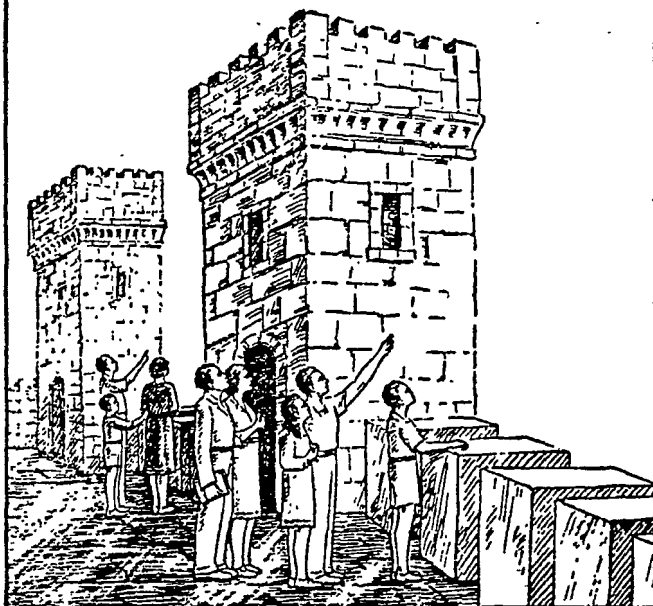




The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

-Ezekiel 37:14

VOL. LXIX SEMIMONTHLY No. 15

AUGUST 1, 1948

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C.W.T.B. & T.S.

"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Ez. 3:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

N. H. KNORR, *President*

GRANT SUITER, *Secretary*

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"GOD'S MINISTERS" TESTIMONY PERIOD

Because the Testimony Period during the month of August is entitled "God's Ministers", that does not exclude any of our *Watchtower* readers. To be one of his ministers does not mean to be an ordained graduate from some sectarian religious theological seminary; it simply means to be one of his servants, spreading the gospel of his King and kingdom. You can be one of such by taking part with all of Jehovah's witnesses during August in spreading his message by word of mouth and by printed page. The special offer for the month will be the combination of the book "*The Kingdom Is at Hand*" and the new booklet *Permanent Governor of All Nations*, on a contribution of 35c. Anyone willing to minister God's message to the people can easily and quickly learn to present this offer from door to door with success and have the rare joy of singing God's praises to all nations. Experienced ministers stand ready to help any desiring to start out in this ministry during August, and your request to us by card will move us to put you in touch with the needed personal help and instructions. All participating in this midsummer Testimony Period should submit their report when August closes.

"WATCHTOWER" STUDIES

Week of September 5: "Paying Respect to the Judge,"

¶ 1-16 inclusive, *The Watchtower* August 1, 1948.

Week of September 12: "Paying Respect to the Judge,"

¶ 17-27 inclusive, also "Keeping in the Love of God",

¶ 1-11 inclusive, *The Watchtower* August 1, 1948.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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

Please address the Watch Tower Society in every case.

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ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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"THE WATCHTOWER"

The Watchtower is a magazine without equal in the earth, and is conceded this rank by all that have been faithful readers thereof during its more than sixty years of publication. *The Watchtower* has increased in importance with the progress of the years, and never has it been more valuable than today, at this world crisis, when the destiny of each intelligent human creature is being decided. The getting of correct information and instruction, just such as required for the times, to decide your course wisely to a happy destiny, was never more vital than now, for "where there is no vision, the people perish". Informed persons well acquainted with the consistent contents of *The Watchtower* agree that those who want to gain life in peace and happiness without end should read and study it together with the Bible and in company with other readers. This is not giving any credit to the magazine's publishers, but is due to the great Author of the Bible with its truths and prophecies, and who now interprets its prophecies. He it is that makes possible the material that is published in the columns of this magazine and who gives promise that it shall continue to publish the advancing truths as long as it continues to exist for the service of the interests of his Theocratic Government. Carefully and prayerfully read this issue of *The Watchtower*. Then do not delay to mail in your subscription, that you may receive it regularly, twice a month, twenty-four copies the year. Subscription rates are shown above.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXIX

AUGUST 1, 1948

No. 15

PAYING RESPECT TO THE JUDGE

"Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all."

—Jude 14, 15, Am. Stan. Ver.

JEHOVAH as Judge of heaven and earth deserves the respect of all. But who on earth now pays the due respect to him? Few men will question that the world has entered its most critical judgment period. What mankind does now will count in the determination of the judgment for or against. Prominent men have the feeling that history will catch up with them and that the future generations of men will by the history now made pass judgment on how they spoke and acted at present, and will either approve or condemn them. Unfortunately such men do not think about the judgment of the One far higher and more important than future generations of men. Nor do they consider that this is the appointed generation in whose time the Supreme Justice has taken his seat to render final judgment on the world. He has come to judgment with all his court attendants and executioners. Men ought to open their eyes of understanding to see the great Judge on his throne, with the court examination now proceeding. Then they might pay more respect to Him than to history. They might change their course of action for the sake of having the Judge hand down a favorable decision. His decision counts above that of all others. Those who are discreet, with an eye to their eternal destiny, will take recognition of this Judge. In this world crisis they will pay him the respect that is his due by a right course of conduct.

² Jude, a Bible writer, produces evidence from more than five thousand years ago to show that this judgment time was foretold long in advance and set down on God's trial docket. Jude does this to warn men who act in contempt of court by mocking Jehovah God's authority as Judge. He also comforts and assures us who love truth and justice that the punishing of wickedness and the exalting of righteousness are sure to come. In our last preceding issue of *The Watchtower* we discussed the first seven verses of the letter of Jude. In this issue we complete our verse-by-verse discussion of his robust letter addressed to those whom God has called to the Kingdom. Jude now gives further reason why we should

have nothing to do with the ungodly men that sneak into the congregation of the called ones, saying: "Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee."—Jude 8, 9, *Am. Stan. Ver.*

³ In the same way that the filthy people of Sodom and Gomorrah polluted their flesh with loose sex relations and unnatural relations with the male sex, so these evil-intentioned sneaks defile the fleshly body. They are bent on corrupting those inside the organization of God's people. They have no regard for the apostolic command: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the holy spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body."—1 Cor. 6:18-20, *Am. Stan. Ver.*

⁴ Although the flaming destruction upon immoral Sodom and Gomorrah was set forth as a warning to men inclined to imitate their sex debauchery, these filthy intruders try to carry their practice into the Christian congregation, God's temple. However, they are dreamers. Why? Because they imagine they can ignore the plain teaching of Bible history showing how God deals with the wicked. They are visionaries because what they think is contrary to God's Word and purpose, which will never fail. They dream of being able to pervert the graciousness of God into an excuse for disorderly conduct and to get off without a sentence of punishment by the Judge. One certain day they will find they are not in a dream world; they will wake up to find the Judge executing his sentence against them. Since A.D. 1918, when the Judge sent his Messenger to the temple for judgment proceedings, he is fulfilling his declaration: "And I will come near to you to judgment; and I will be a

1. To whom as judge ought men to pay respect, especially now?
2. Of what does Jude give warning, and how does he comfort us?

3. How are such men like Sodomites and Gomorrahites?
4, 5. How are they filthy dreamers, visionaries despising dominion?

swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts."—Mal. 3: 1, 5, *Am. Stan. Ver.*

* No, those who bore from within do not fear Jehovah, Sovereign Lord of the universe. They do not realize they are dealing with the true organization of the living Jehovah. Either that or else they do not care, for they "despise dominion", "lordship they set aside." (Jude 8, *Rotherham*) No desire moves them to share with God's people in vindicating His universal sovereignty by obeying him and keeping integrity to him even under persecution. They set aside the fact that Jehovah is the Owner and Master of his organized people and that he has appointed it to be pure. He will not let it be converted into a modern-day Sodom and Gomorrah fit only for destruction. And so, until they run up hard against that immovable fact, these filthy dreamers continue their efforts.

DIGNITIES

* Jude tells us we can identify them because they "speak evil of dignities". What are the "dignities" against which they rail, blaspheme and speak abusively? Jude used a Greek word meaning "glories, honors". Hence he must refer to persons who hold or occupy glories and honors. All such things come from God through his King Jesus Christ, and properly no credit is to be given the favored persons on earth who enjoy them. Yet they are to be respected for it and treated and spoken of accordingly, with chief regard for God, who says: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30) God has delivered his remnant of faithful called ones from bondage to this world and has especially honored them since A.D. 1918. As we read: "Arise, shine; for thy light is come, and the GLORY of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his GLORY shall be seen upon thee." (Isa. 60: 1, 2, *Am. Stan. Ver.*) It is a glory to shine thus for the Lord God, enlightening the bedarkened peoples concerning the true God and his kingdom of blessing. The enlightened remnant, letting the glorious light shine by proclaiming the Kingdom gospel in an organized way, are therefore to be respected, because Jehovah God has made it possible for them to do this work by shining his glorious light upon them.

* Upon Mount Sinai Moses received the law of God's covenant with the nation of Israel. There the divine glory shone upon him, so much so that Moses'

face shone when he came down. It became necessary for him to wear a veil when addressing the fear-smitten Israelites. Now God, through a Greater Moses, Jesus Christ, has made a new covenant with the Christian congregation, and the apostle Paul was made a special minister or servant of that new covenant. Paul wrote to his Christian brothers who were fellows with him in serving the purposes of that new covenant. He said: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. Therefore seeing we have this ministry, even as we obtained mercy, we faint not." (2 Cor. 3: 18; 4: 1, *Am. Stan. Ver.*) The new covenant is more glorious than the Mosaic law covenant. So the privilege of being under the new covenant and serving its purposes by letting God's light shine is a glory. Just because the faithful Christians were yet in earthen vessels God did not hold back from them this precious treasure of the ministry, but had mercy upon them in committing it to them. Consequently, even if the remnant of today are in earthen vessels, they are not to be disrespected. Rather, because the great Judge has counted them worthy of his mercy and has glorified them with his ministry, we should fear to speak abusively of them. Jesus included them in his prayer to God when he said: "And the GLORY which thou gavest me I have given them; that they may be one, even as we are one."—John 17: 22.

* If the remnant of called ones did not show belief in God instead of in men, he would not in his mercy show them such glory. Jesus said to the religious leaders who failed to receive the New Covenant glory from God: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5: 43, 44, *Am. Stan. Ver.*) For that reason those religionists spoke injuriously of Jesus; they had no regard for the glory that Jehovah God had conferred upon him and was revealing through him. So it is today. God has an organization of his people. In this organization there are special positions of responsibility, such as overseer and assistant, which Christendom in her religious style of talk calls "bishop" and "deacon". When the great Judge Jehovah honors certain ones in his visible organization with special places of service because of their faithfulness, then these responsible special servants are to be treated with due regard. It is not because of what they are in themselves in the flesh, but is because of the favor God has bestowed upon them and because we know the source of such favor and know what it means in

6. Of what dignities do they speak evil, especially as to light?

7. Why, though in earthen vessels, are the remnant to be respected?

8. Why do we not fear appointed servants, and yet respect them?

the way of responsibility. Of course, we do not fear these, flatter them, show partiality to them or heap worldly titles and honors upon them, but we unselfishly co-operate with them and support them in the Lord's service. Thereby we pay due respect to the Judge, Jehovah God. We have respect for the dignity from God, rather than for just the person wearing it.

* The flesh-defiling dreamers do not respect such dignities or glories from Jehovah. They despise his lordship and therefore talk evil and abusively of those clothed with such dignities and glories, not only certain individuals but the whole visible organization. They look at the flesh; and because they are burning to defile the flesh they abuse and blaspheme God's servants in the flesh. In doing so they presumptuously take liberties such as even the chief one of God's angels, Michael the archangel, did not take. His name means "Who is like God?" It shows he is a defender of Jehovah God. The book of the prophet Daniel speaks of Michael as "one of the chief princes" and as Daniel's prince, "the great prince which standeth for the children of thy people." When he stands up in his princely power in the "time of the end", there comes the "time of trouble, such as never was since there was a nation even to that same time". (Dan. 10:13, 21; 12:1) The "time of the end" for the nations of this world began at the birth of Jehovah's kingdom with Christ Jesus enthroned as his King. Revelation 12 describes this birth of the Kingdom and the beginning of the time of the end, and says: "And there was war in heaven: Michael 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." (Rev. 12:7-9) All this evidence identifies Michael as the Chief Son of God. It proves that Michael of Daniel's day was the beloved Son of God who became the "man Christ Jesus".

¹⁰ The Michael of Revelation is the Lord Jesus Christ after he was sacrificed as a man, resurrected, and received up into heaven again, with glory, honor and immortality. When casting Satan the Devil out of heaven after the Kingdom was born A.D. 1914, Michael stood up in his Kingdom power and administered Jehovah's rebuke to that wicked deceiver. That was not the first brush of Michael with Satan. Jude tells us that long before this rebuke of A.D. 1914 Michael had contended with the Devil. He disputed over the body of Moses, who had just died on top of Mount Nebo. The Devil well knew the catholic use of religious relics. He wanted the body of Moses to start a religious cult around the corpse of Moses, and thereby lead the Israelites to violate Jehovah's commands. In resisting him Michael the archangel did

not resort to abusive speech and condemn him with scoffs and railing. He did not try to run ahead of God's appointed time for him, but respected the great Judge of all and accorded to him the right to rebuke. He humbly said: "The Lord [Jehovah] rebuke thee." (Jude 9; Delitzsch's Hebrew Translation) Despite the mildness of this expression against the Devil, Michael prevailed over him and kept control over Moses' corpse; for the record says: "So Moses the servant of Jehovah died there . . . And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day." (Deut. 34:5, 6, *Am. Stan. Ver.*) Michael's example of giving respectful place to Jehovah and saying, "Jehovah rebuke thee," was followed later on when repulsing His enemies, down till A.D. 1914. —See Zechariah 3:1, 2.

TYPICAL MEN

¹¹ Michael's respect for the dignity and glory of Jehovah God was displayed here on earth when he became flesh as "the man Christ Jesus". But these dreamers, who pretend to be his followers and who slip in among his true followers, do not follow his example, even though they are so inferior to Michael the archangel. Says Peter: "Daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord." (2 Pet. 2:10, 11, *Am. Stan. Ver.*) In this way they give evidence of having fully surrendered to that which is animal and having lost the power of reason that man has. The first man Adam was made in the image and likeness of God. He was thus made higher than the animals, which move more by instinct than by reason. Animals cannot appreciate dignities, glories and honors conferred by the Most High God. In blaspheming and speaking abusively of such things from God, these disrespectful persons are like animals that do not know what such things mean. They are animalistic still more in that they understand only what appeals to the passions of their flesh, and not to the mind and the faculty of reason. So, like an animal that minds only the flesh, they seek the satisfaction of the flesh. And as they have been born with fallen flesh, they corrupt themselves in fleshly sins and so work out their own destruction according to the laws of God. They show themselves to be no better than mere beasts that were made to be caught and destroyed without any provision for resurrection from the dead. Indeed, that kind of destruction awaits such sinners.

¹² Jude now uses certain men of Bible history as types to show the sins for which these animalistic religious persons will be destroyed. They follow

9, 10. (a) Whom do developments show Michael to be? (b) How do the filthy dreamers take more liberties than Michael did toward Satan?

11. How do those dreamers show themselves to be like brute beasts?
12. How do they go in the "way of Cain"?

Cain's path. Cain acted religious and offered a gift on his altar to the Lord God. It was bloodless, and so it betrayed that Cain felt no need of a living sacrifice for him as a man born in sin and condemned in God's sight. His righteous brother Abel realized the need of a sacrifice with life in its blood and he accordingly offered a slain lamb upon the altar. He had faith in God's power to provide the suitable sacrifice in due time, and for his faith he was counted righteous with God. In judging between the two offerings God dignified Abel with the acceptance of his sacrifice. He instructed Cain to procure a like sacrifice as a sin-offering. Cain grew envious. He did not respect the dignity bestowed upon Abel and follow his example and seek honor from God. He hated the dignity upon his brother and thought injuriously of him. Then he murdered him. "And wherefore slew he him? Because his own works were evil, and his brother's righteous." (1 John 3:12) These animalistic religionists are like Cain in hating the faithful witnesses whom Jehovah has dignified with his service and in speaking abusively about them. They are murderers because of having Cain's attitude: "who-soever hateth his brother is a murderer." (1 John 3:15) Cain was cursed; there is no eternal life for him, and his offspring were wiped out by the Flood. Hence, woe to those today who have gone in the way of Cain! Do not follow them.

¹³ Another typical bad man was Balaam, of Moses' day. He was a prophet in the land now Iraq and had relations with Jehovah God, but he was a prophet far different from Moses. Moses loved God's people, but Balaam showed no respect for them as Jehovah's chosen nation. Moses had led the nation of Israel to the plains of Moab across the Jordan river from the Promised Land. Balak, king of Moab, sent to Mesopotamia to hire Balaam to come down and prophesy a curse upon Jehovah's chosen people. King Balak offered the prophet gifts and honor if he would do so. At the start Balaam did not say a flat, final No! to the offer. Then he yielded to the renewed offer of selfish reward from man. He went to curse Israel, in utter disregard for Jehovah, who had chosen them. For reward he was willing to plunge into destruction, whereas, on the way down to Moab, the brute beast under him was sensible enough to turn aside from the path of destruction. The animal's action and its miraculously speaking to warn Balaam of his madness saved Balaam's life then. When he came to King Balak, Balaam twice tried to curse Israel, but God turned his curse into a blessing.—Num. 22:1 to 24:25; Deut. 23:3-5.

¹⁴ Balaam's heart was not in that blessing. Having failed to curse, he went after Israel's destruction in another way, by trying to corrupt them with false

religion and animal passion. The death of 24,000 Israelites by a plague at Shittim on the plains of Moab was because Balaam "taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication". (Num. 25:1-9; Rev. 2:14, *Am. Stan. Ver.*) Shortly afterward the Israelites warred against the Midianites whose girls had been used to entice Israelites into fornication, and "Balaam also the son of Beor they slew with the sword". (Num. 31:8,16) The divine disapproval and destruction that came upon Balaam were typical of the certain destruction that must come upon men today who can be hired by the Devil's organization to work for the cursing, corrupting and downfall of Jehovah's people. Woe to them!

¹⁵ The third typical person to whom Jude likens this class of ambitious sinners is Korah. Korah was inside the organization of Israel; he was an Israelite. More than that, he was a Levite honored like all the adult male Levites with service at the tabernacle of testimony, as assistants to the priests, High Priest Aaron and his sons. Korah and other male members of the family of Kohath had charge of transporting the ark of the covenant and other precious pieces of furniture of the tabernacle. Korah, as a Kohathite, encamped on the south side of the tabernacle, where the tribe of Reuben encamped. Korah and his fellow Kohathites were greatly honored by Jehovah God. Why, then, did he give way to gainsaying and rebelliousness? Because he grew proud and thought himself as good as his cousins Moses and Aaron. He had ambitions to make himself a priest like Aaron and his sons. He charged Moses with having selfishly arranged for his brother Aaron to become high priest and Aaron with having grabbed the honor of the priesthood for himself and his family. Korah did not respect the dignity conferred upon Aaron and his sons by Jehovah, and did not show respect for Jehovah's decision in these matters as the Judge. He challenged Jehovah's appointments and rebelled against them. His determination to put Jehovah to the test as to who should be priest followed. He drew into his rebellion certain prominent members of the tribe of Reuben, on his side of the tabernacle.

¹⁶ Korah and these Reubenites had been saved out of Egypt, but they never entered the Promised Land and did not die natural deaths. They were destroyed in a new way. An earthquake cracked open the ground beneath them: "and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They . . . went down alive into the pit, and the earth closed upon them: and they perished." The 250 Levites that joined Korah and tried out the

13, 14. How do they run greedily after Balaam's error for reward?

15, 16. (a) What was Korah's gainsaying? (b) Why is it woe to all like him?

priest's function of burning incense were burned to death by a burst of fire from Jehovah God. Next the Israelites that murmured at this judgment from God died by plague to the number of 14,700. Their salvation from Egypt proved to be vain, for lacking faith and due respect toward the Supreme Judge. Do you shudder at the destruction that befell all these? Then know that those who rebel against Jehovah's Theocratic arrangements and instructions for his organized people are following Korah's rebellious example and are certain to perish as he and his company did. "Woe unto them!"

THEIR DESTINY

¹⁷ Today the literal earth does not need to open up to swallow men guilty of gainsaying and rebellion like Korah's. The type can be fulfilled in another way, as prophecy shows. The religionists of Christendom begrudge Jehovah's witnesses their privileges of testifying to him among all nations. As Korah and his company said to Moses and Aaron, "Wherefore then lift ye up yourselves above the assembly of Jehovah?" so these religious leaders say now, "When did Jehovah call these people to be his witnesses?" Then, to blunt the effect of Jehovah's witnesses upon the people, the clergy speak in abuse of them and try to get the political government to suppress them. The Roman Catholic clergy in particular blasphemously call them "Communists" and say: "Whatever may be the professions of Jehovah's witnesses, there is no room for doubt that the practical effect of the Watch Tower activities is to stimulate Communism, not to say anarchy, and to undermine all feeling of reverence for authority." (*Magazine Catholic Mind*) But the actual truth is the other way around, as facts show. Here in the United States of America this spring there were more than 76,800 witnesses of Jehovah reporting actual time spent in the field preaching the gospel of God's kingdom; but the *World Almanac* for 1948, published by the New York *World-Telegram*, says, on page 659, that there are only 70,000 Communists in the United States. But in the Roman Catholic land of Italy the national elections on April 18, 19, 1948, disclosed that, in spite of the most intense anti-Communist pressure and interference, yet between 30.5 and 32.1 percent, or 8,025,990, of the Italians voted Communist. This high Communist percentage is the practical effect of *whose* activities? The Vatican and the Roman Catholic Hierarchy have been in Italy for more than sixteen centuries. Let them answer, honestly if they can.

¹⁸ In World War II the symbolic "earth" opened its mouth and swallowed up or absorbed the Nazi-Fascist deluge, which had the priests' blessing in Italy, Germany, Austria, Slovakia and elsewhere.

(Rev. 12:16) Revelation, chapter 17, illustrates how the "earth" will open its mouth again to swallow these religious leaders who show no respect for Jehovah the Judge but speak injuriously of those whom He has dignified. Their organized religion is pictured as being of Babylonish origin and also as being guilty of fornication with the political rulers and riding a seven-headed beastly creature "full of names of blasphemy". This beast and the political rulers are all of the corrupt earthly organization. How will this symbolic "earth" open up to swallow organized religion in frightful destruction?

¹⁹ The apostle John describes it, saying: "The seven heads are seven mountains, on which the woman sitteth. And the ten horns that thou sawest are ten kings, who . . . receive authority as kings, with the beast, for one hour. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, . . . And the woman whom thou sawest is the great city, which reigneth over the kings of the earth." (Rev. 17:9, 12, 16, 17, 18, *Am. Stan. Ver.*) Following this, in short order, will also come the destruction of the "beast" and earthly rulers, all defeated by Jehovah's King of kings at the battle of Armageddon. (Rev. 19:11-19) The faithful remnant and their associates of goodwill will rejoice at this vindication of Jehovah's universal sovereignty against all who defile the flesh, set at naught his dominion and speak abusively of the Theocratic organization which he has dignified.

²⁰ To make as forceful as possible his warning not to have anything to do with these men but to stand immovable in defense of the faith once delivered to the saints, Jude shows more of the shamefulness of this class and their terrifying destiny. "These," he says, "are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever."—Jude 12, 13, *Am. Stan. Ver.*

²¹ A vessel that moves in toward a rocky shore must be careful. Jagged rocks hidden under water might spell its disaster. Like hidden rocks that rip vessels or swimmers unsuspectingly, the Devil's agents who sneak in make a showy pretense of love for the brethren to cover their selfish, unclean motives. They used to frequent the love-feasts in Jude's day and to mix in with God's people and partake of their feast. Just what these love-feasts were

17. How do Christendom's religionists act like Korah toward us?
18, 19. How will the symbolic earth open and swallow them down?

20, 21. (a) How are they like "hidden rocks"? (b) What are more profitable than the "love feasts" they used to frequent?

is not clearly described in apostolic accounts; but they were not mandatory upon the Christian congregation and have been discontinued in their ancient form. The self-seeking persons here described abused them. Today we have conventions of Jehovah's witnesses of an international, national, district and circuit kind. The cafeteria arrangements at these conventions, whereby the conventioners may get wholesome food at a reduced rate or even free and may eat it in a community dining room, are for the convenience of the Lord's people of small means. It is not a revival of the ancient love-feasts. But these regular large-scale gatherings do allow for the brethren to sit down to a spiritual table primarily, to hear God's Word and service discussed and to do his will unitedly. There is evidence to prove these are far more effective and upbuilding than the old-time love-feasts. Nevertheless, even at these profitable gatherings the Devil constantly tries to infiltrate some of his servants of evil design, to catch some unstable souls off guard. It is best to be watchful on all occasions.

²² The spiritual benefits are the things that a person should seek at the Lord's organization, because these are what mean everlasting life. But animalistic persons seek to satisfy their flesh, whether it be their stomach or their sexual appetite or their craving for power. After Jesus miraculously fed the five thousand, many followed him; but Jesus said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." (John 6:26,27) Those who lower themselves to the animal level do not seek the spiritual food for the everlasting life in the new world. They think solely of this life and of enjoying selfish benefits at the expense of the Lord's organization. They are like shepherds that fleece and sacrifice the flock to dress and feed themselves. They have no fear for the needs of others, but think first of themselves: "when they feast with you, shepherds that without fear feed themselves." (*Am. Stan. Ver.*) Or, "They have no qualms about carousing in your midst, they look after none but themselves." (Jude 12, *Moffatt*) Desiring to be always on the receiving end, how could such persons be productive of anything for the blessing of others? They are deceptive in appearance, and disappointing, like clouds that a farmer thinks will drop down much-needed rain for the furtherance of the crops, but which clouds prove to be without water and are driven from overhead by winds before depositing any moisture.

²³ These selfish persons fail to see the real purpose God has in calling people to his organization, namely,

to be fruitful in righteous works and to let the heavenly truth shine out. When, for the time that they have been among us, they ought to be producing, they contribute nothing to the spiritual good of the organization and fail to be shining lights in this dark world. They are as trees that, at the close of the fruit-bearing season, are found without fruit, showing they have missed their purpose and are as good as DEAD. In Palestine unproductive trees were cut down or uprooted to escape the tax on fruit trees. When uprooted, such fruitless trees became twice dead or doubly dead. Likewise, persons of this kind, who are dead to righteous works, are destroyed forever as hopeless cases. In place of admirable fruit, they disorderly bring forth works of shame, just as the wild sea waves stir up mire and dirt, mixing these with their foam. (Isa. 57:20,21) They do not hold to a steady course in righteousness, carrying out the organization instructions as witnesses of Jehovah, but disobediently follow an irregular path. They are wandering stars, and have no part in fulfilling Daniel's prophecy for the time of the end: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3) For such "wandering stars" no bright-shining place has been reserved in the heavenly kingdom. By decree of the great Judge, Jehovah, the "blackness of darkness hath been reserved for ever" for them. (*Am. Stan. Ver.*) That signifies destruction.

ENOCH'S PROPHECY

²⁴ Through faithful Enoch, Jehovah God foretold the bringing of religious persons of the above kind to judgment. Enoch was the seventh in the line of human progression, counting from the first man Adam, as follows: (1) Adam, (2) Seth, (3) Enos, (4) Cainan, (5) Mahalaleel, (6) Jared, and (7) Enoch. Because of Enoch's faith and faithful walking in God's way, he "was translated that he should not see death". But before his translation beyond the power of wicked men to put him to a violent end, God used him as his prophet. (Gen. 5:1-24; Heb. 11:5,6) Enoch's particular prophecy was carried down by means outside the Hebrew Scriptures. It was not incorporated in the Bible until Jude was inspired to write it in. In the last two centuries before Christ, a book came into existence called "The Book of Enoch". But Jesus and his disciples did not recognize it as inspired and canonical. This book, copies of which have been found in Greek and Ethiopic, is composed of twenty sections, subdivided into 108 chapters. It enjoyed some popularity after the death of Christ's apostles. It was certainly not written by Enoch, but by several spurious writers, who embodied the

22, 23. (a) In what way do they feed themselves without fear? (b) How are they rainless clouds, twice-dead trees, dirty waves, stars?

24, 25. (a) How was Enoch seventh from Adam, and what did he prophesy? (b) When and how is his prophecy fulfilled?

prophecy of Enoch in Chapter Two, to make it seem authoritative and genuine.*

²⁵ Jude quoted the prophecy of Enoch as handed down, rather than that apocryphal book of Enoch, when he wrote: "It was of these, too, that Enoch the seventh from Adam prophesied, when he said, Behold the Lord comes with myriads of his holy ones, to execute judgment upon all, and to convict all the impious of all the impious deeds they have committed, and of all harsh things said against him by impious sinners." (Jude 14, 15, *Moffatt*) It is Jehovah whose coming to judgment is here foretold by Enoch; and the Hebrew translation of Jude 14 reads: "Behold, Jehovah comes with ten thousands of his holy ones." (*Delitzsch*; also *Salkinson-Ginsburg*) The chief holy one is the Messiah, Jesus Christ, to whom Jehovah has committed all judgment. Jehovah sends him as His judicial Messenger to the temple for judgment proceedings. Hence, as represented in this holy Judge, Jehovah comes and judges by him. (John 5: 27-29; Acts 17: 31) The coming is at the end of this world, for Jesus uttered a prophecy on the end of the world and closed it with the parable of the sheep and goats, saying: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25: 31, 32) This separating of the people of the nations is now under way, according to all the facts at hand; and the ungodly sinners of whom Enoch prophesied have just one judgment possible for them. That is, to be divided off to the company of the "goats", at the Judge's left hand, to be punished with everlasting destruction.—Matt. 25: 41-46.

²⁶ Seeing we are in the time of this judgment and that the day of execution of sentence is drawing near, Jehovah God permits that ungodly class to become manifest. To that end he lets them engage in their ungodly works and speeches. In this way he can convict them all of such ungodly practices against his name, his kingdom, and his faithful wit-

* In the "Book of Enoch" the part corresponding to Enoch's prophecy quoted by Jude reads: "For he cometh with his ten thousands and with his saints, to execute judgment upon all, and to destroy all the ungodly, and to convict all flesh of all the deeds of their ungodliness which they have ungodly committed, and of the hard speeches which they have spoken, and of all the things which ungodly sinners have spoken against him."—From Chapter Two.

²⁶ How are they murmurers, complainers, walking after lusts?

nesses. We should not be surprised at their appearing among us and all about us. This "time of the end" is when iniquity was foretold to abound. We should take comfort that their end is foretold and is near. Jude identifies them, saying: "For these people are murmurers, grumbling at their lot in life—they fall in with their own passions, their talk is arrogant, they pay court to men to benefit themselves." (Jude 16, *Moffatt*) Lacking the godliness with contentment, which is a precious thing to gain, they grumble and betray a lack of faith in God's provision for his people. His ways do not suit them. They do not see such a thing as a Theocratic organization in which Jehovah God by Christ appoints each one to places of service as He pleases. Naturally, then, they do not pay respect to the Supreme Judge, but find fault with their lot in life. Because they cannot have their own way inside his Theocratic organization and because, in time, his holy ones or angels put them outside, they complain and vent their spite on certain outstanding servants of the Lord God. Slaves to selfish desire and passions, they cannot break off following these. Not succeeding in finding satisfaction for these inside God's faithful organization, they murmur, speaking abusively.

²⁷ Since they think they deserve more prominence than they are getting, these complainers seek to draw attention to themselves and speak arrogantly. They give out their own views and interpretations with ponderous, wordy speech, assuming a great deal for themselves and their importance. Desire to gain some advantage for themselves always moves them. So they look around, single out persons, make a show of admiration for them, and try to cultivate the favor and support of these. It is not sincere, but is done with hope of some gain, materially or socially. Their seeking advantage by means of a fellow creature blinds them to the higher aim of cultivating the favor of the Creator and Giver of life. In this crucial day of judgment they fail to pay the deserved respect to the great Judge who can award life or destruction to creatures. For this failure they shall perish. If we love and respect the Judge, seeking the promised life eternal at His hands, we will be on watch against these doomed ones and give them no encouragement. We will contend against them in wholehearted defense of the faith, all for the vindication of the great Judge of all.

²⁷ How do they speak? and why show admiration for persons?

KEEPING IN THE LOVE OF GOD

THE thing the Lord Jesus Christ predicted concerning the end of the world was the very opposite of world conversion to Jehovah God and his Christ. He said: "Because of the increase of

1 Was Jude an apostle? and of whom does he next warn us?

wickedness, most men's love will grow cold. But he who holds out to the end will be saved." (Matt. 24: 12, 13, *An Amer. Trans.*) Jude, a brother of Jesus, uses the most of his letter, in pointed, descriptive

language, to expose those who now work iniquity and slyly try to cool our love for God and get us out of his love. Jude indicates he is not one of the twelve apostles of Christ by referring to *others* as apostles who have given warning of these workers of iniquity in the last times of this world. He writes: "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual [natural; animal], having not the spirit."—Jude 17-19, *Am. Stan. Ver.*

² We have simply to turn to the second epistle of Peter (3:1-4) to locate a written warning by that apostle regarding "the last days", our own time. He tells us the presence of mockers and scoffers is a proof of the late hour of this world, and they are to be looked for, not in heathendom where men have not had access to the Bible, but inside the so-called "Christendom". They scoff and mock at us for believing from prophecy and world conditions that we have reached the world's end, that the Kingdom has been born in the heavens, and that Jehovah's Judge has come to the temple and the judgment is on, both of God's household and of the nations. In their own minds they postpone the Lord's coming and the time for judgment, and accordingly they keep on following their godless passions, feeling that the time of accounting is nowhere near.

³ Contrary to the unifying work that the Lord God is carrying on among his people all over the earth, the mockers use various means to create divisions and to set up distinctions among His people. There is no true show of spirituality about them, but they are animal like other natural men. Although the final and complete fulfillment of Joel 2:28-32 is in progress and the Lord God has poured out his spirit upon his faithful remnant in the flesh, the mockers have not received that outpouring of spirit. So there is no burning with zeal for God's service about them. They assault us with abuse, they stir up strife and contention in companies to produce divisions and to distract us from God's witness work. They do not gather with the Lord of the harvest, but scatter. This neither promotes love of God nor wins love from him.

⁴ Under the circumstances, what is the right course for the faithful remnant to follow to share at last in "our common salvation"? The next words of Jude mark it out: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

(Jude 20, 21, *Am. Stan. Ver.*) In the opening verse Jude tells us we are "beloved in God the Father, and kept for Jesus Christ", and he prays that the divine mercy, peace and love may be multiplied to us. For this prayer to be fulfilled toward us, we must keep in the love of God. How?

⁵ It takes faith to please God. The mockers and scoffers would destroy our faith now when it is most necessary. Against their railing, abuse and fault-finding we must build ourselves and our brethren up in it, to give us stronger incentive to please God. It is a most holy faith, for it looks to the God of holiness and is based exclusively upon his holy Word. It does not rest itself partly upon the traditions of worldly religions or the lofty-sounding philosophies of men of this world. It is completely separate from them and does not conform to human schemes of a "finer and better world created by men's hands". Our faith is confidently fixed upon the new world which God alone can produce and which will be subject to the kingdom of his beloved Son Jesus Christ.

⁶ To build ourselves up and grow stronger in this most holy faith we have to study the Bible, growing more familiar with it and gaining a better understanding of it, being more and more convinced of its truth. To this end we will use all the Bible helps that God has provided for us through his organization. All the meetings and assemblies for studying and discussing his Word together with our brethren we will regularly attend. We will deepen the impression his Word makes upon our lives by serving it to our brethren and going forth to the people in world distress so as to proclaim it to them. By this course we shall be made more able to "contend earnestly for the faith which was once for all delivered unto the saints". (Jude 3, *Am. Stan. Ver.*) This makes God love us more.

⁷ We cannot do these things apart from prayer. We are told to pray "in the holy spirit". This we do when we pray in harmony with the things in his Word, which things God grants us to see by the power of his spirit. Praying according to our flesh like natural men of this world will not receive any answer from God. Jesus, when filled with God's spirit, taught us how to pray. And all the Word of God written under inspiration of his spirit shows us what to ask in prayer. We will pray to be filled with his spirit, knowing God is more pleased to give this to his children than earthly parents are to give good things to their children. His spirit is an effective protection against the influence of this world and the religious scoffers of the times. If we pray in the holy spirit our prayers will disclose a right heart condition. God loves that.

2. How does Peter warn us of the same mockers? and how do they mock?
3. How do they show no love of unity and spirituality?
4, 6. Where do we keep ourselves?

6. How do we build ourselves up?
7. How do we pray in the holy spirit?

MERCY TO OTHERS AS TO OURSELVES

* If we keep ourselves in God's love, we may look for mercy to be multiplied to us. God will extend this to us through our Lord Jesus Christ. We continually need it; for we are still in the imperfect flesh. This continuance of his mercy to us means everlasting life in the end, for through it we are forgiven our sins and restored to divine favor. Moreover, when God raised Jesus from the dead, he bestowed upon him the "sure mercies of David". (Acts 13:34; Isa. 55:3) It is a special mercy to share in Christ's resurrection, and that is what the faithful remnant may expect, after we have faithfully kept ourselves in God's love to the end.—Phil. 3:10.

* We ourselves expect further divine mercy. So we must be merciful to others whose eternal life is at stake. Jude tells us: "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." (Jude 22, 23, *Am. Stan. Ver.*) To do this we must make a distinction between these and the doomed scoffers and animalistic dreamers, whose destruction was pictured by the fiery end of Sodom and Gomorrah. Slipping in among God's people, they try to make some of us unsteady, uncertain and full of doubts as to whether this is the truth, the Lord's work, the Lord's organization. Jude says to pity and have mercy upon those who have been made to waver and doubt. Patiently seek to build them up again in the faith once delivered to the saints. We must act quickly, now that we are in the day when judgment begins at the house of God.

¹⁰ Such unstable ones are in danger of the fire or everlasting destruction reserved for the "goats" of this time. By our coming quickly to their aid with exhortation, instruction and prayer, we are in effect snatching them out of the fire. Some may have yielded to the deceivers and fallen to immorality with

8. Why must we continue to look for mercy of our Lord Jesus?
9. How are some made to waver? and why must we have mercy on them?
10. (a) How do we snatch some out of the fire? (b) How do we hate the spotted garment and yet have mercy?

them or fornication with this world, spiritually speaking. As it were, the inner garment next to their flesh they have stained through giving way to animal practices. They have stained their identity as true Christians. We hate such a garment, and fear to spot up our own garment of Christian identity in such a way, because it displeases God and may lead to destruction. But, while we hate the stained garment, we have mercy upon the wearer of it. We try to help them back to salvation from the death to which keeping on in such worldly, animal uncleanness would at last lead them.

¹¹ Desiring to see us win the "common salvation", Jude closes reminding us of the One able to bring us through the great fight of faith victoriously. He is the One to whom to ascribe glory, majesty, dominion and power, and Jude does so, in almost a prayer to Him for us, saying: "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen." (Jude 24, 25, *Am. Stan. Ver.*) We of the remnant want to be safeguarded against stumbling into destruction. We want Jesus Christ to resurrect us from the dead to present us in spiritual perfection before the glorious presence of God with exceeding joy. Since that is so, we too must attribute to Jehovah God glory, majesty, dominion and power. If we ascribe these things to him now when he has taken to himself his majestic Kingdom authority over all the earth, we will order our lives on earth in harmony and will bear witness to him. Then he will keep us from falling and bring us into the heavenly kingdom. All persons of good-will, who want to stand approved for eternal life in the new world, must also now ascribe glory, majesty, dominion and authority to the only God. He is "our Saviour through Jesus Christ our Lord".

11. Why now ascribe glory, majesty, dominion and power to God?

THE TOMB OF THE RESURRECTION

AS READERS of *The Watchtower* will recall, the president of the Watch Tower Bible & Tract Society visited Palestine toward the end of April of 1947.* We were interested in what he had to say regarding the so-called "holy places" there, over the preservation of which the pope of Vatican City was so concerned during the Arab-Jewish fighting following the declaration of the new State of Israel on May 14, 1948. According to the account directly given us, such places seized upon as "holy" by religionists are subject, and have been subject for years, to commercial development and sectarian exploitation. This practice reminds us of Paul's description to Timothy of religious

men, "corrupted in mind, and who are destitute of the truth, supposing gain to be godliness." (1 Tim. 6:5, Catholic *Douay Version*) "Religion, they think, will provide them with a living." (Monsignor Knox's Trans.) They work religious tradition for all the gain they can get out of it.

The present city of Jerusalem, that is, the part of it which is called "the old city", is bounded by very high walls, quite similar to those in the olden days when Jerusalem had great prominence in Bible history. This part is now smaller than the city was when it was overrun by the Romans A.D. 70. But the religious systems, Catholic, Protestant, and others, have set aside certain things within this outwardly dirty city of today that they claim are the "sacred spots"

* See *The Watchtower* of August 15, 1947, pages 252-255.

where Jesus walked, celebrated the Memorial of his death, etc. Covering some of such supposed sacred spots is the edifice known as "the church of the holy sepulcher".

According to the Roman Catholic sect, the sites of Calvary and of the sepulcher from which Christ was resurrected are located within the walled city of Jerusalem. Inside of this "church of the holy sepulcher", located near the center of the city, they have one large tomb. It is decorated very elaborately, so that on observing it the tourist does not get any conception of something hewn out of rock, as the gospel accounts say of Jesus' tomb, but the floor of the church is the base, and the tomb seems to sit on the floor of the church. The tourist goes into a hole to get inside of what they call a "tomb". On the inside the whole thing has a beautiful marble lining. It is just like a little chapel inside of a big religious structure, "the church of the holy sepulcher." The Roman Catholics claim it is the spot where Jesus was buried. Guides take tourists through and describe it to them.

Inside the church and a little toward the east is the site they call "Calvary", where Jesus was hung upon the tree. When the tourist walks into the church from the south he turns to the right. From the floor of the church there are steps that take the tourist from this ground floor to a place about twelve feet high. Up there the tourist is on "Calvary", according to the traditional teaching of the Roman Catholic sect. The tourist having walked up these stairs to this platform is then supposed to be on top of Calvary, yes, where Christ was put to death on the stake. Do not be surprised, but "Calvary" is inside of this church, this structure being built around the hill as well as around the tomb. When the tourist gets upon the hill it appears to be built out of rock or granite. On the walls round about are hung all kinds of tapestries, lamps, and other religious paraphernalia. It is interesting to look at, but the tourist that knows his Bible wonders what all this has to do with the true worship of God.

Now the tourist gets to the "exact spot" where they claim Jesus was staked. The religionists have a bronze plate in the floor, and a hole, where the guide tells the tourist he can put in his hand and feel the very spot where the "cross" stood. The tourist that understands the Holy Scriptures is not so awestruck and anxious to put his hand down there, because he does not believe the religious tradition. However, to the religiously inclined people who swallow tradition without investigation it means a lot.

Immediately behind this hole is an image of what is represented to be Christ Jesus nailed on a cross, in all his agony, and a thief on each side on a cross, too. That, Mr. Tourist, is "the exact place of Calvary". All around are many kinds of jewels and millions of dollars' worth of gems, coins, embroideries of gold thread, and all kinds of things that have been designed and stuck around this entire place of "Calvary". But the tourist that has a sincere respect for what was transacted at the real Calvary revolts at the sight of all this gawdy decorating of traditional "holy places". Yet it remains the idea of credulous religionists today that Calvary is situated right here within this church building and the Savior's tomb is about twenty-five to fifty yards to the west of "Calvary" within the same building, near the heart of Jerusalem.

From early centuries there have been doubts about whether the tomb that Bishop Macarius found in Emperor Constantine's day was the true sepulcher. As far back as A.D. 754, when the pilgrim Wildebold paid Jerusalem a visit, he remarked, in the course of his description of the religious sites, that "Calvary was formerly outside the city, but that the empress arranged that place so that it should be within the city Jerusalem". Many travelers during the course of the centuries have expressed doubt about this traditional Calvary, claiming it could not be the true one because it was in the middle of the town. Plainly the effort at making this a "holy place" has been a forced one. Says the *Encyclopædia Britannica* under "The Holy Sepulcher": "After He had risen from the dead, the place of His burial does not appear to have had any attraction for His followers, and there is nothing in the writings of the first three centuries to lead us to suppose that the actual rock-cut tomb was regarded with any special feelings of veneration. Whether even a recollection of the site was preserved traditionally is doubtful. . . . no writer up to the time of Constantine speaks of the tomb, or of worship being performed there." (Edition of 1911) Certainly the writings of the apostles and fellow disciples mention no pilgrimages' being made from year to year to Calvary and the sepulcher to hold religious ceremonies.

Now there is another teaching or belief among many of the people in Palestine who have studied these things. These adhere to the Scripture description that Calvary was outside of the city and that there was where Christ Jesus was also buried. This is at a site called "Gordon's Calvary", and immediately to the west of it is a garden with a tomb. This site is shown on the map of Jerusalem today in *The Westminster Historical Atlas to the Bible*, of 1945, on page 101, D. In 1842 Dr. Otto Thenius asserted that the killing of Christ must have taken place on the north of Jerusalem on the rising ground outside the Damascus gate above the quarry known as Jeremiah's Quarry. Back in 1867 a man found this garden tomb, discovering it quite by accident, and he was led to believe it was the place where Jesus was interred. (See the Palestine Exploration Fund's Quarterly Statement, April, 1892, pages 120-124.) The British General Chas. G. Gordon, of Khartoum fame, made it his custom when he was in Jerusalem to come here for prayer and meditation, and for this reason the name was given to the spot, Gordon's Calvary and Tomb. In arriving at the conclusion that this was the Calvary, and this the tomb, marking Jesus' death and burial, certain scriptures were considered by those who reject the traditional sites and adopt those here under consideration. The garden site has since been purchased by a Garden Tomb Association, and among the main purposes of the purchase as defined in the Trust Deed was "that the Garden and Tomb be kept sacred as a quiet spot, and preserved on the one hand from desecration, and on the other hand from superstitious uses". So, today, there are no religious paraphernalia hanging around the place as in the "church of the holy sepulcher". It is strictly a garden with a tomb in it, Gordon's Calvary being a little to the east.

With reference to what was the true site John 19: 17-22 (*Rev. Stan. Ver.*) reads: "So they took Jesus, and he went out, bearing his own cross, to the place called the place

of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this title, for the place where Jesus was crucified was NEAR THE CITY; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, 'Do not write, "The King of the Jews," but, "This man said, I am King of the Jews."' Pilate answered: 'What I have written I have written.'

"NEAR THE CITY"

Note the statement that Jesus was crucified "near the city". But immediately adjoining the place was a garden, as it is stated in John 19:38-42, where we read: "After this Joseph of Arimathea, who was a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave him leave. So he came and took away his body. Nicodemus also, who had at first come to him by night, came bringing a mixture of myrrh and aloes, about a hundred pounds' weight. They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there."—*Rev. Stan. Ver.*

From the foregoing we note that Jesus was impaled at the "place called the place of a skull". But in the traditional site within the "church of the holy sepulcher" inside of Jerusalem there is nothing that corresponds with a place called by that name. But when the tourist goes out of the Damascus Gate on the north and walks a little toward the east, he sees a very steep cliff that cuts off very sharply. As he looks at this cliff from different angles, he sees the resemblance of a skull: he marks the forehead, rather flat, and two hollow eye sockets, a jagged nose, and a mouth. Indeed, it looks like a skull. That rock or precipice must have been there 1,900 years with the same big jagged appearances or caves in the rock that suggest the features of a rotting skull. When the tourist is down on the road below and sees this big cliff he can see this effect: it does not take much to imagine a very large skull. It is believed by the archaeologists that the Jews 1,900 years ago referred to that hillside as "the place of a skull". On top of it is what is known as "Gordon's Calvary". In Aramaic it would be called *Golgotha*.

The apostle John says Jesus was staked "near the city". But, as we have observed, the "church of the holy sepulcher" has "Calvary" and the "tomb" inside of the city. The apostle Paul also says: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered WITHOUT THE GATE." (Heb. 13:12) And if they took Jesus out through the Damascus Gate on the north and then northeast to Gordon's Calvary, it would be both "outside the gate" and "near the city".

Another point to notice is that near where he was staked there was a garden. Now, within the city and inside the "church of the holy sepulcher" there is hardly space for a garden between the traditional Calvary and the tomb. But about a hundred yards to the west of Gordon's Calvary there is found a very large garden. With the passage of

time they have altered it, but within it there was once a winepress, one that had been dug out and where the grapes could be trodden under foot of creatures so that the juice would overflow into vats below and then be taken away in animal skins. There are also wells in this garden, of very fine, clear water, and these they claim are some hundreds of years of age, possibly thousands. In making exploratory excavations they have found walls that bounded the garden.

The apostle John tells us there was "in the garden a new tomb where no one had ever been laid". Quite in keeping with all the other local features that match the Scriptures, there was found in this garden a tomb hewn out of the rock. It is a very large garden, bounded at its north end by a cliff. This cliff that rises from the garden is solid rock, and in it the tomb is located. The entrance into the tomb was likely quite small in the early days, but evidently it was enlarged during the past centuries. Inside, it appears to have been a new tomb that had never been used, but just such a kind as would have been convenient for Joseph of Arimathea and his family.

The tourist goes through the entrance into a room, takes a few steps down to the central floor, and there to the left is one finished grave space, cut out of the live rock, with a head rest hewn at the west end of this space. Evidently the dead person put into this grave would have had his head at the west, and thus would have faced east in his burial position. This is the only finished grave inside this sepulcher. In the opposite wall, which is toward the outside, there are windows giving light to the other grave spaces, but, very likely, when the tomb was first built this wall was solid, and the only way for light to get in was through the entrance. As the tourist stands outside at one position, he can see the finished grave, but not much of it. If someone were in it, the inspector could see from outside that the body was there and had not been removed. From any other position outside, one would see nothing of this finished grave through the entrance. This is the grave inside the sepulcher where it is thought that Jesus was laid.

At the one entrance to the sepulcher is where they would have put the stone and sealed the doorway shut. There is now a grooved runway extending lengthwise of this sepulcher and past this doorway. A round stone could be run easily in this trough and rolled to the doorway. The archaeologist who takes the tourist through the place and describes it will tell him that many tombs have been discovered with what is called a "rolling stone", that is, a high, circular, flat stone which can be rolled into place in front of the grave. In this way the tomb can be closed, after one interment, and then the stone rolled away for another interment and replaced. But such stones can easily be rolled away and back into place, which indicates that such was not the kind of a stone that was rolled in front of Jesus' tomb. When Mary Magdalene and the other women went to the sepulcher early on the resurrection day, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great." (Mark 16:1-4) The angel by his mighty power had rolled away the stone before they arrived. (Matt. 28:1,2) The groove in front of the tomb is therefore accounted for by the coming of the Crusaders in the eleventh century and their

cutting this channel as a feeding trough for their animals. So the experts view it. In fact, the front face of the rock is so shaped as to indicate that once there was an arched building built before this tomb. Fragments of hard Roman mortar still adhere to the rock. The two water cisterns there still in good repair and the remains of extensive masonry foundations and ruined buildings give proof that this garden enclosure was also built over in Byzantine and Crusading times. This served to conceal the tomb from ancient times, and its discovery only quite recently is therefore not surprising.

John tells us that, "as the tomb was close at hand, they laid Jesus there." This fits in well with the fact that this particular tomb is but a hundred yards away from what is called "Gordon's Calvary". This tomb would be "close at hand", and it would not have been very difficult to carry Jesus' corpse this distance.

That the sepulcher as well as execution place should be outside the city is indicated by another circumstance. At Matthew 27: 31, 32, we read: "And when they had mocked him, they stripped him of the robe, and put his own clothes on him, and led him away to crucify him. As they were marching out, they came upon a man of Cyrene, Simon by name; this man they compelled to carry his cross." (*Rev. Stan. Ver.*) Mark 15: 21 also reports: "And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross." (*Rev. Stan. Ver.*) Plainly this means that as they were leading Jesus out of the city they met this Simon of Cyrene, who was on the outside and coming toward the city from the country. This would hardly have occurred in a crowded street inside the city. It is not certain that Jesus was led outside the city through the Damascus Gate on the north, but the Scriptures show he was led from the

governor's palace. The governor occupied the Citadel which was once Herod the Great's palace, and this has been excavated and found to conform to the description given by the Jewish historian Josephus. Leaving this palace Christ Jesus would pass outside the city and along the line of the wall to the place of the skull, Golgotha, Calvary. The findings of archaeologists quite recently establish that this wall stood to the west and north of the "church of the holy sepulcher" and included a Damascus Gate. This would indicate that the traditional sites now included inside the "church of the holy sepulcher" were deep within the city in Jesus' day, and hence could not be the true locations of the historical Calvary and tomb of Christ's burial and resurrection.

We therefore have no faith in the traditional religious sites which are today venerated as "holy places". However, we are not dogmatically declaring that the so-called "Gordon's Calvary" and the "Garden Tomb" are the actual sites, although we are inclined to give them favorable consideration. The sacred Scriptures do not advocate the establishing of any of these locations of historical events as "holy places" and "holy relics", nor the making of regular pilgrimages to them and paying almost idolatrous worship to them, and opening up the way for a lot of superstitious usage and religious commercialism and exploitation. We give the above information to show how Satan the Devil, appearing as an "angel of light", can mislead the gullible religious folk by the use of religious tradition into many unscriptural practices, and thus waste their money, substance, time and attention on that which is nought, in fact, bringing reproach upon God's holy name and creating a great deal of contempt for religion. Instead of religious tradition, let us magnify the Scriptural facts and truths. Then we shall not be misled, but shall have God's approval and blessing.

AHAZ FEARS MAN

TWENTY-one-year-old Ahaz is filled with fear in the second year of his reign over the kingdom of Judah (758 B.C.) when he learns that King Rezin of Syria is marching against Elath, Judah's port on the Red sea. He sends some Judean troops south to Elath, prays to the molten images he has made of Baal, offers sacrifice and burns incense on the high places, and fearfully awaits the results. The report of the outcome confirms his fears: Syria defeated Israel and took captive to its capital Damascus a great multitude of Judeans, including all the survivors in Elath. Now Elath is to be colonized by Syrians.—2 Ki. 16: 4, 6; 2 Chron. 28: 2, 4, 5.

Ahaz wonders what Syria's next move will be. Fearing King Rezin, Ahaz says: "Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me." Then he sacrifices openly to Rimmon and the rest of the demon gods of Damascus, Syria.—2 Chron. 28: 22, 23, *Bagster LXX*.

No sooner has he done that than he hears that King Pekah of Israel is attacking him from the north. Ahaz sends out the Judean army, and then fearfully goes down into the valley of the son of Hinnom south of Jerusalem and there offers incense to demon gods. Back at the palace he receives

later the report of a single day's fighting: Pekah has slain in Judah a hundred and twenty thousand men, all of them brave soldiers; Zichri, a general of Ephraim, has killed Judah's prince Maaseiah, Azrikam the commander of the palace, and the prime minister Elkanah; and the Israelites have carried away captive two hundred thousand Judean women and children, besides carrying off rich plunder, which they have taken to Samaria. (2 Chron. 28: 5-8) When he has heard the report he hurriedly takes one of his little sons and rushes down to the valley of the son of Hinnom and there has one of the heathen priests burn him in the flames as a sacrifice to the demon gods. (2 Ki. 16: 3; 2 Chron. 28: 3) He goes back to his palace, and as he and his people are trying to bolster up each other's courage a messenger arrives with the report that King Rezin of Damascus has joined up with King Pekah of Samaria and that the Syrian armies are already encamped in Ephraim; that since Gibeah, just four miles north of Jerusalem, is already in the enemy's hands it will not be long before Jerusalem will be attacked. Such news makes the heart of Ahaz quiver like the trees before the wind in the forest. Ahaz gives orders for the defense of the capital and, accompanied by some of his armed courtiers, he goes

out to inspect the city walls and Uzziah's defensive artillery thereon. (2 Chron. 26:15) On Fuller's Field highway he sees Jehovah's prophet Isaiah and his son Shear-jashub walking toward him, but he notices them too late to avoid them. All three meet at the end of the aqueduct coming down from the upper pool, which is just below the eastern walls of Jerusalem. Isaiah then gives him a message from Jehovah:

"Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of [Pekah] the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have purposed evil against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel; thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." Ahaz thinks to himself, Who can believe such dreams? It seemed to him that the expression on his courtiers' faces showed like unbelief. Isaiah continues: "If ye will not believe, surely ye shall not be established." (Isa. 7:2-9, *Am. Stan. Ver.*) Ahaz, feeling greatly annoyed, continues his inspection of the defenses.

Soon after Ahaz returns to his palace a messenger arrives from the northeast corner of the kingdom. He reports that the two hundred thousand captive women and children have been set free by Israelite chiefs as a result of a protest made by Jehovah's prophet Oded. (2 Chron. 28:8-15, *Am. Stan. Ver.*) Ahaz thinks to himself, If those simple-minded Israelite chiefs want to be impractical and visionary, they can; but I am going to be practical.

Just then a watchman reports that the armies of Pekah and Rezin are encircling Jerusalem. Later Isaiah presents himself before Ahaz and the royal family. Ahaz thinks to himself, What will this dreamer pester me with this time? Isaiah says, "Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above." Ahaz answers indifferently, "I will not ask." Then he adds with a self-righteous air, "Neither will I tempt Jehovah." Ahaz is pleased to notice members of the royal family second him with bored sighs and looks. Isaiah retorts: "Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah—even the king of Assyria. (Isa. 7:10-17, *Am. Stan. Ver.*) Ahaz and his companions just yawn. He is relieved when Isaiah leaves. The king is seriously considering calling on Tiglath-pileser, the Assyrian emperor, for help. He mentions it later to some officials.

It was not very long thereafter that two officials in Judah, Uriah the priest and Zechariah Jeberechiah's son, reported

to the king that Isaiah had posted a big board with the words, "For the spoil speedeth, the prey hasteth," and had served notice on them by having them attest it. They explained to the king that the pithy message was intended to discourage calling on Assyria for help. (Isa. 8:1, 2, *Am. Stan. Ver.*, margin) Ahaz was displeased but was very much afraid of the enemy's attack on Jerusalem. Day after day he expected the attack. The suspense was telling on his nerves. Finally the enemy lifted the siege and withdrew without ever succeeding in delivering their attack. (Isa. 7:1; 2 Ki. 16:5, *An Amer. Trans. and Moffatt*) Ahaz trembled as he wondered what the enemy's next move would be.

He was shocked when he received the report that the Edomites had attacked Judah from the southeast, defeated it, and carried away captives; then another report that the Philistines had raided all the western part of Judah, capturing Beth-shemesh, Ajalon, Gedereth, Shocho, Timnah, and Gimzo, with their townships, and settling in that north-western portion of Judah. (2 Chron. 28:17, 18, *Moffatt*) That settled it for Ahaz. He decided the only practical thing to do was to appeal to Assyria for aid. He had heard that Tiglath-pileser had just successfully attacked Ararat to the north of the empire. "So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me. And Ahaz took the silver and gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it for a present to the king of Assyria."—2 Ki. 16:7, 8, *Am. Stan. Ver.*; 2 Chron. 28:16.

Toward the end of Ahaz' second year he learned that Isaiah's wife had borne the prophet a son whom he had named The-spoil-speedeth—the-prey-hasteth, with the explanation that before the child would be old enough to say his first words, the riches of Damascus and the spoil of Samaria would be taken away before the king of Assyria. (Isa. 8:3, 4) To counteract Isaiah's preaching Ahaz instructed that the people be counseled to consult mediums and wizards. (Isa. 8:19) Later Ahaz was annoyed when he heard that Isaiah was still publicly preaching against his appeal to Tiglath-pileser and was also counseling against consulting mediums and wizards, but rather directing them "to the law and to the testimony".—Isa. 8:5-22.

In Ahaz' third year Tiglath-pileser overran the sixteen provinces of Syria and then laid siege to Rezin in his capital, Damascus, and destroyed the gardens and orchards surrounding the city.

In Ahaz' fourth year, while Damascus continued under siege, Tiglath-pileser invaded Israel and Philistia, making Assyrian provinces of all Israel except a small portion in the center and south, and taking away the inhabitants. Then Hoshea in Israel conspired against Pekah and killed him. Toward the end of Ahaz' fourth year (early in 755 B.C.) Damascus fell, Tiglath-pileser killed its king Rezin and transported its population to Kir. (2 Ki. 16:9) Ahaz hurried to Damascus to meet Tiglath-pileser and pay the tribute he demanded. While there he met the kings of Ammon, Moab and Edom, who had also come to pay tribute. There Ahaz learned about Assyrian worship and saw an altar, whose pattern he sent to priest Urijah with instruc-

tions to make one like it.—2 Ki. 16:10; 2 Chron. 28:21.

When Ahaz returned from Damascus he “drew near unto the altar, and offered thereon. And he burnt his burnt-offering and his meal-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings, upon the altar. And the brazen altar, which was before Jehovah, he brought from the forefront of the house, from between his altar and the house of Jehovah, and put it on the north side of his altar.” King Ahaz commanded Urijah the priest to use the new altar for all the offerings.—2 Ki. 16:12-16, *Am. Stan. Ver.*

“King Ahaz also cut off the border-frames of the stands and removed the lavers from them; he also took down the sea from the bronze oxen that were under it, and put it upon a stone pediment.” (2 Ki. 16:17, *An Amer. Trans.*) He made further modifications in the temple to conform

it to Assyrian worship, “cut in pieces the vessels of the house of God, and shut up the doors of the house of Jehovah; and he made him altars in every corner of Jerusalem. And in every city of Judah he made high places to burn incense unto other gods.” (2 Ki. 16:18; 2 Chron. 28:24, 25; 29:19, *Am. Stan. Ver.*) Even on the roof of his upper chamber he set up altars.—2 Ki. 23:12.

Concerning Ahaz’ course the sacred Record says: “He did not that which was right in the eyes of Jehovah his God.” “He had dealt wantonly in Judah, and trespassed sore against Jehovah.” Instead of putting his trust in Jehovah he let his fear of man lead him into the snare of false worship and compromise with God’s enemies. “The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe.”—2 Ki. 16:2; 2 Chron. 28:1, 2, 19; Prov. 29:25, *Am. Stan. Ver.*

FIELD EXPERIENCE

THE LORD’S “OTHER SHEEP” KNOW HIS VOICE

Sheeplike persons of good-will toward God readily recognize and rejoice to hear his voice in the message his ordained ministers take to them. One of God’s ordained ministers in western Canada met a little group of such “sheep” in Canada. Concerning them she says:

“While offering the *Watchtower* subscription in my newly assigned territory, I met a young mother of three small children. I explained why I was calling and then opened my brief case to get a sample copy of *The Watchtower*. She immediately saw my No. 10 Bible and said, ‘Oh, the Bible! I have always wanted one, but the Catholic priest has never let me have one. Do you handle them too? I’d sure like to get one of my own. My husband and I quit going to church because we weren’t allowed to have a Bible.’ I explained to her that I could bring her a Bible the next time I came around. ‘You know,’ she said, ‘I have a green book, “*Let God Be True*”, that one of Jehovah’s witnesses left here. I have read most of it, but I think I’d get more out of it if someone studied it with me. You have studies with other people, don’t you?’ I explained that we did. ‘Well, could you come and study with me too?’ ‘Why, of course!’ So I immediately asked her to suggest a day or evening. ‘Oh, any day is good enough for me. What day would suit you?’ Wednesday evening, 7 o’clock was decided upon. ‘Now, what did you say that magazine cost for a year?’ I told her that the subscription for one year was one dollar. ‘In one year you would get twenty-four magazines, or two a month, and, besides, eight free booklets.’ ‘Sure, I’ll take that subscription. That sure is a reasonable price.’ So I sent in a subscription for her. ‘I’ll be looking forward to having that study on Wednesday night,’ she said.

“On Wednesday night at 7 o’clock she was ready and waiting. Her husband was not at home. Before the study she asked if I had brought that Bible. I told her I had; so she wanted to know how much it cost. I replied that it was on a contribution of one dollar. ‘One dollar! Is that all? Why, in the book stores they are a lot more than that. I can see you people are not making any profit at that rate.’ I explained that it was not our duty to ‘sell’ literature but that we asked a small contribution to cover the cost of printing, and that we left the literature with the people for their

own benefit and not to make money on it. This she could see quite readily. During the study she listened carefully. The children made a lot of noise; so she put them into the next room. She was anxious to read the scriptures but knew very little about where to find them. She read them aloud. After an hour of study she said she really enjoyed it and wanted to study the whole book through and asked me to come and study with her again next week.

“Next Wednesday she was ready and waiting again. Her husband was not at home, but we had the study anyway. After the study she said that her husband would be home for it next week and that now she knew why Jehovah’s witnesses were persecuted so much. ‘I don’t know what would become of the good-will people on earth if there were not any Jehovah’s witnesses to explain the Bible to them,’ she said.

“After talking to her for some time about the work that Jehovah’s witnesses did and showing how they follow Christ Jesus’ example, she showed a keen desire to learn more about them and their work; so I told her I’d bring a *Year-book*, dealing with what Jehovah’s witnesses have done in other countries.

“Next Wednesday her sister and husband were present. She invited her sister to stay for the study, and she did and listened to the explanations of the scriptures and seemed quite interested. Her husband answered many of the questions and read many scriptures, although he, too, needed help in finding the scriptures, as he was not acquainted with the Bible. After the study he said, ‘I never studied for such a short time and learned so much. I went to the Catholic church for two years, but I didn’t learn anything. I don’t think they know what they are talking about.’

“Next week I studied with them again. All the children sat around quietly and listened for the whole hour without saying a word. After the study they stood about for five minutes while I answered some questions. When I was asked if I would come back next week, all the youngsters exclaimed, ‘Oh, goodie, she is going to come and study with us again next week!’ These children have not started to school yet, but they seem to understand a lot more than some people I have called on that said they knew everything about the Bible.”