subdue the enemy, Satan the Devil, and his institution. Psalm 110:2 foretold that time, saying: "The LORD [Jehovah] shall send the rod [the scepter of authority and of power rightfully reposed in His beloved Son] of thy strength out of Zion [God's capital organization; saying]: rule thou in the midst of thine enemies." This is the same time referred to by Jehovah's declaration, at Psalm 2:6: "Yet have I set my king upon my holy hill of Zion."

The new government is now born, since A.D. 1914. Jesus Christ the King now stands up and assumes His power and authority and begins His reign, even while the enemy still exercises power. But the enemy's right to that power has expired; the uninterruptedness of his world rule has ended. Necessarily this would determine the beginning of the battle in heaven; the Theocratic King and His angels on the one side, and Satan and his angels on the other side.

It was really the fight of God Almighty against the Devil. The fight on God's side is led by His beloved Son, and in this fight He subdues the enemy. The new Government of His Son is Jehovah's instrument for the vindication of His name. And the war in heaven is the opening action of that Righteous Government against Jehovah's foes. It ended triumphantly in the debasing of Satan and his demonic hosts to the environment of this earth. The final part of the war against Satan's institution will come, shortly, at Armageddon; and in that universal battle victory will again go to God's side under Christ Jesus and this time it will be by the thorough destruction of all of Satan's organization, visible and invisible. Let men now be wise and put themselves on the winning side!

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

—Zephaniah 3:8.

Six and a Half Miles of New Road per Day

THE Alcan highway, from Edmonton, Alberta, to Fairbanks, Alaska, was built at the rate of six and one-half miles a day, through wild mountainous country that had never been mapped or even visited by man. The war made it necessary. Supplies must be gotten to the string of airports, so airplanes flew back and forth between these airports, making photographs as they did so, and in this way fairly good maps were made in jig time. Bulldozers pushed over the great trees, and armies of men followed with the latest and best highway machinery to be found on earth. The building of the road was pushed in both directions from every point that could be reached. The distance was cut down from 1,630 miles to 1,523 miles, by cutoffs, fills and tangents and the elimination of dangerous curves. Of the route 620 miles are in British Columbia, 580 miles are in the Yukon Territory, and 323 miles are in Alaska. In due time it is hoped to push the road through to Bering strait, to the Arctic ocean, and wherever else it is needed.

The road is 30 feet wide, for the most part; the steepest grade is but 15 percent; in winter there is bus service and the buses go through in 60 hours of driving. The road has been well built; otherwise a sustained speed of 25 miles an hour could not be obtained. As it can be done, the wooden bridges and culverts will give place to more permanent structures, and the road will be surfaced. Alaskans draw attention to the fact that their country is as wide from east to west as the United States, and as far from north to south. The telephone system between Edmonton and Fairbanks, via the new highway, is said to be 2,026 miles long. Why it should be 500 miles longer than the highway itself is not clear.

Many Americans have been disturbed by the Canol oil scandal. The army invested \$130,000,000 in Canadian oil

development, 300 miles from the new highway, without even taking the trouble to mention the matter to the petroleum administrator for war. If the whole thing was on the level, and not another Teapot Dome, or Elk Hills or Arabian oil deal, why all the secrecy? It has a bad smell to it. As usual, after spending the \$130,000,000, the United States is to have nothing to say about the postwar disposition of the property, except that it will, of course, be called everything that it was called at the end of World War I.

Matanuska, Alaska, to which 200 families from Wisconsin, Minnesota and Michigan were sent some years ago, turned out to be a success, as the government believed it would. In the fall of 1943 there was a million-dollar crop of hay, barley, oats, vegetables and berries, and it was necessary to send out a distress call for school children, fishermen, miners and soldiers to harvest it. In due time Alaska will necessarily be one of the centers of highway travel, and aviation travel, of the entire world. All the continents have access to its western portal, Bering strait. Indeed, the time may yet come when automobile drivers, as well as aviators, from Cape Town, Sydney, Santiago, Halifax, Belfast and Teheran will attend conventions of Jehovah's people in Matanuska.

How to Get Barren Results

◆ E. M. Perdue, M.D., director, Johnson's Pathological Laboratory in Cancer Research: "Permit me to state that, in the conduct of the largest cancer research laboratory in America for many years, I have not used an animal. It is my earnest belief that the use of animals has been the reason why the great research laboratories have been so utterly barren of results in progressive medicine."

CONSOLATION

Theocratic Conventions Push Reconstruction in Cuba

RECONSTRUCTION of what? No Cuban city has been rocked by bombs such as those raining from the skies over Europe and Japan. No modern air armada plies the airways over this largest isle of the West Indies to drop its bomb-loads and pulverize cities and towns and villages. In view of the pressing need for extensive reconstruction in war-torn lands, why push any reconstruction work in a land untouched by the destructive fury of war? Because Cuba, though not feeling the bloody hand of war and suffering material damage therefrom, has been heavily touched by a hand just as destructive and even more fatal. That blighting hand is Religion. Religion, particularly that intolerant brand known as Roman Catholicism, has foisted itself upon the poor people of Cuba. Not only has its touch left the people poor in a material sense, but it has robbed them of knowledge concerning Jehovah's true worship. It has piled burdensome pagan doctrines and ritual and tradition on their backs. Religion palms itself off as true worship, but in actuality makes void and destroys Jehovah's worship by its flood of tradition and paganism. (Matthew 15:1-3, 6-9; 23:4, 13; Luke 11:52) Only knowledge and understanding of God's Word can reconstruct true worship in the wake of religion. This is the reconstruction work referred to above—and Cuba is in dire need of it.

To fill this need in measure Jehovah's witnesses held three assemblies in Cuba during February, 1945. Appropriately, each of these gatherings was known as "Reconstructors Theocratic Convention". They were located with a view to convenience and accessibility to the Cuban people of good-will: one at the extreme eastern end of the island, at Santiago de Cuba; another at the center position, at Cienfuegos; and the third at the capital city of Havana, to serve the northwest-

ern area of the island. These conventions were especially delightful to Jehovah's witnesses in Cuba, due to the fact that they were served by the president of the Watchtower Society, N. H. Knorr. Accompanying him was another director of the Society, F. W. Franz, and the servant of the Branch office in Cuba. All lectures were delivered direct in Spanish, with the exception of those by the president, where it was necessary to use an interpreter.

Santiago de Cuba

The first stop on this three-day convention circuit was Santiago de Cuba. This is the second-largest city in Cuba, having a population of more than 125,000. The conventioners were well received in Cuba's second city. For the two-day assembly, February 10 and 11, the hall known as "Gremio de Estibadores" (Stevedores Guild) was used. This same hall had been used for one of the conventions of Jehovah's witnesses held last summer, and apparently the hall owners heartily approved their visitors, because this time it was provided free of charge as a convention site. A Saturday morning service assembly drew a crowd of 150 Witnesses, who dispersed into various parts of the city advertising the assembly and inviting persons of good-will to attend the public lecture scheduled for Sunday. Fifty thousand folders and 500 placards were used. The results showed the effectiveness of this advertising, and demonstrated that, despite the frantic efforts of the Catholic Hierarchy to frustrate any work of reconstruction relative to true worship, there are many dissatisfied with religion's ritual and hocus-pocus and anxious to learn of the truth contained in the Bible. A good increase was shown over the attendance of last summer: at that time the peak number was 309; this convention drew 456. A



Listening to the public lecture at the Santiago de Cuba convention

close check at the public lecture 'disclosed that more than half of this number were good-will "strangers", attracted by the extensive advertising of the lecture "One World, One Government".

For the most part the speeches at this assembly drew out the theme of reconstruction as it related to the acts of King Hezekiah of Judah, who reigned during the eighth century before Christ. These stirring speeches in logical order showed how righteously-disposed Hezekiah spotted religion as the cause of the difficulties of the ten-tribe kingdom of Israel to the north, and how he acted in harmony with this insight by a drastic purge against religion in the Judean realm. Idols and images were cleared out of the land, and the feasts ordained by Jehovah God were again celebrated at the temple in Jerusalem, after it and its priesthood had been properly cleansed from religious taintings. His reign was one of reconstruction, routing religion and setting up in its place the worship of Jehovah as ordered in the divine law.

The reconstruction work did not down

religion's forces without a fight. It was not unopposed. Devil-worshippers were roused to fighting fury by the purge against religion and came with subtle schemes and sly words to sway the faithful Israelites from their resoluteness to revive Jehovah's worship. To no avail. More drastic action was resorted to. Sennacherib, the arrogant Assyrian militarist that had subjugated even mighty Egypt, moved his armies closer to Jerusalem to snuff out the national existence of this handful of stubborn Hebrews, as he considered them. Divine intervention brought salvation to Jehovah's worshipers, and in one night the angel of the Lord smote 185,000 of Sennacherib's finest, and this beaten monarch reeled back to his own land and to his death. The speakers lifted all this material out of the category of dry, ancient history by drawing the modern parallel, by showing religion's opposition to the reconstruction of Jehovah's true worship today and indicating the disastrous end of such opposers. Thus they gave it point, and the happy and enthusiastic applause accompanying

showed the listeners caught the full significance, and approved. The full text of these discourses appears in recent issues of the companion magazine to *Consolation*, namely, *The Watchtower*.

New Releases in Spanish

On Saturday evening, at the close of the convention session, another cause of rejoicing was given to the attenders—the release of the booklet *Religion Reaps the Whirlwind* in the Spanish edition! Their excitement heightened at the prospect of getting the booklet in quantity soon and being privileged to distribute it widely. It will be a powerful instrument in clearing the minds of many Cubans of false religious doctrines and making way for building up a knowledge and understanding of Jehovah's true worship. Sunday morning was another occasion for joy. Seventeen persons symbolized by water immersion their consecration to do Jehovah's will in reconstruction work.

But all thrills were somewhat eclipsed by the session on Sunday evening. At the close of this meeting, attended by 255 reconstructors, came a second release. This time it was not a 64-page booklet, as it was the evening previous, but a 384-page bound book! It was the Spanish edition of *"The Truth Shall Make You Free"*. Joy and excitement were boundless, and it was some time after the close of the assembly before the delighted conventioners departed homeward. The field service engaged in by the Witnesses (109 participating) attracted much attention and resulted in the placement of many pieces of literature; but the effect of this convention in the way of increased zeal and activity will make itself felt much stronger in the progress of the reconstruction work in Santiago.

One program feature enjoyed at Santiago and not in the two other Cuban cities of assembly was the appearance of the Jamaican representative of the Watchtower Society. He related about

the faithfulness under persecution of the reconstructors in Jamaica. From a letter to the Society's president from the Kingston company of Witnesses these words are quoted:

We, the brethren in Jamaica, send our sincere greetings to you and our other brethren assembled in convention in the island of Cuba. . . . Although we are carrying on the work under adverse conditions, having no books provided by the organization, yet we are using His great Textbook, the Bible, as the sharpest weapon to proclaim His message to the people of good-will. We are all united as one in this warfare. The unified interests that are manifest in this glorious work and the joy we are deriving from same cannot be expressed in words.

Cienfuegos

From Santiago the president and his party of convention servants traveled westward to Cienfuegos. The attractiveness and general cleanliness of this city, called "the Pearl of the South", was in sharp contrast to the rather time-worn appearance of Santiago. Cienfuegos, one of the larger municipalities of Cuba, has a growing population of 94,000. It was the setting for the Reconstructors Theocratic Convention on the days of February 13 and 14. The assembly place used was the Atheneum or *Ateneo* which overlooked a fine park and promenade of the center area of Cienfuegos. Here again, as in Santiago, the hall was donated free for the use of the convention. Though the population of Cuba is largely Catholic, certainly there are many of the "Catholic population" who are in favor of democratic liberties, even to the extent of granting Jehovah's witnesses full freedom of worship and the opportunity to exercise freedom of speech. This is in striking contrast to the intolerant attitude of the Hierarchy of Authority.

Over 500 different Witnesses turned out for this midweek assembly. This is remarkable, when it is remembered that many are situated in the hill country and



Theocratic reconstructors and newly interested persons listen attentively as N. H. Knorr, through his interpreter, delivers the public lecture at the convention in Cienfuegos.

attendance is made difficult by problems of transportation; moreover sugar-cane harvest was at its height. Many tramped long distances afoot, two sisters hiking 66 miles in two days' time. One company located in a mountainous section of the country was represented by 90 Witnesses in attendance. The conventioners came from about 20 different companies or local groups of Witnesses, and it is interesting to note that nine of these companies were formed from what was once the Cienfuegos company. This indicates the growth of the ranks of reconstructors in this particular area. The majority of attenders were young people under 30 years of age, but also at this assembly were seen many large families, all in the truth and active worshipers of Jehovah. Deserving of note, too, was the good behavior of the many children in attendance. Obviously, their parents had heeded well the divine injunction to bring up their children "in the nurture and admonition of the Lord".

As in Santiago, here also extensive advertising of the public lecture was car-

ried out. Again 50,000 handbills and 500 placards were used, and, in addition, a large number of letters were sent out to persons of good-will known to be interested. As one walked along the main street in Cienfuegos he could see everywhere the smiling Witnesses marching about with the placards and distributing the invitation slips. Practically all of the stores had placards in their windows advertising the Theocratic convention. Interest in Jehovah God's "One World, One Government" was indicated by a splendid turnout, despite the public lecture's being presented on a midweek evening. Eight hundred gave rapt attention to the talk as it was delivered by the president through an interpreter, and more than 250 of these listeners were of the public. Each of such newly interested ones was presented with a free booklet at the close.

The same convention program held at Santiago was repeated in Cienfuegos, with appropriate adjustment as to time to adapt it to midweek presentation. On Wednesday morning 35 persons were im-

mersed in Cienfuegos bay, thereby publicly symbolizing their consecration to serve the great Theocrat, Jehovah. Over 400 participated in the field service, preaching the gospel and advertising the convention. Their reception of the talks was just as enthusiastic as that accorded the lectures in Santiago, and their excitement rose to just as high a pitch at the surprise releases of the book and booklet in Spanish.

Havana, and the Third Convention

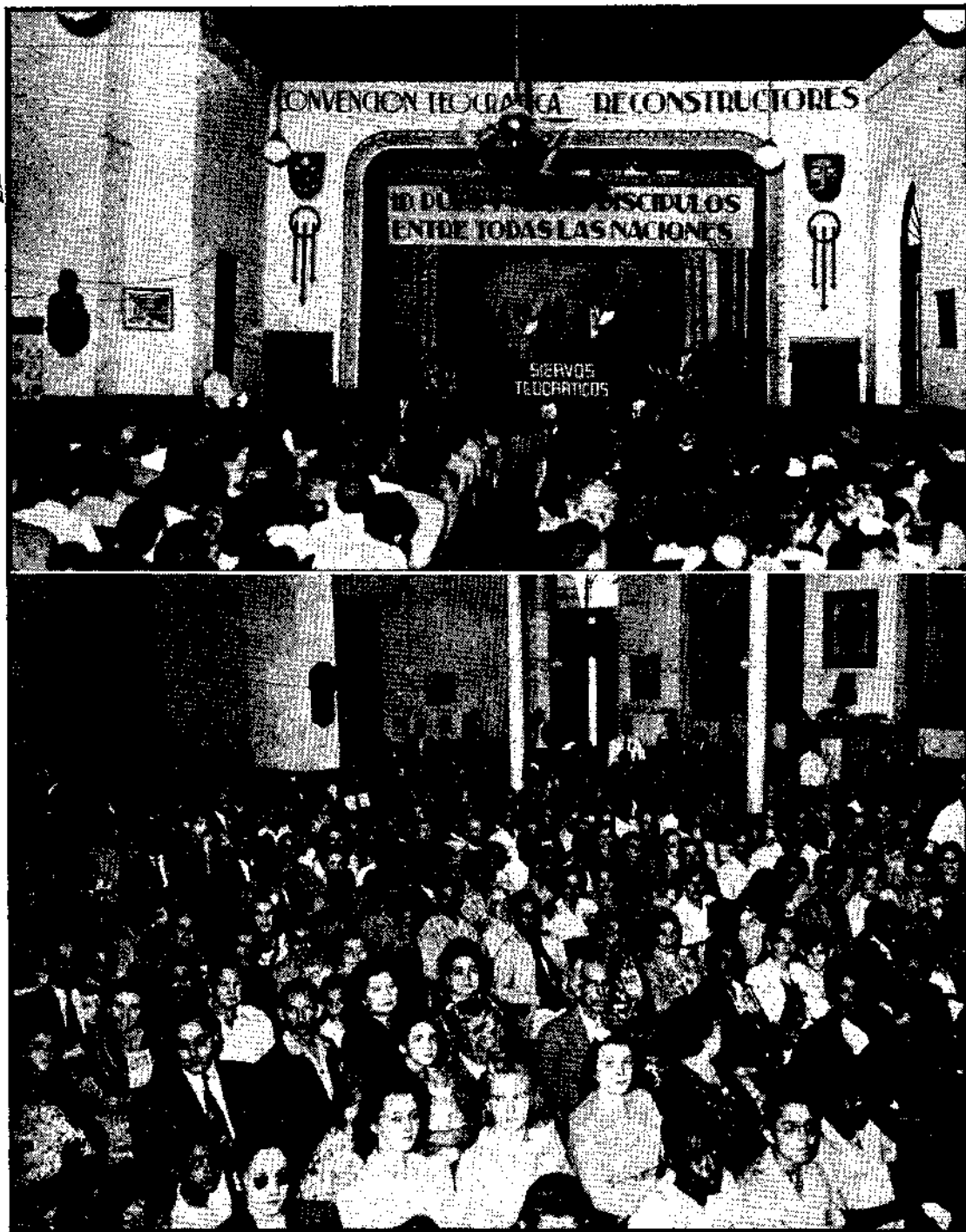
On to Cuba's capital went the president and his traveling companions that night. The third Cuban convention was to be held in Havana that week-end, February 17 and 18. Beginning the preceding week, the advertising of the public lecture had moved forward. Now it took on increased speed for the final sprint. The same hall, at the Artistica Gallega auditorium, that was used on the president's visit of one year previous was engaged for this occasion; but this time an extra adjoining hall was procured for the anticipated increased attendance. It was needed. Why, in just one year's time the Havana company of Jehovah's witnesses itself had increased nearly 140 percent! (The 88 publishers of one year ago had now grown to 209.)

All these publishers responded to the call for service, and, with their numbers augmented by the pioneer workers (full-time gospel-preachers) and scores of Witnesses coming in from the surrounding areas of northwestern Cuba, pushed the advertising campaign to a grand finale on the convention days. Two hundred and fifty-seven publishers reported field-service activity. They doubled the number of handbills and placards used in each of the two other cities, distributing 100,000 leaflets and marching about with 1,000 placards. Those having shown previous interest in the Kingdom reconstruction work were specially visited and invited to attend the assembly. All in all, Havana received a very thorough

going-over with the gospel message. When it is recalled that Havana has a population of 700,000, and that of greater Havana exceeding the 900,000 mark, the zeal of the Theocratic reconstructors can be appreciated all the more.

But it was in accord with the divine rule, 'As you sow, so shall you reap.' The public meeting of Sunday, February 18, saw both halls filled to capacity, and then some; even the seats on the stage of the second hall were occupied. The attendance on this occasion was 1,034, and, of this number, fully half were of the public, drawn there by the intensive advertising campaign! The ringing applause that interrupted the delivery of "One World, One Government" by the Society's president was vociferous testimony as to just how much these Cubans really did like the Kingdom message. The fighting speech slashed and ripped at the oppressive Hierarchy and exposed its ungodliness and ultimate fate, all to the vigorous approval of eager listeners. The last half of the discourse painted a glorious word picture of Jehovah's new world ruled by one Government, and emphasized the unified worship of Jehovah as the thing assuring harmony. Their joy bubbled over at the wonderful prospects.

Sunday morning 66 persons were immersed in the waters of the Gulf of Mexico. The attendance on Saturday was 394, and that of the Sunday evening session, 529. The attenders of this third convention enjoyed a program similar to that of Santiago and Cienfuegos, but with some added announcements. All were overjoyed to learn that Cuba had reached a new peak of publishers just the month before: 1,480. This exceeded the report for January, 1944, by 566. They were told of the public meeting campaign Jehovah's witnesses are now conducting in the United States, and it was then announced that arrangements were being made to extend it to Cuba. Also, in this behalf, the course of Theo-



Top: The Society's president delivers "One World, One Government" at the Havana assembly.
Bottom: Part of the 1,034 persons who heard the public lecture in Havana.

eratic ministry training pursued in the companies of Jehovah's witnesses in the United States was to be extended to this isle, by regular publication of material in the Spanish *Consolación*. These thrilling prospects, along with the same releases that surprised the attenders at Santiago and Cienfuegos, caused the Havana convention to rise to a new peak of excitement. All this will undoubtedly make itself felt in the field service in and around Havana, and throughout the island of Cuba. The reconstruction work in Cuba is sure to experience a mighty forward surge as a result of these conventions and the new instruments and instructions brought forth thereat. As an early proof of this, the Havana company reported a new peak of publishers for the convention month of February—240! The previous peak of 209 fades into the background!

Standing Faithful

It was a real joy for the president and his fellow director of the Watchtower Society to visit the Witnesses in Cuba and to observe firsthand the many problems with which they are confronted. Two paragraphs in the report published in the March 15, 1945, issue of *The Watchtower* detail one of the many difficulties, and are herewith quoted:

In Cuba it is compulsory for all adult persons, men and women alike, to vote in the national elections. Those who refuse to vote are punished, either with fine or imprisonment, only a few judges who try the cases of non-voters recognizing any conscientious scruples and letting off such non-voters scot-free of all penalties. As a result, many of Jehovah's consecrated people have suffered for conscience' sake. Ask them, and they will tell you that the political governments of the earthly nations are all a part of this old world under the unseen control of the "god of this world". They will tell you that, whereas Jehovah's witnesses are in this world and acting as law-abiding citizens under human governments, yet they are not of this world;

no more than was Christ Jesus. They both represent and are for the new world, of which Jehovah God has appointed Christ Jesus to be King. Hence, when these Cubans consecrated themselves to God they cast their vote for God's kingdom and for His King. If they now undertook to share in any responsibilities for the governments of this world and to contaminate themselves with this doomed world, it would also doom them to destruction with such worldly governments at the coming battle of Armageddon.

Therefore, while not interfering with or advocating against voting by other persons of this world, these Cuban brethren refrain from voting, the same as do Jehovah's people in other countries where voting is not compulsory. Many have therefore already gone to prison rather than pay the fine for not exercising the vote; and others are yet facing appearance in court for trial on this issue. It was interesting to meet a couple of Cuban brethren from a company where 17 members thereof went to jail on this issue. During their ten-day imprisonment they were visited by hundreds of the kindly people of Lajas, who showed friendly interest and sympathy. Jehovah's witnesses seized the occasion to give an excellent testimony to God's kingdom instead of using the alibi given in court by thousands of non-voters of this world, namely, that they were sick during the Cuban national election.

Notwithstanding handicaps and obstacles thrown in the path of the onward-marching reconstructors in Cuba, the forward movement will continue and increase, by the irresistible power of Jehovah's energizing spirit. Religion will be completely swept aside and destroyed, and the work of reconstructing Jehovah's true worship will push forward till it fills the universe. This is the divine will in the matter. It will be realized fully in Cuba, as elsewhere. Jehovah's faithful reconstructors situated on that largest isle of the West Indies appreciate this, and in His strength will stand firm in integrity and will push forward in Theocratic service.

A Noble-minded Police Official

THROUGH unusual circumstances I came in contact with one of the lieutenants in the Buffalo Detective Department. Jehovah's witnesses, it appeared to him, had come into the limelight since World War II; so, to have an enlightened view, he wanted to learn more about us. Word reached him that Jehovah's witnesses were to have a convention in Buffalo August 9-13; that the American Legion had reserved all the hotel rooms; and that we were to canvass the city for rooms in private homes in which to stay. Upon learning these facts he told his wife to set aside their unoccupied bedroom to rent out to us. In three or four days a man came around for rooms; so it was let out to a man and wife. When convention was about to start, not two, but three people came, a man and wife and sister-in-law. The two women occupied the bedroom and the man slept on a cot in the attic. The lieutenant had a lengthy talk with the man about the book of Revelation, and many of his questions were answered. He was very much impressed with our sincerity and extensive Bible study.

When the convention was nearly over, he told his wife to buy a couple of books if they try to sell her some, but, instead, the man gave her two books when they left and also made her accept \$3.00 additional for the room in the attic. Three or four weeks after the convention his wife received a very nice letter from them back home in the St. Louis vicinity expressing thanks for the many courtesies shown during the stay with them, also that she was the very personification of the persons spoken of at Matthew 25: 34-40. ["When saw we thee a stranger, and took thee in?"]

A man in the manager's office of the Auditorium told him of the conduct of the J.w's at the Auditorium. A circus was the last event before the convention. It was left in a not too clean condition.

When we came we scrubbed it thoroughly, and when the convention was over we again scrubbed it thoroughly. Even some paint spots knocked off over a year ago were touched up.

He also had personal knowledge of exorbitant rates charged the witnesses at some homes. However, no complaints were registered. It rather provoked him to see some of the Buffalo citizens take advantage of the situation and exploit Jehovah's witnesses.

During the convention six detectives from his department were dispatched to the Auditorium. Although they are staunch Catholics and did not in any sense of the word agree with us, they did admire very much the orderliness and smoothness of the convention. After summing it all up, one of them expressed his views, "You'll have to hand it to them."

Another incident involving us was personally handled by him. The report came into his office that two J.w. girls had snatched a cross from around a woman's neck. After investigating the complaint the facts were found to be these: Two young J.w. girls were passing out handbills on the corner. A woman, apparently waiting for the bus, was offered a handbill by one of the girls. She declined the handbill, and, pointing to a small cross hanging around her neck, said, "This is my religion." The girl then said, "I would hate to put my hopes of future life in a tiny piece of metal instead of trusting in a Higher Power"; whereupon the woman flew into a tantrum and in the course of her raging the cross lost its mooring. The two girls deported themselves in a manner becoming to a Christian.

We were quite the "politicians", as he called it, to get into a large number of homes in the city and create "good-will". To him it was very unique, something he had never before seen.

In this day and age, when so many marriages end in the divorce courts, it was indeed gratifying to hear him say, "I have the finest wife in the world." They enjoyed having the three witnesses stay with them. Although he does not see things in the same light we do, he says it's our privilege to believe as we see fit.

He stated that if we ever have another convention in Buffalo to come back and stay with them, the latchstring is always out.

Truly it is regrettable that there are not more broad-minded Americans like him who believe that the Constitutional guarantees extend to the other person as well as oneself.—L. S., Utah.

Basil of the Bogomiles

A PHYSICIAN has the same right to study the Holy Scriptures as has anyone else, and it is not to his discredit that Basil (baz'il) prayed for the blessing of God upon his studies. Some would say of him that he was the founder of the sect called Bogomiles, from their habit of "continuing instant in prayer" or "praying without ceasing". The word, in the Slavonic language, means "God have mercy upon us". Basil himself, however, and his comrades, though they were called various uncomplimentary names by the religionists of their times and since, merely called themselves Christians.

The *Encyclopædia Britannica* is quite right when it says of the Bogomiles, "It is a complicated task to determine the true character and the tenets of ancient sects of this kind, considering that almost all the information that has reached us has come from their opponents." If the stories told of them are correct, then they did have numerous misunderstandings, as that Michael (Jesus Christ) was younger than Satanael; that Jesus' human body was not a real one (though their critics probably stumbled here, not understanding that Jesus' resurrection body had powers transcending those bestowed upon Him while in the flesh); that baptism is wholly spiritual, and other errors. Naturally, those that had a share in Basil's murder would seek self-justification.

Basil seems to have had some truth, along with his errors. Thus, he taught

that Satanael had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to organize a kingdom of his own, and many celestial spirits joined him. There does not seem to be anything about this to warrant killing him.

He also taught that after creation Adam was allowed to till the ground on condition that he sold himself and his posterity to the owner of the earth. Then Almighty God singled out Michael, the Logos, and sent Him to the earth; there He became identified as Jesus, who, after the baptism in Jordan, was "elected" to baffle the apostate angels and, at His second advent, to curtail and destroy Satan's empire. While He was here Satan's machinations caused Jesus' death on the tree, and he, Satan, was the originator of the whole Orthodox setup, with its churches, vestments, ceremonies, sacraments and fasts, with its monks and priests.

Basil and his followers denied the personal co-existence of the Son with the Father, denied the "trinity", opposed the worship of the virgin, of the saints, and of images, and, as previously indicated, regarded the established "Church" as anti-Christian and ruled by the fallen angels. Baptism was only for grown men and women. They elected their teachers from among themselves; they had no special priests; their prayer meetings were held in private houses and not in churches; their ordinations were not by any specially appointed minister; any

member of the congregation could hope to be of the body of Christ.

No Atlantic Charter in Those Days

In those days there was no Atlantic Charter belatedly guaranteeing freedom of worship, and so Basil and his followers were not wanted by the so-called patriarch of Constantinople, John IX. He thought the circulation of Basil's ideas would interfere with his racket; and he was probably correct in that surmise. So John put it up to the emperor Alexius I, Comnenus, and that gentleman, on the lookout to preserve his own bread ticket, went along with the next step, which was to get rid of Basil and break up the interest he had created. The *Catholic Encyclopedia* tells how Alexius went about it to please John. It says of Alexius:

The latter cleverly obtained from Basil a frank exposition of the doctrine of the sect.

Having received this information, he demanded from the leader and those of his followers who could be seized a retraction of their errors. Some complied with this demand and were released; others remained obstinate and died in prison. Basil alone was condemned to death and burned.

McClintock and Strong's *Cyclopædia* states that after Basil had been burned at the stake "his creed, however, still survived, and found adherents in all quarters, more especially in minds alive to the corruptions of the church". The *Americana* explains that "adherents of the sect are still to be found".

The *Encyclopædia Britannica*, referring to the papal appetite for the murder of all who do not accept their own blasphemies, says of Basil and his followers:

The popes in Rome whilst leading the crusade against the Albigenses did not forget their counterpart in the Balkans and recommended the annihilation of the heretics.

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Producing the Bible

JEHOVAH is the author of the Bible. How was the writing of it accomplished? He used faithful men in ancient times to speak and write the sacred history, for that was a part of His purpose. No credit or praise for that belongs to any man, but all the credit goes to the Creator. Why?

This greatest of all books He caused to be written by the exercise of His holy spirit. For, "you must understand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no prophecy ever originated in the human will, but under the influence of the holy spirit men spoke for God." (2 Peter 1: 20, 21, *Goodspeed*) It is necessary to fully appreciate the importance of the holy spirit in connection with the recording and handing down of this blessed Word of Jehovah.

Many times the Lord sent His angels, *spirit* creatures, to His faithful servants of old, to give them His commands and instructions. In a great number of instances the words that these angels uttered are quoted at length. For example, when Abraham was about to sacrifice Isaac, the angel of the Lord suddenly appeared and stopped Abraham. The words that this angel spoke are quoted. Another case is regarding the book of Revelation. At Revelation 1: 1-3 (*Am. Stan. Ver.*) we learn how that book was written, in the following words: "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." That is how John received the Lord's words and wrote them down.

To emphasize the authorship and holiness of the Bible, these are among the concluding words, which is an amazing and awe-inspiring warning to all: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life." (Revelation 22: 18, 19, *Am. Stan. Ver.*) It was and is God's purpose to keep His Word pure and holy.

The Bible is from the Lord himself, preserved to accomplish His purposes, that the message thereof, the Kingdom gospel, may go forth to all nations in these last days and that His people may get life-giving knowledge from it. Everything that a man has he owes to the Lord. All credit and honor for this sacred Word and what it accomplishes goes to Jehovah, because nothing could have been done without the action of His holy spirit, His active force. The inspired Daniel emphasized this, as recorded at chapter 2, verses 28, 30 (*Am. Stan. Ver.*) of his prophecy: "Daniel answered before the king; and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known."

The Lord first used Moses to write sacred history and thus begin to keep a record of His word of truth. This servant, Moses, was used to write the first five books of the Bible. It appears quite certain that no written record was kept

by any of the Lord's servants before Moses' time. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. There was a continuous chain of faithful men from Abel down to Moses. Abraham's and Shem's lives overlapped by 150 years. Remember that Shem lived many years before the Flood and many thereafter. Additionally, from Abraham to Moses was a comparatively short span of time. Moses thus was easily able to receive a complete record of what took place up to his own time. The facts about Eden and what happened there, the pre-Flood world, the great deluge itself, and the formation of the "present evil world" shortly after the Flood were readily obtained by that faithful prophet. Yet, even none of this could have been done without the Lord's holy spirit upon him, directing him what to write. He was inspired of the Most High and acted as His scribe. The same with other holy men that followed him. David, for example, said, "The spirit of Jehovah spake by me, and his word was upon my tongue."—2 Samuel 23: 2; see also 2 Peter 1: 21; 2 Timothy 3: 16, 17.

That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. Moses wrote in Hebrew, for God instructed him to do so. It was, in fact, the language in which God himself wrote the Ten Commandments on stone tablets. That part of the Bible termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS.).

The Israelites used the greatest possible care in safeguarding the Hebrew Scriptures, the tribe of Levi being set aside to attend to things pertaining to the education of the people in matters relating to God and His Word. This was done with the guidance of the Lord's active force.

All the original writings have been lost, and do not exist. This, however, does not at all interfere with the authenticity of the Bible. 'The Word of the Lord is pure and endures for ever.' While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (2 Chronicles 34: 14-16) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B.C., Jehovah's word to Moses was brought forth and read to the people. The record says in one place, "they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel."—Nehemiah 8: 1-9, *Am. Stan. Ver.*

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A.D. 900. During the persecution of the Jews by Roman Catholics in the Middle Ages, particularly in the time of the so-called "Crusades", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands. History also records how the Roman Catholic Hierarchy has used every means possible to try to destroy the Bible. The church has caused the burning of many, yes, countless numbers of manuscripts and Bibles, also books regarding it. They have tried to make it of none effect by their traditions. They have done everything to keep the people uneducated and in complete ignorance of the Holy Scriptures. Many faithful men who were translators of the Bible met violent death at the hands of the Hierarchy. The Inquisition was instituted for no other purpose.

There are now in existence three an-

cient manuscripts. These are copies of "the New Testament" in the original Greek tongue or language and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscripts.

These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. Today, the number of manuscripts of the Greek Scriptures written since Christ is over 4,000 in the original Greek.

The Aged Must Slacken the Pace

IN THE year 1817 a little girl was born at Rio Grande City, 2,511 population, on the north shore of the Rio Grande river, and about one hundred miles from its mouth. The city was under Spanish rule at that time, so the little girl was born a Spaniard. When she was four years old, Mexico threw off the Spanish yoke and she became a Mexican. She grew up, and when she was a young woman of 19 (and meantime had become Mrs. Francesco M. de Hernandez), Texas threw off the Mexican yoke and she became a Texan. In 1845, when she was 28 years of age, Texas became one of the United States of America and she became an American. In 1860, Texas seceded from the United States and at age 43 she became a Confederate. In 1865, when the war was over, and Mrs. Hernandez had attained to 48 years, Texas became yet once again one of the United States of America, and Mrs. Hernandez once more became an American. Thereafter, on account of increasing age, she took life more easy, and for the next 78 years she continued to live along in the same place where she was born, and never changed her government even once, so far as known.

But had she wished to do so, she could have made one more change of government without interfering in any way with her record as a Spaniard-Mexican-Texan-American-Confederate-American. She could have taken her stand alongside of the apostle Paul, and a host of others, when he said, "For our citizenship is in heaven; whence also we

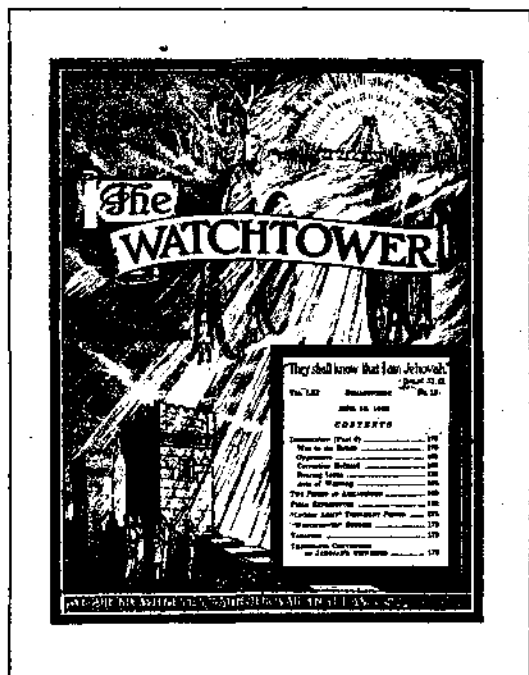
wait for a Saviour, the Lord Jesus Christ." (Philippians 3:20, A.S.V.) Thus, she could have been a Spanish-Mexican-Texan-American-Confederate-American-Christian; and nobody could have honestly questioned her rights in any one of the seven states in which she had lived.

Another Elderly Texan

Another elderly Texan showed up at Chireno, Texas, in 1880, and somebody chiseled the name and the date on his back. In the next ten years he had made 18 miles, and when he arrived at Huntington, Texas, in 1890, he had that name and date also chiseled. Another ten years and he had made 60 miles to Dialville, and got all marked up again. By 1910 he was in Neches, only 20 miles, this time, but it brought him some more marks. By 1920 he had made 30 miles more and was in Cuyoga, and was still getting his back scratched. In the next decade he was at Kemp, Texas, 40 miles from Cuyoga, where he got the biggest letters of all.

Oh, yes, the gentleman's name that made the 150 miles up the Trinity river, Texas, between Chireno and Italy, Texas, and did it in 64 years, why, his name is Tortoise. There is no information as to his first name. He is old, and he doesn't like to be bothered by having to answer too many questions. And, besides, the ones that ask him questions, and paw him all over, and examine his back with microscopes, have a mean way of chiseling, and he doesn't approve of chiseling, no matter who does it.

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