



The

WATCHTOWER

And Herald of
Christ's Presence

Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

"Watchman, What of the Night?"
Isaiah 21-22.

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The WATCHTOWER

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OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully 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 JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

CONVENTION

The general convention of Jehovah's witnesses for 1935, under the supervision of the Watch Tower Bible & Tract Society, will be at Washington, D.C., beginning May 30 and continuing until June 3 inclusive. Announcement is now made that those desiring to attend may arrange their affairs accordingly. Full details for the convention will appear in *The Watchtower* at a later date.

THE ANOINTED'S THANKSGIVING PERIOD

This period, April 13-21, inclusive, embraces the season memorializing the holy name of Jehovah as also our Lord's death, hence marks a special season of thanksgiving and praise to God. God's anointed ones everywhere, regardless of national boundaries drawn by men, will as one man in Christ Jesus work in unison these special days. Those not anointed by God's spirit, but nonetheless devoted people of good will, the Lord God invites to also take part in this world-wide expression of thanksgiving to Jehovah and his anointed King before all nations. Let attention be given immediately to your having a full share in the season's privileges, by making due preparation and arrangements as to time, territory, literature, etc. During this period an extraordinary offer of three booklets will be featured. All *Watchtower* readers not working under one of the Society's branch offices should communicate with our main office at Brooklyn both as to arrangements and as to reporting results of work.

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. It arranges systematic Bible study for its readers and 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 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.

YEARLY SUBSCRIPTION PRICE

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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.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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"SUPREMACY," "HIS VENGEANCE," AND "WHO SHALL RULE THE WORLD?"

Agreeable to Jehovah's gracious provision for his people in this time of pressing the battle to the gate of the enemy, *The Watchtower* with much pleasure here announces the publication of three new booklets, to wit, *Supremacy, His Vengeance, and Who Shall Rule the World?* Each booklet contains 64 pages, with attractive cover. Every one devoted to Jehovah does well to read each booklet carefully himself. The three booklets will be released for circulation among the general public with the opening of the coming world campaign, The Anointed's Thanksgiving Period. They may be had, the three in combination, on a contribution of 10c; or singly, 5c. It is hoped to have the booklet *Who Shall Rule the World?* available, at the earliest possible date, in sixty languages.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at \$100, complete, to brethren in the United States.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

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No. 6

PROPHECY OF THE TREES

"That they may be called trees of righteousness, the planting of Jehovah, that he may be glorified."
—Isa. 61: 3, A.R.V.

PART 1

JEHOVAH GOD in times of old made many prophetic pictures and preserved the record thereof, to the end that his faithful witnesses on earth during the time of great peril might have comfort of mind and remain steadfast in hope. Exercising his loving-kindness toward his own in this time of peril, the Lord has gathered his faithful ones unto himself at the temple and there revealed to them the meaning of these prophetic pictures. These precious truths are received by the remnant in the secret place, and they must proclaim them "from the housetops" to the honor of Jehovah's name. The remnant are the planting of the Lord God and are counted righteous by reason of being with Christ Jesus at the temple and by him clothed with the garments of identification and with the robe of righteousness, which Jehovah has provided for them. They must now prove their integrity under the test, that they might be for ever "trees of righteousness" of Jehovah's planting. The chief purpose in selecting the remnant is that they might participate in the upholding of Jehovah's side of the great issue now for determination. To continue in righteousness they must act at all times to the glory of God.

* Jehovah has laid upon the remnant specific duties and obligations, which are set forth in the commission which God has given to them. They are anointed with the spirit of the Lord and are sent forth to tell the truth, regardless of whether the people hear or refuse to hear. They must make known to the people that Jehovah is the only true and almighty God and that this is the day of his vengeance, that is to say, the time in which he will execute his judgment upon all of Satan's organization. The faithful witnesses of Jehovah can have nothing in common with the enemy organization, but they must be entirely on the Lord's side and their challenge to the enemy must be boldly expressed by their constant battle cry, to wit, "For Jehovah and for the Greater Gideon, Christ Jesus, the Vindicator of the Most High."

* The "day of Jehovah" began in 1914, when he enthroned his beloved Son and sent him forth to rule.

Necessarily that rule must begin in the midst of the enemy's organization and the enemy must be expelled and destroyed, that the rule of righteousness may be universal. These are the days of peril and warfare, and it is in these days that it pleases Jehovah to make known to the remnant the meaning of his prophecies long ago written in the Bible. This he does, not merely for the purpose of gratifying the desire of creatures to know the meaning thereof, but that his faithful witnesses may be fully assured that Jehovah is leading them by his strong hand, Christ Jesus, and that therefore they are in the right way. Knowing that they are right, the remnant are eager to go ahead. When beset by the enemy and subjected to much persecution, the remnant appreciates the fact that such persecution is to be expected, and regardless of all opposition they are determined to continue to press forward, shouting from the very housetops that Jehovah is God, and that now he will get himself the victory, and that those who love righteousness and who would live must escape from Satan's organization and flee to the kingdom of God under Christ.

* In the eighth and ninth chapters of the book of Judges is recorded a prophetic parable concerning the trees. In that prophetic and dramatic picture appear both animate and inanimate things. The drama discloses that a man named Jotham stood on the top of a high mountain and spoke a parable concerning the trees that went forth to choose a king. The trees, in the order named, invited the olive tree to accept the office of king to reign over them. The olive tree declined the offer. Then the trees invited the fig tree to come and rule over them as king, and the fig tree refused the offer. Then the trees invited the vine to come and rule over them, and the vine refused to accept the proffered kingship. Then all the trees requested the bramble, or thorn tree, to rule over them; and the bramble accepted the job. This prophetic parable was spoken immediately following the ambitious act of a man named Abimelech, who was a bastard son of Gideon, and who sought to make himself the ruler over Israel. To facilitate the examina-

tion of the Scripture texts here involved it seems well to first note the symbolic meaning of certain inanimate objects appearing in the prophecy, and the parts played by the animate creatures.

SYMBOLS AND PLAYERS

* Trees of divers kinds grow in the forest, some for good and some for less good, and some for evil. For instance, the cedar trees flourish near the water's edge; for such trees reach down to drink the water, which symbolizes the truth. The thorn tree, or bramble, and thistle grow on ground that is not to be desired. In the Scriptures trees are used to symbolize living creatures, and whether for good or for wickedness is disclosed by their relationship to Jehovah God. The chief one amongst all of the "trees" of creation is Christ Jesus, the planting of Jehovah God, and always righteous. The members of God's capital organization under Christ are 'trees planted by Jehovah for his glory and counted righteous'. These are planted by the Lord when he sets them in his organization, and if they ever thereafter continue faithful and true to the Most High they are trees of righteousness to the glory of the Lord God. Concerning the man who faithfully serves Jehovah it is written: "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. 1: 2, 3) "He that trusteth in his riches shall fall: but the righteous shall flourish as a branch."—Prov. 11: 28.

* Lucifer was the planting of Jehovah and was righteous until lawlessness found a place in his heart. Concerning Lucifer God caused his prophet to write: "Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him." (Ezek. 31: 7-9) This does not mean that other creatures of Lucifer's organization wickedly desired to have his exalted place. The true meaning of the word here rendered "envied" is that the other creatures admired Lucifer's beauty and were enthusiastic in their zeal and praise of him, and necessarily considering him fair above themselves. Those creatures Lucifer led away with him in his rebellion, and both they and Lucifer became trees of wickedness and ever thereafter have gone about to make all the trees of earth anti-God and wicked.

* Both good and bad trees appear in this prophetic parable recorded in Judges nine. In symbol the inanimate objects represented the following:

The olive tree in the parable symbolically pictured

Gideon, Christ Jesus, the Greater Gideon, and the faithful remnant.

The fig tree symbolically pictured Jether, the first-born of Gideon, and the "holy nation".

The vine symbolically pictured Jehovah's royal house, Christ Jesus the Head thereof in charge of the royal house, together with the others who will have a part in the vindication of Jehovah's name.

The bramble, or thorn tree, in the parable symbolically pictured the visible rulers of this world that constitute the official element of Satan's organization in the earth.

Abimelech, the bastard son of Gideon by his concubine, played in the drama the part of the active and visible ruling elements of the world since 1914.

Shechem, the city and the residents thereof, particularly the Levites, pictured the religious element, that is, the clergy element of "Christendom", including "the man of sin" class.

The "seventy sons" of Gideon pictured the followers of Christ Jesus engaged in doing the Elijah work of the church prior to and up to 1918.

Jotham, the son of Gideon who uttered the prophecy of the trees, pictured the remnant.

THE PROPHECY

* Through the columns of *The Watchtower* the Lord has graciously given his people an understanding of the prophetic drama of Gideon and his three hundred warriors. Gideon died, and thereafter a new prophetic picture begins, and which is here designated the "prophecy of the trees". The events leading up to the utterance of this prophecy are first considered: "And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god." (Judg. 8: 33) Following his great victory Gideon had been invited by the men of Israel to rule over them, and Gideon had declined, saying to them: "The LORD shall rule over you." (Judg. 8: 23) After the death of Gideon there was no king in Israel; as it is written: "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judg. 21: 25) Jehovah was reigning over Israel. (1 Sam. 8: 7) This shows that the fulfillment of the prophetic parable or prophecy of the trees began after 1914 and at the beginning of "the day of Jehovah", when Jehovah took to himself his power and reigned by Christ Jesus, whom he had then placed upon the throne. (Rev. 11: 17; Ps. 2: 6) After the death of Gideon the time is noted in the Scriptures as "the days when the judges ruled". (Ruth 1: 1) This strongly suggests that the development of the prophetic picture or fulfillment thereof began in the spring of 1918 or thereabout, when the great Judge, Christ Jesus at the temple, began judgment first "at the house of God" and when he judges both the true and the professed or nominal house of God.—1 Pet. 4: 17; Mal. 3: 1-3.

* Jehovah had used Gideon to deliver the Israelites from their oppressors and to strike down devil worship in that land, but now "the children of Israel turned again, and went a whoring after [the gods] Baalim", and thus they violated God's great commandment and their covenant. In this Israel pictured "Christendom", the people and nations of which have long been recipients of God's favor by having proclaimed in their midst Jehovah's message of truth. "Christendom" has been in an implied covenant to be the people of God, because they have confessed with their mouths and held themselves out before all the nations of earth as being the followers of Christ Jesus, the nations thereof calling themselves "Christian nations". In 1914 the Gentile times came to an end and "Christendom" there had the opportunity of turning entirely to God and his kingdom or of following after the Devil and indulging in the devil worship. "Christendom" chose to yield to the Devil. For forty years and more God's faithful people on earth had been doing the work within the borders of "Christendom", which work was foreshadowed by the prophet Elijah, and had kept before the professed followers of Christ in the land of "Christendom" the fact that the Gentile times were about to end and that the kingdom of God was at hand. Many of the people heard and turned away from devil worship, but when the World War came "Christendom" quickly fell away to Baalism by rushing into the war, and the clergy became the most ardent advocates of human slaughter and war atrocities. "Christendom" refused to heed the great weight of testimony then produced, proving the end of the world and the beginning of God's kingdom under Christ, and instead went whoring after the Devil and the Greater Jezebel, that is to say, the Devil's organization. Doubtless Gog and his host of demons were in the van of that mad march to the bloody battlefields. Like Israel of former days, the religious leaders of "Christendom" were then claiming to serve God, but were referring to him as "Baali" ("My lord," margin) instead of "Ishi" ("My husband"). (Hos. 2:16) As it was in the days of natural Israel, so it now became necessary for Jehovah to raise up and send forth his Greater Jehu to cut off Baal worship from the earth, which he will do at Armageddon.

¹⁰ The Israelites "made Baal-berith their god", the name "Baal-berith" meaning "covenant-lord", that is, "the lord who comes into covenant with his worshippers." In no other place in the Bible is mention made of Baal-berith. The center of this devil worship, as shown by Judges 9:4,46, was established at the city of Shechem, where the house of Baal-berith stood and where was enthroned the god of Berith. Shechem was the habitation of the tribe of Ephraim, and here again was an instance in which Ephraim took the lead in devil worship and "kept not the covenant of God, and refused to walk in his law; and forgot his works, and his wonders that he had shewed them". (Ps.

78:9-11) As God's prophet wrote, "Ephraim is joined to [his] idols; let him alone." (Hos. 4:17) Such conduct is the lawful reason for removing the guilty from God's great "olive tree". "Christendom" was given the choice in 1914 to prove faithful or unfaithful to Jehovah God. Even "Christendom's" leading clergymen at that time issued a manifesto declaring that the then cumulative evidence proved that Christ's kingdom was at hand. But they did not stand by their own words. Instead of turning wholly to God and his kingdom, during the period of the World War "Christendom" turned entirely to the Devil, entered into a confederacy, and made a covenant with the Devil against God and his holy people. (Ps. 2:2,3) "They have consulted together with one consent; they are confederate [literally: made a covenant] against thee." (Ps. 83:5) "Christendom" has prosecuted that conspiracy according to her covenant against Jehovah's hidden ones, seeking thereby to bring about the destruction of those devoted to Jehovah and his kingdom.

¹¹ The World War marked the beginning of the time for "Christendom" to make many covenants which are against God and his kingdom. She brought forth the covenant of the League of Nations, which is that abominable thing in opposition to and as a substitute for God's kingdom; then followed the covenant of Paris, or Paris Peace Treaty, which is contrary to the Word of God, and which attempts to establish peace on earth contrary to the divine provision. Other covenants that have followed are such as the pretended disarmament arrangement, monetary covenant, commercial recovery covenant, and numerous others, all of which covenants bind "Christendom" to the Devil and his organization, because all of them are contrary to God and his way of establishing peace on earth and good will toward men. The setting up of Baal worship at the city of Shechem prophetically foretold the setting up of the devil worship throughout the land of "Christendom", and hence "Christendom", and particularly her religious leaders, are like Ephraim, and "Christendom" 'fills her belly with the east wind'. (Job 15:2) "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians [political agents of Satan], and oil [as a basis for making the commercial and military covenants] is carried into Egypt." (Hos. 12:1) Even those who were for a time engaged in the Elijah work of the Lord were guilty in some degree by reason of neglecting their covenant with Jehovah, and thereby they incurred the displeasure of the Lord. "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him." (Hos. 12:2) But as to the unselfish and faithful ones, the Lord's anger was turned away from them and they received comfort and joy while continuing in his service.—Isa. 12:1.

¹² What is said of Israel is also true of "Christen-

dom": "And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side." (Judg. 8:34) During the World War "Christendom" made great claims, and with much noise, about their service to the Lord and that their war was a holy war. They, and particularly the clergy and the principal of their flock, drew near to Jehovah with their lips, but not with the heart. They remembered not God's covenant and his promise to deliver mankind by the hand of his King, Christ Jesus. They were selfish. Following the subtle lead of the Devil "Christendom" would now set up a rule on earth entirely contrary to God's way and thus prove that they have turned away from God and from Christ his King.

¹³ Gideon had been the helper of Israel, but now the Israelites showed no favor to his house, but, on the contrary, manifested their wickedness towards the house of Gideon: "Neither shewed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shewed unto Israel." (Judg. 8:35) "Jerubbaal" here used means "Let Baal plead". (Judg. 6:32) He was also called Jerub-besheth, meaning, "Let the shameful thing [idol] plead." (Margin) (See also 2 Samuel 11:21, margin.) His name "Gideon" means "tree feller", and he foreshadows Christ Jesus, who fells all of the "trees" (living creatures) that oppose Jehovah God. The house of Gideon mentioned in these texts pictures the house of the sons of God, of which Christ Jesus is the Head. (Heb. 3:6) During the World War and since, the house of sons is hated of all nations, because these are devoted to God and to Christ. (Matt. 24:9) The kindness which Gideon had done to the nation of Israel foretold the forty years from 1878 to 1918, during which time the Greater Gideon, Christ Jesus, showed his kindness to "Christendom" in preparing the way before the Lord, and during which time the Lord sent his faithful footstep followers to "Christendom" with the message of good cheer and hope. This he did, as God had promised through his prophet, to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse". (Mal. 3:1; 4:5,6) The remnant are now permitted to see God's loving-kindness to them, in this, that he gave them the truth and led them away from "Christendom" that they might not be partakers of her sins, but that they might be witnesses to the name of Jehovah and have a part in the vindication of his holy name.

SELFISH RULER

¹⁴ It was covetousness, which is extreme selfishness, that caused Lucifer to exalt himself and attempt to be like unto God. He wanted a rulership that would bring to him great adulation and the worship to which Jehovah God alone is justly entitled. To accomplish his extreme selfish and wicked purpose Lucifer would now resort to the defamation of God's holy name and

to the destruction of God's creatures. From then till now every ruler among men who has sought to exalt himself, and to make a great name for himself, has been guided in so doing by the subtle and wicked spirit of the Devil. Selfishness has caused many men to deceive themselves and to deceive others. This does not mean that men who seek to rule do knowingly and willingly put themselves under the leadership of Satan, but it does mean that having a selfish desire to gain a great name, fame and honor for themselves they readily fall victims to Satan. Such men may even claim that they are divinely guided but at the same time entirely ignore God's Word, thus showing that they are not divinely guided. Selfish desire for personal gain is truly the root of all evil. If those who make a covenant to do God's will could always keep in mind that their chief work is to honor Jehovah's name, and that in doing so they must do good unto others as they have opportunity, and especially to the household of faith, and if they would then put self in the background and proceed according to the Word of God, much trouble and needless suffering could be avoided. When, going in the right way, the Christian suffers for righteousness' sake, then for such reason he has cause to be glad. (1 Pet. 3:14) "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. 2:20) "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." (1 Pet. 3:17) It is a selfish heart that desires to exalt himself, whereas the humble-minded one is he who desires to obey and tries to obey God's commandments even though in doing so he is misunderstood and is caused to suffer at the hands of others. "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."—Prov. 16:19.

¹⁵ In "Christendom", as is well known, the office does not seek the man, but the man with selfish desire for personal gain seeks the office. He having gained the office, his selfishness is still made manifest, and for this reason it is often said of one who rules: "He is primarily a politician"; meaning that he seeks his own political and selfish welfare at the cost of the interest of the people. Among those who have made a covenant to do the will of God there frequently appear some who have the desire for the place of chief one in the company or congregation, that they might have fame amongst the brethren. In taking such a course one discloses a selfish heart, that is to say, it is selfishness that is the motive power compelling his action. Satan is the one who instills selfishness in the mind and heart of the other creatures. Pride is another name for selfishness, and pride leads to destruction. (Prov. 16:18) Those who get in the van of Jehovah's visible army now and stay there must entirely forget self and truly from the heart say, 'I am for Jehovah and for his Vindicator, Christ Jesus, the Greater Gideon.' As Gideon refused to accept the rulership over Israel

either for himself or for his sons, so now all the remnant who have the spirit of Gideon say at all times, 'Jehovah shall rule over the earth.' Jehovah and Christ Jesus are the Teachers of God's people, and all the remnant must be one, standing shoulder to shoulder, looking well to the kingdom interests committed to them, and in doing so individual self must entirely disappear. All things that such creatures have are committed into the hands of God and must be devoted to his service. God is no respecter of persons, as there are now no individuals singled out and placed above their fellows in the visible organization of the Lord. Love is and must be the principal thing; and love means the complete absence of selfishness.

SELFISH AMBITION

¹⁶ There now appears upon the scene in the prophetic drama here considered a person of extreme selfishness, whose name was Abimelech and who strongly portrays what is said in the foregoing paragraph concerning selfishness. His name "Abimelech" means "father of king", that is to say, the one who fathers or gives life to the idea of a king, having in mind himself as the one who should rule. Otherwise stated, Abimelech was an ambitious politician, desiring self-gain at the cost of others and regardless of how great that cost might be. He here pictures the visible part of Satan's official organization, and particularly the commercial and political elements thereof. In 1914 Christ Jesus was enthroned, and "Christendom" was told as much, but the commercial and political elements then and there fathered the idea of a world rulership other than that of Christ Jesus, and the clergy for selfish gain joined hands with the other elements of Satan's organization and agreed that the League of Nations should rule as the only light of the world. The military is the offshoot and tool of commercialism and is organized and maintained because of the selfish spirit that entirely controls commercialism, and in all these elements selfishness predominates. Extreme selfishness was manifested in Abimelech, who determined to rule or ruin. The commercial power of the world is likewise determined to rule or ruin; and ruin will be the result.

¹⁷ Who was Abimelech? He was of the tribe of Ephraim, and a bastard son of Gideon by his concubine, an Ephraimitess living at Shechem. "And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine, that was in Shechem, she also bare him a son, whose name he called Abimelech." (Judg. 8:30,31) The chief or principal ones in the flocks of religious "Christendom" are the commercial and political giants. (Jer. 25:34) Those principal ones really control the clergy and dominate the religious organization. Those "principal [ones] of the flock", like Abimelech, are bastards, that is to say, bastard Christians. The concubine of Jerubbaal (or Gideon) above mentioned well pictures

"organized religion", or "organized Christianity", so called, which gives birth to the 'bastards' who constitute the "principal of the flock" and who father the idea of the world rulership contrary to that which God has provided through Christ Jesus. The reason why these are called "bastard Christians" is that they are not truly legitimate followers of Christ Jesus. Gideon was of the tribe of Manasseh. (Judg. 6:15) His concubine who lived at Shechem was of the tribe of Ephraim, which made Abimelech, her son, a half Ephraimite and a half Manassite, both Ephraim and Manasseh being descendants of Joseph.

¹⁸ The extremely selfish Abimelech, ambitious to be the chief man in Israel, set about to gratify his wicked desire: "And Abimelech, the son of Jerubbaal, went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father." (Judg. 9:1) Apparently Abimelech was living at his father's house at Ophrah, and instead of making known to the people of that city his purpose, he hid himself off to the place where his mother had given birth to him and which was then the chief city of Baal-berith worship. That was the first capital city of the rebellion of the ten tribes of Israel, which rebellion was led by the tribe of Ephraim. (1 Ki. 11:26; 12:25) The name "Shechem" means "back, or, shoulder", probably due to the fact of its location on a ridge or plateau. It was one of the six cities of refuge, and hence a Levitical city, to be kept by the family of Kohathites of the tribe of Levi. (Josh. 20:1-7; 21:20,21) It was there that Joshua made his farewell speech and entered with Israel into a covenant of faithfulness to Jehovah God. (Josh. 24:1,24,25) Shechem was partly occupied by the tribe of Ephraim. (1 Chron. 6:66,67) Joshua was of that tribe. It is of interest to note that none of Gideon's three hundred came from Shechem or from the tribe of Ephraim. (Judg. 6:34,35; 7:24; 8:1) The Levite residents of Shechem seemed to well picture the clergy element of "Christendom", including the "evil servant" class, while the other residents of that city, the Ephraimites, picture the "principal of the flock" under the religious leadership of the clergy or religionists who were then leaders of Baal worship and who in modern times are leaders in the devil religion. Abimelech, the bastard son of the concubine, particularly represented these "principal of the flock" in "organized Christianity", who pose as the followers of Christ, but who are illegitimate.

¹⁹ Certainly Abimelech knew of the refusal of his father Gideon to accept the kingship over Israel, either for himself or for his sons. (Judg. 8:22,23) Being an illegitimate, he probably reasoned that he was not bound by the orders of his father, even as the commercial and political elements of "Christendom" in modern times reason that they are not bound by the Word of God and of Christ. Going to that city of devil worshippers Abimelech concluded to there begin an electioneering campaign to get himself made king,

rather than to wait until God should select a king for Israel. With the kinsmen of his mother his electioneering speech was in substance that he was a son of Gideon and in addition thereto he was half Ephraimite and therefore a near relative of the residents of Shechem, and he expected that that speech would cause the people of Shechem to favor him rather than to take a chance with one of the seventy sons residing in another city; and the people, moved by "selfish patriotism", did support him. Abimelech thus relied upon his fleshly relationship rather than looking to God, who was the real Deliverer of Israel by the hand of his father Gideon. It was even so with "Christendom" during the World War. Although having been told that the Gentile times had ended, and that Christ's kingdom was at hand, and that now the world was at an end, the commercial and political leaders did not consult with Jehovah's faithful witnesses who brought to their attention this message by proclaiming it publicly, but these selfish ones went to their "blood relatives", the leaders of religious worship in "Christendom", that is to say, to those who indulge in Baalism or formal worship of any or all things instead of true devotion to God and Christ Jesus. Those selfish men then began to use the clergy as their propagandists and had them to hail the League of Nations as the thing that should rule the world; and the clergy did it.

²⁰ Arriving at Shechem Abimelech made known his candidacy for the kingship, in substance saying: 'Behold, my lightning rod is up and my hat is in the ring.' (Judg. 9:2) Modern politicians follow the same course. Abimelech would get all the ward heelers, including the public subsidized press, to work and howl in his behalf. To his close aides he said: "Speak . . . in the ears of all the men." The word "men" here is from the Hebrew *baalim*, meaning "masters, owners". *Rotherham* renders the text, "the owners of Shechem." In modern times Big Business and the politicians really own the people and control them, while the clergy pour on them the liquid lime to anoint them, oil and whitewash them and make them look like whited sepulchers, as they themselves are. Abimelech propounded the question, 'Is it better for seventy sons [Manassites] to reign over you, or that one reign over you? Remember that I am one of you.' That not only was extremely selfish, but was the expression of an anti-foreigner feeling. In modern times, when Jehovah's witnesses are hated of all nations for the sake of the Lord's name, they are indeed foreigners and strangers and sojourners in the earth and are hated by the ruling element of the earth, just as Abimelech hated the legitimate sons of his father. (Matt. 24:9; 1 Pet. 2:11) The ones who constitute the "principal of the flock" of "Christendom", being bastard Christians, are 'bone and flesh' with Satan's other children, and they always claim this relationship when they want to accomplish some selfish purpose. These have been taken into the family of "Christendom".

²¹ The seventy sons of Gideon were legitimate sons and, of course, included the firstborn, whose name was Jether. According to Judges 8:4, 20, it would appear that Jether was one of Gideon's little army of three hundred that gained the great victory over the enemy. This supports the conclusion that the seventy sons of Gideon pictured those who are the brethren of Christ Jesus at the time the prophetic parable is fulfilled and of whom Jesus said: "Behold I and the children which God hath given me." And again: 'These he was not ashamed to call his brethren.' (Heb. 2:11, 13) They are the ones who are invited and who are taken into the covenant for the kingdom, that they might have part in the vindication of Jehovah's name and be with Christ and reign with him. (Luke 22:28-30; Rev. 20:4-6) At the climax of the World War such faithful ones were diligently proclaiming the kingdom message, as far as they then understood it, and hence their conduct and course of action raised the question of rulership of the world in the mind of the bastard sons of "Christendom", and this led to a conspiracy to destroy those sons of God. That bitter spirit began to be manifested early in the war by the clergy, commercial, political and military elements of Satan's organization against God's faithful sons. The commercial and political elements that brought on the World War are and have always been for a government of the people which is centralized in a few persons, themselves being the desired ones, that is, a government of the people by the minority and for the benefit of the privileged classes; and such are always against the righteous rule of Christ, and this was particularly manifested during the World War. Like Abimelech, and contrary to the spirit of Christ, these selfish men of modern times take unto themselves the honor and privilege of ruling the world.—Heb. 5:4-6.

²² The campaign in Abimelech's favor got under way, and the *baalim* bosses and owners of the town were the first ones to make an effective move: "And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother." (Judg. 9:3) This was electioneering for human rule in disregard of Jehovah's provision for the government, and concerning this Jehovah later said to his prophet: "They have rejected me, that I should not reign over them." (1 Sam. 8:7) The owners or *baalim* men of Shechem cracked the whip, and the common herd quickly fell into line and shouted for Abimelech and said: 'He is our brother, we are for him, and let us have him to reign over us.' The hypocritical Levites, or leaders of Baal worship, and representing modern religious leaders, would quickly say: 'Since the kingship is to come to our city, we patriotically support our own relative and fellow citizen.' The general welfare of the people was not considered, and the Word of God was entirely ignored. Likewise during the World War. The commercial and political element prosecuted the war that they might

gratify their own selfish desires. They launched the hypocritical slogan "The war will make the world safe for democracy", while they proceeded to make the world, as they believed, safe for bureaucracy. The coming of Christ and his kingdom was entirely ignored, and, like their father the Devil, they said: 'The world is ours, and we will rule it, and let us patriotically stand together and rule for ourselves.'

²³ The Baal priests, which, of course, included the Levites, had accumulated some money at the house of worship, or church house, called "the house of Baal-berith", at Shechem, and now the enthusiastic king-making mob marched up to where the clergy carried on their operations, and the clergy showed their appreciation of the situation and their willingness to co-operate. "And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him."—Judg. 9:4.

²⁴ That was money devoted to devil worship, and it was readily produced and used to push the campaign of Abimelech. Likewise when the commercial and political element launched the World War, the real purpose of which was to provide a sure means for themselves to rule, the clergy of "Christendom" from their pulpits shouted: "We have red blood in our veins, we are patriotic citizens, and we therefore support this campaign for the war. Fork out your money."

²⁵ They turned their church houses into recruiting stations and sold Liberty Bonds and thrift stamps, and collected money for the war, and aided in putting Big Business in complete control, and the result today is that in the land of "Christendom" the dictators are in the saddle. With the money Abimelech received from the clergy he hired "sluggers" (as one translator puts it, "loose and unstable men") to join him in a murderous campaign against those who might be in his way. Their modern counterpart is found in the hired gunmen and strong-arm squad who carry out the wishes of the heartless ruling element and inflict punishment upon God's faithful witnesses.

²⁶ The seventy legitimate sons of Gideon might be in the way of the schemes of the ambitious Abimelech, and therefore he reasoned that they must be put out of the way: "And he went unto his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself." (Judg. 9:5) This bloody deed was the overt act of a conspiracy formed at Shechem against the house of Gideon. (Judg. 9:24, 57) Likewise during the World War the selfish commercial and political element, riding in the saddle that they might gain complete rule of the world by a dictatorship, conspired to put out of the way the "pestiferous" followers of Christ Jesus who persisted in proclaiming the message of God's kingdom, and that his kingdom is at hand and is the only hope of

the world. All of the legitimate sons of Gideon, except Jotham, the youngest, were slain on "one stone". That one stone pictured Christ Jesus, the foundation stone of Jehovah's royal house and which is the basis for God's capital organization. (Matt. 16:18; Ps. 118:22) During the World War the faithful servants of God stood firmly for Jehovah's Stone, his King. It was for that reason, and upon this Foundation Stone, that the work of the faithful was killed in 1918; and this was done by the commercial and political elements, aided and abetted by the clergy and the "man of sin" class. (Rev. 11:7, 8) Some of the faithful servants of Jehovah were actually killed during the World War because of their faithfulness unto God and his King.

²⁷ Abimelech, with his murderous strong-arm squad, killed the sons of Gideon, including Jether the first-born, but Jotham, the youngest, escaped because he hid himself. The name "Jotham" means "Jehovah is perfect". He seems to picture, first, those whom during the World War Jehovah preserved, that is, the faithful ones that survived the persecution, and which are also pictured by Mordecai and Naomi. These were hid from the face of the Serpent Dragon by fleeing into the wilderness for 1,260 days, that is to say, from 1919 to September 8, 1922. (Rev. 12:6, 14, *Light*, Book One, page 246) Those faithful ones are the ones that the Lord made his "faithful and wise servant" class, together with others who afterwards were taken in, and are constituted the remnant. Jehovah preserved Jotham for his purpose, and likewise he has preserved the remnant.

²⁸ The big "bosses" in Shechem then led the king-making mob to the house of Millo, in Shechem, which was a fort or garrison. They did not assemble there to protest against the wanton and wicked slaughter of the sixty-nine innocent sons of Gideon, but to there perform the "patriotic duty" of making the selfish, covetous, murderous and ambitious man their king and their tool for their use. "And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain [by the oak, *margin*] of the pillar that was in Shechem." (Judg. 9:6) The oak tree by the pillar, there mentioned, pictures Satan's organization, "the big tree," under which all unclean and cruel deeds are practiced. The coronation of the self-chosen king Abimelech did not take place at the tabernacle or temple which God had provided for the Israelites, but at that place which represented Satan's stronghold. (2 Sam. 18:18; 2 Ki. 17:10) Likewise immediately following the World War, and after the Elijah work had been killed, "Christendom" rejoiced, while further rejecting Jehovah's King and his kingdom message, and, while going contrary to God's Word, set up the League of Nations in the place and stead of the Kingdom, and the clergy shouted at that the coronation: 'The League of Nations is the expression of God's kingdom.' Since then other commercial subterfuges have been brought

into existence to aid in keeping the selfish tools of Big Business in power.

²⁹ Jotham, the only surviving legitimate son of Gideon, was in hiding when he learned what had happened. Likewise, in 1919, when the League of Nations, the tool of the selfish interests, was anointed and installed, Jehovah's faithful servant class was in hiding but, like Jotham, they were informed of what was taking place. "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried [under inspiration proclaimed], and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you." (Judg. 9:7) Mount Gerizim was the place from which the blessings were pronounced by Jehovah as recorded in Deuteronomy; while the curses were pronounced from Mount Ebal opposite, or on the north. (Deut. 27:11-13; Josh. 8:30-33) A mountain is symbolic of the kingdom of God or God's royal organization, but Mount Gerizim here seems clearly to picture the kingdom or capital organization of Jehovah upon which the feet of Jehovah's servants now stand while they proclaim God's message of warning and of good tidings to those who have a hearing ear. It is the "feet" of the Greater Gideon, Christ Jesus, standing upon the mountains, that now deliver the testimony of Jesus Christ by the grace of God.—Isa. 52:7; 40:9; Rev. 12:17.

³⁰ Jotham, while standing upon that craggy peak of the mountain, would be out of reach of the enemy, who would slay him if they could lay hands on him, and thus Jotham would be in a position to readily escape when pursued. In that position Jotham pictured the remnant of Jehovah now in the secret place of the Most High, and from which place of security they constantly proclaim the message of the Lord. (Ps. 91:1, 2) Jotham's position high up in the mountain would enable him to so speak that he could be easily heard by the coronation mob assembled below, then making Abimelech king. This living picture corresponds with the words of Jesus addressed to his faithful followers: "What I tell you in darkness [secret place of the temple], that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matt. 10:27) Jotham cried out: "Ye men [*baalim* owners and bosses], hear me, that God may hearken unto you." Likewise God causes the ruling elements of Satan's organization to receive notice and warning delivered by his witnesses, and having received the same these selfish men are held responsible by Jehovah for their utterances, propaganda, and actions, which actions speak louder than their words. As Jotham made that coronation multitude hearken, so now Jehovah's witnesses, by the grace of God, cause Big Business, the politicians, and the clergy to hear the declaration of and concerning Jehovah's purposes. Hypocritical Christians, including the "man of sin" class, have repeatedly insisted that Jehovah's witnesses should say nothing about the commercial and political elements of this world, because, say they, such

ruling elements constitute the higher powers that rule and to such higher powers all should be subject. In that, as in all other matters, they are wrong. Here is clearly a prophetic picture showing that the remnant of the servant class now on the earth must cry out to those who have set up the "abomination of desolation" in the place of God's kingdom, and must sound the warning to the people, telling them the facts, that they might flee to the only place of safety.

³¹ Standing upon that high mountain Jotham, under inspiration from God, spoke the parabolical "prophecy of the trees". For many long centuries that prophecy has been sealed. Like the other prophecies of God's Word, it could not be understood until after its fulfillment had begun. That time now clearly seems to have come, and Jehovah graciously unfolds the prophecy of the "trees", that those who are truly devoted to him may hear and understand and deport themselves accordingly. What, then, is the meaning of the prophecy spoken by Jotham? and what relation has it to Jehovah's witnesses?

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1, 2. What was Jehovah's purpose in making prophetic pictures and preserving record thereof? When, where, and to whom does he reveal the meaning of these prophetic pictures? Who are designated as "trees of righteousness", and what is the responsibility attending their being so identified?
- ¶ 3. Account for Jehovah's now making known to the remnant the meaning of his prophecies long ago written in the Bible.
- ¶ 4. Relate the parable concerning the trees.
- ¶ 5-7. Identify the trees and the vine, the city, and the persons mentioned in the parable.
- ¶ 8. With scriptures, point out the evidence that the fulfillment of this prophetic parable began after 1914, and further development thereof about 1918.
- ¶ 9-13. What are the facts to show that in their course of action as recorded in Judges 8:33-35 Israel pictured "Christendom"?
- ¶ 14, 15. Account for Lucifer's attempt at self-exaltation. How has this same form of selfishness found expression in ambitious rulers under leadership of Satan? Show, with scriptures, the proper course for those in a covenant to do God's will, and whether such course has been followed by those who have been in that covenant.
- ¶ 16, 17. Who was Abimelech? According to his name, whom did he picture? How has this been manifest in "Christendom"? Point out how the relationship of Abimelech to Gideon fits in the prophetic picture.
- ¶ 18. Account for the selfish procedure of Abimelech as recorded in Judges 9:1. What do the Scriptures contain of important facts concerning Shechem which bring it fittingly into the picture?
- ¶ 19, 20. Apply that part of the picture presented in verse 2.
- ¶ 21. How does verse 3 find fulfillment?
- ¶ 22-24. What on the part of the clergy of "Christendom" marks fulfillment of that part of the picture described in verse 4?
- ¶ 25-27. Describe what has taken place in "Christendom" as foreshown in the first part of verse 5. How does the latter part of this verse have fulfillment?
- ¶ 28. How in "Christendom" have "the men of Shechem" gathered together and made Abimelech king by the oak of the pillar in Shechem?
- ¶ 29-31. Point out fulfillment of verse 7.

ZION BRINGS FORTH THE NATION

THE term "Zion" was anciently applied to the city which David the king of the Israelites captured from the heathen, and which was thereafter called Jerusalem. However, the sacred Scriptures show that Zion is really the name of the universal organization of Jehovah God, and particularly the official part of that organization.

The term "Zion" is also applied to the people of God on earth because they are of Zion, which is God's organization. "Babylon" in Scripture means Satan's organization, and is a term applied at times to ecclesiasticism. For a long period of time the true sons of God were in bondage to the Babylonish systems, patiently waiting for the time of their deliverance. These have sincerely prayed as Jesus taught them to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." They have waited and hoped for the second coming of the Lord and the setting up of his kingdom, having in mind at all times his promise to the disciples just before his departure: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

In the parable of the wheat and tares, given by our Lord, he shows that this kingdom company would be in bondage to the tares until the time of the harvest at the end of the age. (Matt. 13: 24-30) Jesus plainly said that these hypocritical tares were sown by the Devil, that the harvest is the end of the age, that the tares are the seed of the Devil, and that the good seed are the children of the kingdom.—Matt. 13: 38, 39.

The prophet Daniel prophesied concerning "the time of the end", that is, the time or period in which the evil world will be ending or reaching a climax. Prophecy can be understood only when it is fulfilled or in course of fulfilment. It is recorded in this prophecy that God's angel said, "Go thy way, Daniel; for the words are closed up and sealed til' the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12: 9, 10) The wise here mentioned are those who receive a knowledge of the truth and who joyfully obey it.

Fulfilled prophecy shows that about the year 1874 (A.D.) and thereafter the Lord began to shed gradual light upon his Word and to bring the true Christians out of Babylonish bondage and restore to them an understanding of the great fundamental truths which had been taught by the apostles of Christ but which had been hidden by the blinding influence of the Devil. The psalmist, speaking for the faithful ones thus waiting for the consummation of their hopes, particularly after 1918, says: "When the Lord turned again the captivity of Zion, we were like them

that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen [nations], The Lord hath done great things for them. The Lord hath done great things for us."—Ps. 126: 1-3.

The typical kingdom of God, namely, the nation of Israel, was overturned in the year 606 B.C., when the city of Jerusalem was destroyed. That date marks the beginning of the Gentile times. (Luke 21: 24) God having here overturned the right of Israel to rule, Satan became the god of all the world, including Israel. The statement by the prophet Ezekiel is to the effect that the Gentiles should continue under their superlord without interruption until "he come whose right it is" to rule. (Ezek. 21: 24-27) Other scriptures show that the period of the Gentiles is, to wit, twenty-five hundred and twenty years.

When the true followers of Christ Jesus began to emerge from the Babylonish systems after eighteen hundred and seventy-four, and began to search the Scriptures, and saw some of those wonderful prophecies and evidences of their fulfilment, they soon reached the conclusion that the 2,520-year period of the Gentiles must of necessity end in the year 1914. The Lord has rewarded them for watching for the fulfilment of his prophetic utterances.

In A.D. 1914 *The Nation* was born. The expression "The Nation born" means that the constituted authority possessing the right to rule has begun to function; that is to say, has begun to reign.

In the history of men kingdoms are commonly spoken of as "nations". The duly constituted authority that rules an organized people is called a kingdom, a nation, or a government. These terms may be used interchangeably. "Government" and "empire" mean the same thing. If there is a shade of difference it is that the term "empire" is more comprehensive. It would be proper to say that a kingdom or nation may begin on a small scale; but when it is extended so as to embrace many peoples, and exercises absolute and supreme power and sway, it may then be properly termed an empire.

The Scriptures refer to The Christ as "a holy nation". (1 Pet. 2: 9) To be born means to be brought forth or to begin to function. It is here used in a figurative or descriptive sense, and as applied to a nation it means that that nation has begun to exercise authority. It is a woman that gives birth. "She was delivered of a man child," is the way the prophecy of Isaiah (66: 7) reads. Zion, God's organization which gives birth to the man child, is symbolically called a "woman".

In a government or power the right to govern rests upon some duly constituted authority. It is written of the Messiah: "The government shall be upon his shoulder." (Isa. 9: 6) "The kingdom [government] is the Lord's; and he is the governor among the na-

tions." (Ps. 22:28) When Jesus was on earth he spoke of himself as "the kingdom", because he was appointed to rulership. (Matt. 10:7) The prophet, referring to the kingdom and showing that it is separate and distinct from the individuals composing it, said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27) The ones exercising the kingdom, as the Scriptures show, are Jesus and those whom he associates with himself as members of his body.

At the time of the overturning of his typical kingdom, the nation of Israel, God indicated that a definite time was fixed when he whose right it is shall come and shall rule, and at which time he will take his power and begin his reign. (Ezek. 21:27) The one who comes with right to rule, and who in God's due time begins his reign, is the Messiah. (Gen. 49:10) It follows, then, that when he who has the right to rule takes his power and begins his reign, the world, under the supervision of Satan the enemy, would end. Basing their conclusions upon numerous prophecies God had given them, the devout Jews understood and believed that with the coming of the Messiah the world would end, and that Messiah's kingdom would function and would bless them with the blessings which they desired. The eleven disciples of Jesus who were faithful to the end believed him to be the Messiah. Peter had expressly so stated and had received the commendation of Jesus for the statement, and doubtless the other disciples heard and believed the same thing.—Matt. 16:16.

These disciples believing and expecting that the world under the prince Satan would end and that then the Messiah's kingdom would succeed to authority, they approached the Master privately and propounded to him this question: "Tell us, . . . what shall be the sign [proof] of thy coming, and of the end of the world?"—Matt. 24:3.

What world was meant in this question propounded? "World" means mankind, organized into forms of government, under the supervision of an invisible overlord. Symbolically it is spoken of in the Scriptures as 'heaven and earth'. (2 Pet. 3:7) "Heaven" means the invisible part of the world, functioning and directing both the invisible and the visible. "Earth" symbolically represents that part of the organization that is visible to human eyes. At the time the disciples propounded their question Satan was god, prince and ruler of the world.—2 Cor. 4:3,4; John 14:30.

Jesus plainly stated: "My kingdom is not of this world." (John 18:36) Of necessity his kingdom or nation or government could not be of the world there mentioned, for the reason that Satan was in control; and it was not God's due time for Jesus to take control. The disciples understood that Satan's world

must end and that at some future time the Messiah's world must begin; and for this reason they propounded to Jesus the question.

The answer given to the question propounded by the disciples was put in prophetic phrase. The answer could not be fully understood or appreciated until the time for its fulfilment, and then the physical facts would enable those who saw and discerned them to understand the prophecy. Having come to the time for the fulfilment of the answer prophetically given by Jesus, those who are watching and comparing the physical facts with the prophecy see and understand the same.

Jesus in answering the question, first cautioned the disciples not to permit anyone to deceive them. He said to them, in substance: 'There will be wars and rumors of wars before the end comes. Do not be disturbed about these, because the end is not yet.' Then he stated to them what would be the first evidences or proof that the end of the world had been reached. He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Matt. 24:7, 8.

Now examine the physical facts and see how well they fit the prophetic words of Jesus. He said that the beginning of sorrows, that is to say, the death pains of the old world, would be marked by nation rising against nation, and kingdom against kingdom. He meant a great war, of course, for the reason that he was just speaking of wars. Prior to A.D. 1914 all the wars that had ever been fought were army against army and clan against clan. Never before in the history of man was there a war like the one from 1914 to 1918. Every part of the combatant nations was called into action. Men were sent to the front, and women also; while the men and women who remained at home were obligated, under command of their government, to supply the sinews of war.

Everything of the nation was commandeered for war purposes. Even the babes had to perform their part in the conflict, because their food was officially curtailed in order that there might be a conservation of food for the armies at the front. The quantities of flour, meal, sugar and other necessities were rationed to the people at home, to the end that the war might be won. It was nation against nation, kingdom against kingdom, involving practically all the nations of "Christendom"; and there was never another war like it. Then followed great famines in Russia, in Austria, in Germany and in various parts of the Orient. More people by far died from famine than were killed in the war. Quickly came a pestilence known as the "Spanish flu"; and as this moved from the frozen to the torrid zones it swept the people before it in great multitudes. More people died from this pestilence in one year than were killed in battle during the four years of the war.

According to the divine prophecies all this constituted unmistakable and tangible proof that Zion,

God's universal organization, had given birth to or brought forth the New Nation, The Kingdom.

A PEOPLE FOR HIS NAME

DURING the period of time from the year eighteen hundred and seventy-eight forward to the year nineteen hundred and eighteen the work of restoring the truths of God's Word to the seekers therefor was carried on by those who truly devoted themselves to the Lord God and his service. This work was long ago prophetically foreshadowed by the course of action that God's prophet Elijah took toward the ancient nation of Israel. In that period of time many people in "Christendom" withdrew from the Catholic and Protestant church organizations and joyfully embraced the truth; but some of the former errors clung to them. These errors are represented by the prophet of the Lord as being "the filthy garments" that were brought away with those who separated themselves from Satan's organization or "Babylon", as the Bible calls that organization. (Zech. 3:1-4) Many of those who thus came to a knowledge of the truth and withdrew from the Catholic and Protestant organizations believed and proceeded upon the theory that their chief duty was to prepare themselves for heaven. To this end they set about to develop a sweet and beautiful "character" and to call the attention of others to the necessity of so doing. That they were honest in this, no one will question.

Of course, it was right for them to believe that the Lord would give the faithful overcomers a part with him in his kingdom; and it was right for them to believe that they must be pure in thought, in word, and in action so far as possible; but they overlooked a work that must first be done by the followers of Christ while on the earth. Every Christian should lead a blameless life and put forth his best endeavors to always do that which is right; but that is not all that he must do. No man can by his own efforts become so good and perfect that by reason thereof he would be fit to reign with Christ in his kingdom. The condition precedent to entering into that kingdom is love for and faithfulness unto Jehovah God and Christ Jesus. Such love is proved by joyfully keeping the commandments of God. (John 14:15, 21; 1 John 4:17, 18; 5:3) That means that the overcomers are unselfishly devoted to the Lord and his cause and refuse to compromise, either directly or indirectly, with any part of the Devil's organization. Those who are thus faithful to the end will be granted the crown of life and a place with Christ Jesus in his kingdom of heaven. The Christian cannot be faithful and true and at the same time neglect or ignore the commandments of Jehovah God. His delight will be to keep those commandments.

Jehovah God reveals to man the meaning of his Word progressively. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) The apostles of Jesus Christ began to see and understand God's purpose at the time they were anointed with the holy spirit at Pentecost, but thereafter they saw more clearly. Likewise the Lord's people gradually saw the truth as it was restored, and after the Lord came to his spiritual temple, in fulfilment of Malachi's prophecy, they began to see the truth more clearly, and the light still continues to increase upon God's Word. When Jesus was on earth he restricted his preaching to the Jews alone. For three and one-half years thereafter his disciples taught the Jews exclusively. The religion of the Jews had become a formalism, as a result of the unfaithfulness of the clergy and leaders therein. For some time after Pentecost much of that formalism was held on to by the disciples of Jesus Christ.

Some of those honest Christians thought that 'except a man be circumcised he could not be saved'. Circumcision applied to the Jews only, by reason of the law covenant which God had made with them. It required time for those who had come away from the darkness of Jewry to see this fact. In God's due time he sent the apostle Peter with the gospel message to Cornelius, a Gentile. (Acts 10) The Gentiles or non-Jewish people had nothing to do with circumcision. The fact that the gospel had been taken to the Gentiles, and that they were not circumcised, raised a controversy amongst many of the Christians of that time.

A convention of the disciples of Jesus was held in Jerusalem to consider these questions. James, one of the disciples of the Lord, was the chairman of that convention. In the course of the discussion Peter related how God had sent the gospel by him to the Gentiles, and that now there is no distinction between Jew and Gentile so far as God's Word and purpose are concerned. Then Paul and Barnabas addressed the convention and told what miracles and wonders God had wrought amongst the Gentiles by them. In summing up the matter James gave utterance to prophetic words. Harmonizing his own words with those of God's prophet Amos, James said:

"Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of

David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world." (Acts 15:7-18) Thus he showed that it was a part of God's purpose from the beginning to take out "a people for his name" and, this done, then he would build up Zion (his organization), set his kingdom in operation (which was prophetically shown by the reign of King David), and then the kingdom blessings would be extended to all the families of the earth.

With the preparation work of the Lord and the restoration of the fundamental truths to his followers, they learned that the "seed of Abraham" "according to the promise" is Christ Jesus; that Christ Jesus is the Head of "the church, which is his body", and that his faithful followers constitute the body members, and all of these must have the faith like unto Abraham's. Those who had the faith like unto that of Abraham, when they saw the truth, separated themselves from the formalism of the religionists of "Christendom" and became the servants of God, and by adoption of them by God they became part of the seed of Abraham.

But even these did not have a correct understanding of the afore-quoted words of James, until after the Lord came to his temple, which event occurred in the year 1918. They were in no wise to blame for that, because it was manifestly God's due time for them to understand after the coming of the Lord to his temple. Prior thereto they understood the text of scripture to mean that the company taken out from the world would become the bride of Christ and therefore take his name. It did not appear to them that Jehovah's name was involved. It is true that the faithful followers of Christ Jesus who are overcomers will become members of the body of Christ in glory, and will take the name of Christ and become joint-heirs with him, and also be called the bride. That, however, is not the meaning of the afore-quoted words of James.

The statement of James is a prophecy which could not be clearly understood until after it was fulfilled or in course of fulfilment. Since the opening of the temple those of the temple class now clearly see that Jehovah God takes out a people for *his* name, and that this must be done before the blessing of all the families of earth begins. It must be clearly inferred from this that God has a specific work for those so taken out to perform while yet on earth.

Satan's organization has cast great reproach upon the name of Jehovah God. This is particularly true in modern times. "Organized Christianity" is really a formalistic religion. This organization has taken on the name of Christ and claims to be Christian, but the course of action taken by the organization does

violence and dishonor to the name of Christ and to the name of Jehovah God. The leaders and members draw near to the Lord with their lip service, but they have no heart devotion to him. They use the name of the Lord, but with no real understanding. Satan has used the organization and the formalistic practices therein to blind the people to the truth and turn them away from God. God now discloses his purpose to bring his name prominently before the people, and therefore he takes out from among the professed Christians a people whom he uses for his name's sake and who will give testimony to the greatness of his name. His great name must be properly set before the people, because the only way for them to obtain life is to know him, the true God, and Christ Jesus, whom he has sent into the world as Savior. (John 17:3) God selects a people and anoints them and authorizes them to give testimony concerning his name before the world, symbolized by Egypt of old.

Ancient Egypt was Satan's organization; and the people of God, the Jews, in bondage and under the oppression of Egypt's ruler prophetically foretold the peoples of earth in bondage to Satan and his wicked organization at the present time. Before delivering the Israelites from Egyptian bondage, God called Moses and, sending with him his brother Aaron to do the speaking, directed Moses as to the message which must be given to Pharaoh of Egypt. "Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon the people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Ex. 9:13-16.

In the sight of men Pharaoh seemed to do as he pleased in defiance of Jehovah God. To the demand made by Moses Pharaoh replied: "Who is [Jehovah], that I should obey his voice?" Because of such defiance it became necessary for Jehovah to set his name right before the people, and that for man's benefit.

Therefore the Scriptures mark out those conditions and circumstances as foretelling the things which must come to pass at the end of the world, when the affairs of men and nations come to a great crisis. Upon this earth at the present time there exists a condition clearly foretold by the conditions then in Egypt. Never before in human history since the days of Pharaoh until the present time has there been anything that could so well fit the prophetic course of Egypt. That which God did to Egypt at that time to make a name for himself foretold the manner in which he will make his name known before all his creation at the end of the world.

MEMORIAL

THE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12:1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah*, beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such

careful study requires approximately eight sessions, and it should begin as many weeks as now possible before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appropriate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, every one of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real wine, and we should follow their lead.

LETTERS

THE BATTLE IS JEHOVAH'S

DEAR BROTHER RUTHERFORD:

I can scarcely refrain from writing an expression of appreciation after reading the "Crucible" article. I trust you will excuse the intrusion upon your time. Surely the account given in Daniel 3 is one of the plainest and most thrilling pictures provided by the Lord for our comfort and consolation. How true Jehovah has been through his beloved Son and Servant, Christ Jesus, to fulfill his word in Matthew 24: 25 and Revelation 1: 11!

The trials of the three Hebrews, of Mordecai, Daniel, etc., were brought about by legislation of the Devil's ruling factors; and the repetition now by laws of the rulers which defy Jehovah's laws, whether the rulers know it or not, bring about similar circumstances which must try the remnant and which Jehovah graciously permits for their sakes. Are we going to obey man or our God, when the instructions conflict? By the grace of God we have had the privilege of offering our bodies in service to the vindication of his name, and by his grace and in the strength which he supplies we will remain true. Sharing in the Lord Jesus' joy in this great vindication provides us the strength to thus express our confidence and stand firm!

The defiance of the enemy is insulting to the name of Jehovah. When Goliath said, "I defy the armies of Israel this day," David knew whom he really defied. The Philistines had

defied Jehovah when Goliath had defied the armies of Israel, and David, in making an uncompromising stand for Jehovah, said, "I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, *whom thou hast defied.*" David had nothing but his staff, sling and stones, but as he said, The battle is Jehovah's. What an example for us to follow the Lord Jesus now, who is leading Jehovah's armies!

Many may find fault with the Society, its officers and organization, but in their hearts generally it is the Lord they are rejecting. We rejoice with one another as we observe the uncompromising boldness of our brethren in their trials; and our prayers go up on their behalf.

Please do not trouble to reply to this; I find a pleasure in writing. At this time we are on the threshold of the *Angel* booklet campaign. The territory allotted me is in Delhi, India's seat of government. My first glimpse confirms what one would expect: an imposing array set up in conjunction with the Devil's seventh world power. Well, now is the time to roll up one's sleeves and get on with the job. So here goes!

Please accept my love.

May the Lord continue to guide, bless and protect you for his name's sake. He must love you for your faithfulness.

In service,

G. B. GARRARD.

GRATITUDE TO GREAT REVEALER AND GIVER

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah.

With deep gratitude to the great Revealer of his own name and the Giver of every good and perfect gift I wish to express my deeply felt appreciation for the splendid book bearing his title which I have received. I also wish to thank you for the gift.

It can be clearly seen that the book will be of the greatest comfort and help to his people, and none of Jehovah's witnesses will hesitate to press the battle to the gate. I am determined by his grace to ever walk humbly before him and to do his will. I thank Jehovah for the many blessings and privilege of service daily.

May the Lord bless, comfort and sustain you in your earnest endeavor to make known the name of the great Jehovah, is my earnest prayer. With best wishes and much love, I am

Your servant in him,

WILFRED L. SMYTHE, Canal Zone.

DELIGHTED WITH LECTURES

DEAR BROTHER RUTHERFORD:

Thank you for the book which you so kindly sent us. Its very title, "Jehovah," gives it the highest place among all the books that have ever been written as aids to Bible study.

The consideration of Jehovah's name and his covenants is of such absorbing interest and vital importance that the study of this book gives us comfort and encouragement and increased enthusiasm to go forth in the witness work.

Sunday we used the phonograph in the home of the chief of police. They were highly pleased with the records. They had some of the books and took more. The chief was so delighted with the lectures that he extended a cordial invitation to call again.

Praying for you the Lord's guidance, wisdom and rich blessing in your faithful service to glorify his name, we remain

Yours in the joyful work of witnessing to the truth,

BROTHER and SISTER GOODWIN, Rhode Island.

SERVICE APPOINTMENTS

T. E. BANKS

Savannah, Ga. Apr.	2, 3	De Funiak Sp'gs, Fla. Apr	16, 17
Jacksonville, Fla.	4, 5	Pensacola, Fla.	18, 19
Orlando, Fla.	6, 7	Bogalusa, La.	20, 21
Miami, Fla.	9, 10	Amite, La.	23, 24
Valdosta, Ga.	11, 12	Baton Rouge, La.	25, 26
Thomasville, Ga.	13, 14	New Orleans, La.	27, 28

G. H. DRAPER

Marshall, Tex. Apr.	2	Broadus, Tex. Apr.	13
Gladewater, Tex.	3	White City, Tex.	14
Overton, Tex.	4	Lufkin, Tex.	16
Henderson, Tex.	5	Waller, Tex.	17
Jacksonville, Tex.	6	Houston, Tex.	18-21
Rusk, Tex.	7	Dayton, Tex.	23
Douglass, Tex.	9	Devers, Tex.	24
Garrison, Tex.	10	Port Arthur, Tex.	25
Center, Tex.	11	Beaumont, Tex.	26-28
Shelbyville, Tex.	12	Galveston, Tex. Apr. 30, May 1	

M. L. HERR

Portland, Ind. Apr.	3	La Porte, Ind. Apr.	19
Hartford City, Ind.	4	Michigan City, Ind.	20, 21
Marion, Ind.	5, 6	Valparaiso, Ind.	23
Fort Wayne, Ind.	7, 8	Knox, Ind.	24
Auburn, Ind.	10, 11	Culver, Ind.	25
Kendallville, Ind.	12	Francesville, Ind.	26
Ligonier, Ind.	13	Wheatfield, Ind.	27
Elkhart, Ind.	14, 15	Lake Village, Ind.	28
South Bend, Ind.	17, 18	Bradley, Ill.	30

A. H. MACMILLAN

Melbourne, Fla. Apr.	2	Chattanooga, Tenn. Apr	16, 17
Sanford, Fla.	3	Memphis, Tenn.	18, 19
New Smyrna, Fla.	4	Jackson, Tenn.	20
Bunnell, Fla.	5	Nashville, Tenn.	21, 22
Thomasville, Ga.	6, 7	Louisville, Ky.	24, 25
Albany, Ga.	9	Cincinnati, Ohio	26, 27
Macon, Ga.	10, 11	Portsmouth, Ohio	28, 29
Atlanta, Ga.	13, 14	Huntington, W. Va. May	1, 2

E. D. ORRELL

Elma, Wash. Apr.	2, 3	Bellingham, Wash. Apr.	18, 19
Puyallup, Wash.	4	Blaine, Wash.	20
Enumclaw, Wash.	5	Concrete, Wash.	21
Tacoma, Wash.	6, 7	Wenatchee, Wash.	23, 24
Bremerton, Wash.	9, 10	Entiat, Wash.	25
Seattle, Wash.	11, 12	Chelan, Wash.	26
Everett, Wash.	13, 14	Brewster, Wash.	27
Oak Harbor, Wash.	16	Ellensburg, Wash.	28
Mt. Vernon, Wash.	17	Yakima, Wash. Apr. 30, May 1	

J. C. RAINBOW

Readlyn, Iowa Apr.	4	Alton, Iowa Apr.	17
New Hampton, Iowa	5	Sioux City, Iowa	18, 19
Cresco, Iowa	6	Coon Rapids, Iowa	20
Allison, Iowa	7	Guthrie Center, Iowa	21
Iowa Falls, Iowa	9	Adair, Iowa	23
Fort Dodge, Iowa	10	Anita, Iowa	24
Clarion, Iowa	11	Audubon, Iowa	25
Mason City, Iowa	12	Kirkman, Iowa	26
Clear Lake, Iowa	13	Elk Horn, Iowa	27
Thompson, Iowa	14	Atlantic, Iowa	28
Ashton, Iowa	16	Red Oak, Iowa	30

W. J. THORN

New Kensington, Pa. Apr.	2	Connellsville, Pa. Apr.	19, 20
Pittsburgh, Pa.	3-7	Uniontown, Pa.	21
Munhall, Pa.	9	Fairbanks, Pa.	23
Duquesne, Pa.	10, 11	Masontown, Pa.	24
McKeesport, Pa.	12, 13	Nemacolin, Pa.	25, 26
Jeannette, Pa.	14, 15	Adah, Pa.	27
Irwin, Pa.	17	Rices Landing, Pa.	28
Forbes Road, Pa.	18	Waynesb'g, Pa. Apr. 30, May 1	

S. H. TOUTJIAN

Wilmar, Ark. Apr.	3	Boles, Ark. Apr.	17
Wabbaseka, Ark.	4	Fort Smith, Ark.	18
Tucker, Ark.	5	Fayetteville, Ark.	19
England, Ark.	6	Springdale, Ark.	20
Little Rock, Ark.	7, 8	Gentry, Ark.	21
Redfield, Ark.	10	Rogers, Ark.	23
Hot Springs, Ark.	11	Lamar, Ark.	25
De Roche, Ark.	12	Russellville, Ark.	26
Washington, Ark.	13	Formosa, Ark.	27
Glenwood, Ark.	14	McPhearson, Ark.	28
Big Fork, Ark.	16	Heber Springs, Ark.	30

J. C. WATT

Cincinnati, Ohio Apr.	3, 4	Belo, W. Va. Apr.	19
Hillsboro, Ohio	5	Asco, W. Va.	20
Greenfield, Ohio	6	Lex, W. Va.	21
Portsmouth, Ohio	7, 8	Jenkinjones, W. Va.	23
Huntington, W. Va.	10, 11	Athens, W. Va.	24
Gallipolis, Ohio	12	Beckley, W. Va.	25
Charleston, W. Va.	13, 14	Rainelle, W. Va.	26
Elkview, W. Va.	16	Mt. Lookout, W. Va.	27, 28
Gill, W. Va.	17	Montgomery, W. Va.	30
Ottawa, W. Va.	18	Parkersburg, W. Va. May 1, 2	

SOUND CAR NO. 1—T. E. KLEIN

Galveston, Tex. Mar.	19, 20	Del Rio, Tex. Apr.	9, 10
Dickinson, Tex.	21, 22	Sanderson, Tex.	11, 12
Waller, Tex.	23, 24	Alpine, Tex.	13, 14
Bastrop, Tex.	26, 27	Van Horn, Tex.	16, 17
Austin, Tex.	28, 29	El Paso, Tex.	18, 19
San Marcos, Tex.	30, 31	Las Cruces, N. Mex.	20, 21
Seguin, Tex. Apr.	2, 3	Hatch, N. Mex.	23, 24
San Antonio, Tex.	4, 5	Deming, N. Mex.	25, 26
Uvalde, Tex.	6, 7	Silver City, N. Mex.	27, 28

SOUND CAR NO. 2—H. P. WOODWORTH

Pangburn, Ark. Apr.	2-4	Poplar Bluff, Mo. Apr.	16-18
Jonesboro, Ark.	5-7	Cape Girardeau, Mo.	19-21
Paragould, Ark.	9-11	St. Louis, Mo.	23-25
Dexter, Mo.	12-14	Springfield, Ill.	26-28

SOUND CAR NO. 3—H. G. HENSCHEL

Roswell, Ga. Apr.	2-4	Hartwell, Ga. Apr.	16-18
Lawrenceville, Ga.	5-7	Royston, Ga.	19-21
Social Circle, Ga.	9-11	Lanonia, Ga.	23-25
Jefferson, Ga.	12-14	Calhoun, Ga.	26-28