



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-12.

VOL. LV SEMI-MONTHLY No. 10

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CONTENTS

HIS COVENANTS (Part 4)	147
Unto Zion	147
Who Are Ministers	150
Reflecting His Glory	150
Liberty	152
Vision	153
SATAN AND EGYPT AND ASSYRIA	154
THE REAL SACRIFICIAL LAMB	157
LETTERS	160
SERVICE APPOINTMENTS	160
"WORLD RECOVERY?"	146
PUBLIC LECTURES BY TRANSCRIPTION	146
"NATIONS' HOPE" TESTIMONY PERIOD	146
TRANSCRIPTION MACHINES	146

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

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The WATCHTOWER

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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 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 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.

"WORLD RECOVERY?"

The Watchtower is pleased to announce that a new booklet is now off the press and will shortly be distributed to the nations of the world, extending further the witness that must be given to all the peoples. This booklet, *World Recovery?* contains several lectures Brother Rutherford has given over hundreds of radio stations. It is beautifully illustrated, and its cover is very attractive. The 5c contributed for each copy of this booklet will be used in further publishing the message.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manifold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 450 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

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.

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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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"THE NATIONS' HOPE" TESTIMONY PERIOD

A period of nine days has been specially designated as "The Nations' Hope" Testimony Period. This begins with June 30 and concludes with July 8. During this period of nine days Jehovah's witnesses will have the privilege of distributing a new booklet, *World Recovery?* All people of good will are invited to join with Jehovah's witnesses in the proclamation of this good news of the kingdom. To have a part in the giving of this witness is a blessed privilege.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines will be 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. LV

MAY 15, 1934

No. 10

HIS COVENANTS

PART 4

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Ps. 50: 5, 6.

JEHOVAH GOD is the Giver of life, and his provisions for men to obtain life are by and through the merit of Jesus Christ's sacrifice. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. 6:23) No one gets life by reason of being in a covenant. A man must first be justified and counted righteous before he could be brought into the new covenant. He is by reason of faith in the shed blood of Christ Jesus counted thereafter as having the right to life. But once being taken into the new covenant means that he must keep the terms of that covenant in order to live and escape eternal death. The Israelites were under the law covenant when Jehovah said to them: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them: I am the Lord." (Lev. 18:5) That scripture does not say and does not mean that the Jews would obtain life by reason of being in the covenant, but it means that the breaking of the law covenant meant a cessation of the life they had at that time. They must live in the covenant. Relative to the same matter it is written: "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." (Gal. 3:10-12) During the thousand-year reign of Christ he will regenerate the obedient ones of mankind, not by or according to the terms of the new covenant, but by reason of their obedience to the laws of his kingdom. Those who have been produced by the new covenant as a people for Jehovah's name, and who continue faithful unto death, will then sit with Christ Jesus in that work of regeneration. (Rev. 2:10; Matt. 19:28) The new covenant is specifically for the purpose of dealing with the justified and spirit-begotten ones that those who continue faithful to the terms of the covenant may be produced and prepared as witnesses to the name of Jehovah and bear testimony to his name. When those in the covenant have

been brought to the unity of the faith in Christ Jesus, "unto the measure of the stature of the fulness of Christ," it is then that the new covenant is inaugurated toward them and they are made official witnesses of Jehovah; and their work as such witnesses must be done before Armageddon.

UNTO ZION

² The apostle Paul was addressing those in Christ Jesus in the new covenant when he wrote: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." (Heb. 12:22) He did not say, Ye are come to Egypt, or to any part of Satan's organization, but, "Ye are come unto mount Sion," which is God's organization, and means the establishment of the kingdom of God. The building up of Zion, the capital organization of Jehovah, began when the words of Jehovah were fulfilled, to wit, "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Ps. 110:2) The Lord Jesus Christ, the Messenger of the covenant, then straightway came to the temple; and this 'coming unto Zion' is completed with the bringing of the remnant into the opened temple of God.

³ The "city of the living God" is the heavenly Jerusalem, which has now 'descended out of heaven' (Rev. 21:1,2) to take charge of the world by its rightful ruler Christ Jesus and to vindicate the name of Jehovah. A company of angels attended upon the occasion of this 'coming' and participated in the inauguration ceremonies. According to other renderings of the text these are "myriads of angels, a full assembly" (*Diag.*); "myriads of messengers in high festival." (*Roth.*) It is at the coming of the Lord to the temple for judgment that his angels accompany him and when he gathers unto himself those who are in the covenant, and who up to that time had demonstrated their faithfulness. (Matt. 25:31) "Now we beseech you, brethren, by the coming [to the temple] of our Lord Jesus Christ, and by our gathering together unto him." There were angels participating

in the inauguration of the old law covenant; as it is written: "It was ordained by angels in the hand of a mediator [Moses]." (Gal. 3:19) The angels delivered God's message with authority from him, and God did not permit any disobedience to the message which he caused these angels to transmit. (Heb. 2:2) The words spoken by the angels were spoken to the Israelites assembled before Mount Sinai at the inauguration of the law covenant and who were already in the covenant which had been made with them in Egypt, and which people were designated by the Scriptures as "the church" (that is, a selected or gathered-out people), because they were a people gathered out for Jehovah's name. "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us."—Acts 7:37, 38.

⁴ At the inauguration of the new covenant, says the scripture, "ye are come unto . . . [the] church of the firstborn, which are written in heaven." (Heb. 12:22, 23) Truly the names of these are enrolled in heaven since Zion has brought forth her children, and their citizenship is in heaven. The faithful saints who long ago died in faith have first been resurrected and gathered to Zion, and those remaining on earth are now 'caught up with them in the clouds to meet the Lord in the air'. (1 Thess. 4:17) (See *The Watchtower*, January 15, 1934.)

⁵ Further the scripture identifies the time of the inauguration of the new covenant, when he says: "And to God [Jehovah] the Judge of all." (Heb. 12:23) Jehovah is the Judge over all, and his judgment first begins at the house of God when Christ Jesus, the duly appointed Judge, there appears and begins judgment for the purpose of purifying the sons of Levi. (Mal. 3:3; 1 Pet. 4:17; Jas. 4:12) That judgment determines who shall be approved and anointed to offer unto God an offering in righteousness. (Heb. 13:15) The church of the firstborn in this text, which are gathered unto God, does not include the 'great company' class, but the limitation is to those only who form the royal house of Jehovah and toward whom the covenant is inaugurated.

⁶ Then says the scripture: "And to the spirits of just men made perfect." Who are "the spirits of just men made perfect"? In the Greek word-for-word rendering of this text the word "men" does not appear, but it reads: "And to spirits of the righteous made perfect." (*Diag.*) "And unto the spirits of righteous ones made perfect"; in the margin, "perfected righteous ones." (*Roth.*) The word "perfected" modifies "righteous ones", and not "spirits". The ones to whom this part of the text applies are not creatures with a spirit organism, but it applies to the faithful men on earth. In this same chapter

Jehovah, "The Judge," is mentioned as the "Father of spirits". (Heb. 12:9) "For they [fathers of our flesh] verily for a few days chastened us after their own pleasure; but he [Jehovah, the Father of spirits] for our profit, that we might be partakers of his holiness." (Heb. 12:10) Thus the apostle shows to whom the words "spirits of just men" refer.

⁷ Concerning the rebellion of Korah it is written: "And they [Moses and Aaron] fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" (Num. 16:22) Those who have been begotten of the spirit have Jehovah for their spiritual Father, and this is true even while these creatures have an organism of flesh. The expression in the text "spirits of the righteous made perfect" therefore properly applies to the present-day remnant of spiritual Israel who now are "spiritually minded". (Rom. 8:6) Many who are begotten of the spirit do not prove faithful and are therefore not 'perfected in the spirit', whereas the remnant found faithful at the temple judgment and made members of the 'elect servant' class are perfected. They were righteous at the time, begotten of the holy spirit, and counted as God's sons, and now as such righteous ones they are perfected. They have come faithfully through a discipline administered by their "Father of spirits", Jehovah, that they might be made partakers of his holiness.—Heb. 12:6-10.

⁸ The spirit-begotten ones are the ones justified by the blood of Christ Jesus, and in addition thereto the remnant are brought under the robe of righteousness. (Isa. 61:10) They are 'arrayed in fine linen, which is the righteousness [righteous acts] of the saints'. (Rev. 19:8) The ones here described, therefore, are the 'saints gathered unto the Lord' and who have come to unity of the faith and knowledge, "unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13, 14; Ps. 50:5) It is therefore seen that the words of description appearing in this text, to wit, 'the spirits of the righteous ones made perfect, or perfected,' identify the remnant gathered to the temple unto the Lord. These are the ones toward whom the new covenant is inaugurated or dedicated.

⁹ This scripture having identified the remnant as the ones toward whom the new covenant is inaugurated, the very next words of the text mention the mediator, to wit: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:24) Jesus was made the mediator while on earth 1500 years previous to the inauguration of the covenant; but now having come to the temple, and gathered unto himself the faithful, he inaugurates the covenant in heaven toward those who have been found faithful up to this point and who have been made to "sit together in heavenly places in Christ Jesus" with him. Because of his faithfulness in maintaining his

integrity toward Jehovah Abel was murdered. Though entirely innocent when killed at the instance of Satan, the blood of Abel was merely the blood of an imperfect man. The blood of Jesus, the mediator of the covenant, as stated in the foregoing text, "speaketh better things than that of Abel." This blood of sprinkling, or the blood of the new covenant, is the blood of the Perfect One, the Faithful and True Witness of Jehovah, and hence has redemptive value and validates the covenant, giving security of its benefits to those who have been brought into the covenant. These are the things which the blood of Jesus "speaketh", imports or signifies, and which, to be sure, are "better things than that of Abel".

¹⁰ At the inauguration of the law covenant at Sinai there was a great convulsion and shaking of the earth. Later Jehovah said through his prophet: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." (Hag. 2:6) The apostle refers to this latter prophecy of Haggai and to the prophecy recorded by Moses, the shaking of Mount Sinai, when he wrote: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: . . . See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."—Heb. 12:18, 19, 25, 26.

¹¹ While other Scriptural texts show that at Armageddon there will be great physical disturbances, these words of the apostle Paul recorded in Hebrews concerning the inauguration of the new covenant do not appear to apply at all to literal shaking or violent movements to and fro of natural objects. What came to pass at Mount Sinai was typical, and foreshadowed a shaking which is a searching judgment process upon those who have covenanted to do God's will and which takes place at the time Christ Jesus sits in judgment as a refiner, and at which time there is a great shake-up amongst the creatures who have made a consecration to do God's will. In this shaking some are cast away, while others are retained. Just such a shaking process began about 1918 and has progressed from and after that date, which marks the coming of the Lord to the temple and the beginning of judgment and the progress of his judgment. At the time of this shaking the lawless ones are gathered out and cast away, which casting-away work is done by the Lord acting by and through his angels. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a

furnace of fire: there shall be wailing and gnashing of teeth."—Matt. 13:41, 42.

¹² The shaking that took place at Mount Sinai at the inauguration of the law covenant foreshadowed the shaking, the sifting and refining that take place at the time the new covenant is inaugurated by the Greater Moses. The apostle then continues to compare the responsibility of those in the new covenant with those in the law covenant. The Jews refused to hear and obey the words spoken by Moses, and they did not escape thereafter, says the apostle: "Much more shall not we escape if we turn away from him that speaketh from heaven." Now Christ Jesus, the Greater Moses, speaks from heaven from the temple, and those in the covenant who do not obey him shall certainly not escape punishment.—Acts 3:23.

¹³ The apostle in this connection quotes the prophecy of Haggai (2:6, 7) and thereby definitely fixes the time of the inauguration of the new covenant, to wit, when the 'Desired One' comes to the temple for judgment. Then follows the shaking amongst those who were once in line for the kingdom. This latter shaking is for the express purpose of removing every one in line for the kingdom who is not proved faithful. Concerning this the apostle says: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12:27) Thus he declares that 'those which cannot be shaken' are the faithful ones whom God has perfected and whom he has taken out and placed in commission, and who continue as his witnesses, and who participate in the vindication of his name. Such are the ones in line for the kingdom, and it is to these that the kingdom interests are committed by the Lord.—Matt. 24:47.

¹⁴ The kingdom cannot be shaken or moved, and those who ultimately inherit with Christ Jesus the kingdom cannot be shaken out. It is the kingdom that will vindicate Jehovah's name; hence all who are of the kingdom must stand firm and steadfast, and concerning this the apostle says: "Wherefore we receiving a kingdom which cannot be moved [a kingdom not to be shaken, *Roth.*], let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28) That kingdom has now come and the interests on earth thereof have been committed to the 'wise and faithful servant' class. Hence the apostle, addressing those toward whom the new covenant is now inaugurated, and to whom these kingdom interests are committed, says: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." Those who do thus have the King for their friend, and, having the King for their friend, they must have grace and gracious words upon their lips, serving God with pureness of heart. "He that loveth with a pure heart, and hath grace on his lips, will have the king as his friend." (Prov. 22:11, *Lceser*) Such faithful ones serve God "with reverence and godly fear" for the reason that "our

God is a consuming fire" (Heb. 12:29); and it appears from other scriptures that at the time there are those in line for the kingdom but who refuse to hear and obey the Greater Moses, Christ Jesus, the Priest, Prophet, and Mediator of the new covenant, and toward these God is a consuming fire. Jehovah, having separated his own and selected them as a people for his name, will sustain those who continue to faithfully maintain their integrity toward him; and hence they have occasion to fear God, but they have no occasion to fear what man or the Devil and his angels may do to them. They know that they have not the strength or sufficiency of themselves, but that their strength and protection come from the Lord. "Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God." (2 Cor. 3:5) By Jehovah's grace, as his witnesses they can do all things for which they are anointed and commissioned.

WHO ARE MINISTERS

¹⁵ Not every one who is begotten of the holy spirit is a minister of the new covenant, but only those who are brought to the point of maturity in Christ, which constitutes them elders in fact, not by the election of men, but by the spirit of the Lord. Telling the Corinthians that only by the grace of God could he (Paul) do the things which had been committed to him, the apostle says: "God who also hath made us able ministers [servants, *Diag.*] of the new [covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3:6) In the first verse of that epistle to the Corinthians Paul seems to limit the word "us", as used therein and in this text, to himself and Timothy, who were then doing a ministering work unto their Corinthian brethren. There were difficulties amongst the company of the Corinthians because some had been following human leaders, and hence disturbance followed. Not until these brethren in the church who sought to lead should become elders in fact, that is, come to unity in the spirit, could they become the able ministers of the new covenant.

¹⁶ Such has ever been the condition in the church. Wherever those in the church follow human leaders and ignore the Word of the Lord trouble is certain to result. The time is now come when the sanctuary of the Lord has been cleansed, and those who are in fact in the sanctuary are at unity and hence are able ministers of the new covenant. Why, then, do disturbances continue to arise among the members who associate themselves together in these companies? Manifestly because in such companies there are those meeting together who are not in the temple and have not come unto the unity of the faith and knowledge in Christ Jesus and who therefore are not anointed to do the work of the Lord. Such continue to manifest the spirit of selfishness and lawlessness, insisting on doing things their own way and ignoring organization directions; and hence disturbances follow. Those who are

in the temple and appreciating their great favor from the Lord see that the enemy is fighting desperately against the remnant and that all in the temple must stand shoulder to shoulder for the kingdom message and never be terrified by opposition that arises and that is brought against them by the enemy. "Only let the lives you live be worthy of the [gospel] of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the [gospel]. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation, a token coming from God."—Phil. 1:27, 28, *Weymouth*.

¹⁷ At this stage of the church anyone meeting with a company of the Lord's people who refuses to abide by organization instructions, and who insists on being lawless and following his own selfish way, furnishes the proof that he is not in the temple and therefore not an able minister of the new covenant. The proper course for the remnant under such circumstances is to avoid all controversies and continue to do faithfully what they are commissioned to do. It is better to suffer wrong in silence and to go straight forward in the work which the faithful are commissioned to do than to try to justify oneself or to defend oneself. (1 Cor. 6:7) Every one in the temple will have confidence in every other member of the temple company and will be diligent to put aside all selfishness and do the work committed to them with gladness of heart. At the same time they will avoid those who attempt to cause divisions.—Rom. 16:17, 18.

¹⁸ As it is written by the apostle: 'We are made able ministers of the new covenant, not of the letter, but of the spirit, which quickeneth.' (*Margin*) Merely written letters on books or laws or rules written down cannot of themselves move one to a course resulting in the approval of God, which quickeneth to life. It is the power of the holy spirit of God within one that can and does carry one along the way toward life. Let those of the temple now fully realize and appreciate the fact that they have been brought into the temple, anointed and instructed there, in order that they might serve as Jehovah's witnesses and thus minister unto the things for which they have been chosen and anointed. Individuals are clear out of sight so far as the temple company is concerned. All there are one body, instructed by the great Teachers for one and the same purpose and sent forth to participate in the work of the vindication of Jehovah's name.

REFLECTING HIS GLORY

¹⁹ When Moses came down from Mount Sinai, having received the law and commandments from God, "the skin of his face shone." To avoid the Jews' seeing his shining countenance Moses put a veil on his face, and when Moses went before the Lord to speak

with him he took the veil off. (Ex. 34:27-35) The outcome of the law covenant with its statutes resulted in condemning the nation of Israel because of their rebelliousness, hence ministered unto them death. With this in mind the apostle Paul wrote: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."—2 Cor. 3:7-11.

²⁰ The shining of Moses' face was a reflection of the glory of Jehovah, and Moses served as a mirror to reflect that glory. The administration of the new covenant by Christ Jesus the Mediator, who is the Greater Moses, is far more glorious than that which was manifested at the inauguration of the law covenant. The glory of the Lord Jehovah shines into the face of Christ Jesus, his great High Priest and Mediator, and is mirrored there to those in the covenant and in the temple. (2 Cor. 4:4-6, *Roth*.) At the inauguration of the law covenant the glory of God shone upon the face of Moses; hence the glory was not that of the Israelites, but Moses was reflecting the glory of God. At the inauguration of the new covenant at Mount Zion Jehovah there appears in his glory. Christ Jesus mirrors the glory of Jehovah to those of Zion. (Ps. 102:16) Had the law covenant produced 'the people for Jehovah's name', such a people would have continued to be used to reflect the glory of Jehovah which shone in the face of the mediator, Moses. That covenant, having failed, was cast away, and now the new covenant does produce the "people for his name", "a holy nation," which people are used to reflect the glory of the Lord; and that glory which shines in the face of the Lord Jesus is greater than that which was made to shine in the face of Moses. "For if that which passeth away [the law covenant] was with glory, much more that which remaineth is in glory."—2 Cor. 3:11, *R.V.*

²¹ At the time Paul wrote the epistle to the Corinthians the glory there mentioned was still in the future, and this is shown by the words of the apostle, when he says: "Seeing then that we have such hope, we use great plainness of speech." (2 Cor. 3:12) That glory was not seen in Paul's day, but is seen at the inauguration of the new covenant. Had he seen it he would not have talked about hoping for it. "For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24, 25) During the period of waiting for the appearing of such glory the holy spirit was the advocate, comforter and helper of the conse-

crated, which Paul knew. Having such hope, the apostle says, "we use great boldness of speech." (*R.V.*) Having hope, he was not ashamed, because "hope maketh not ashamed". (Rom. 5:5) If Paul used plainness or boldness of speech then, how much more now should the anointed of the Lord speak with boldness in this day of judgment.

²² The apostle did not speak in veiled language; hence he employed this illustration, to wit: "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." (2 Cor. 3:13) The awe-striking glory which Jehovah caused to appear upon the face of Moses frightened the Jews, because they were looking at Moses and not by faith at the Lord God. To obscure the shining in the face of Moses he put on a veil. The Jews gloried in a man, one of their own blood relation; hence they did not see that the glory of Moses as a mediator and inaugurator of the law covenant was temporary, which glory ended when the covenant ended. The purpose of the glory upon the face of Moses was to foretell in a miniature way the coming glory of the greater mediator, Christ Jesus, and the inaugurator of the better covenant; but the Jews did not look in that direction, or to that "end", and hence they rejected Christ Jesus when he came, and do still reject him. Therefore says the apostle concerning the Jews: "But their minds were blinded [hardened, *R.V.*]; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." (2 Cor. 3:14) That blindness was upon the greater part of natural Israel and rendered it impossible for the Israelites to discern the meaning of the testimony of Moses and of the prophecies which follow.

²³ The veil over the shining face of Moses correspondingly shows that Christ Jesus, Jehovah's great Priest, veils the truth from the eyes of those that oppose God's Word at the present time. When Isaiah had a vision of the temple the Lord said to him: "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isa. 6:9, 10) This scripture shows a blindness of those who hear with their natural ears and see with their natural eyes—but do not perceive or understand. With the coming of Christ Jesus to the temple the significance of the typical picture was unveiled by the power of the holy spirit to those in Christ, and who are faithfully serving Jehovah, but the holy spirit does not reveal the meaning thereof to those who are unfaithful. Therefore says the apostle: "But even unto this day, when Moses is read, the veil is upon their heart." (2 Cor. 3:15) This is actually true today with all, including the "man of sin" company, who are not in the secret place of the Most High, and to such the Greater Moses

does not reveal the secret things of God's Word. The trouble with such opposers is that, even though they once had the truth, they have not the love of the truth, but, being selfish, they are blinded.

²⁴ When Moses went before the Lord to speak to him "he took the vail off". (Ex. 34:34, 35) The apostle Paul, quoting from the above prophecy, says: "Nevertheless, when it [he, *Roth.*] shall turn to the Lord, the vail shall be taken away." (2 Cor. 3:16) The apostle's statement here proves that when there is a turning away from a man and a turning to Jehovah God, and fully trusting him and the Lord Jesus, the "vail" is taken away from the eyes of such as have the spirit of the Lord, and these have an understanding. The one turning to the Lord, therefore, is given a vision of his reflected glory, which glory is reflected in the face of Christ Jesus and shines into the heart and mind of those fully devoted to the Lord. Christ Jesus is "the brightness of his glory". But where those who have covenanted to do the will of God continue to look to a man and his supposed glorious attainments and dote upon his teachings, they are blind to the truth; and this is clearly shown by the foregoing statement of the apostle.

²⁵ Today those who continue to insist that Pastor Russell taught all the truth that is to be learned by the saints on earth are in the dark, and they will continue in the dark. They fail to discern the Lord at his temple, and scoff at the statement that he is at the temple. Their continued blindness to the understanding of the prophecies of the Bible is proof thereof. When the natural Jews today read that which was written by Moses, the matter is entirely dark to them. Likewise with those who are once spiritual Israelites, and who have continued to look at a man and not to the Lord, the understanding of the Scriptures is impossible to them. Those who turn to the Lord and trust in him, for them the veil is removed and they see what the Lord reveals to those in the temple.

LIBERTY

²⁶ Jehovah is the supreme power, that is, the Most High. The Lord Jesus Christ is the higher power next to Jehovah and is the "quickening spirit". (1 Cor. 15:45) Moses was a type of Christ Jesus and was flesh, or human, foreshadowing the spirit creature, Christ Jesus. Continuing his argument the apostle says: "Now the Lord [Jehovah] is that spirit [The Spirit, *R.V.*]: and where the spirit of the Lord is, there is liberty." (2 Cor. 3:17) Some spirit-begotten ones have foolishly seized upon this scripture text and hold to it as an authority or excuse for their lawlessness in God's organization, contending that where the spirit of the Lord is each one is at liberty to do as he may please and is under no obligation to follow the rules of God's organization, and hence they do not follow the direction in God's organization. Such application of the text is wholly wrong. One in Christ Jesus is not licensed to do anything he wants to, but

must be obedient to the Lord and his organization. Liberty does not mean license. Where there is truly the spiritually minded condition existing among those who are begotten of the spirit these are free from the bondage such as the Jews were in. The spirit of the Lord is upon and among his anointed ones, who are in the temple or secret place of the Most High, but that is not the condition of the "great multitude", who are prisoners to Satan's organization. It could not be said that they are free. Such condition of bondage refers to those in the ranks of the nominal church systems and outside of it who are spirit-begotten but who are held in bondage by the fear of man. There are many who claim to be in present truth who are in fact under bondage to fear of Satan's organization. That condition does not, however, apply to those who are in the temple; says the apostle, "But Jerusalem [God's organization] which is above is free, which is the mother of us all." (Gal. 4:26) Therefore those in the secret place of the Most High, anointed and in the temple, are not in bondage to any worldly power as though such worldly powers were the "higher powers". But those who are looking upon the rulers of this world as the "higher powers" are certainly in bondage. The faithful, however, being Jehovah's witnesses and appreciating the truth and that this is the day of judgment, these have boldness in declaring the truth, and this is proof of their love for Jehovah and of their freedom or liberty in Christ.—1 John 4:17, 18.

²⁷ Such faithful ones refuse to recognize the rulers of this world as the "higher powers". They refuse to compromise with the powers of Satan's organization, and refuse to ask them for or to accept permits from Satan's organization to preach the gospel of God's kingdom. They obey God, and not man, because they are free from bondage of man and man-made organizations ruled by Satan. It is therefore only where the spirit of the Lord is that there is such liberty; and such is the meaning of the apostle's words in the foregoing text. All those in Christ and in the covenant, taken out as a people for the name of Jehovah, are, however, bound to be fully and wholly obedient to the great Prophet, Christ Jesus; and since the instruction to the remnant proceeds from the Lord at the temple, all of the temple company must be wholly obedient to the organization instructions proceeding from the Lord.—Acts 3:23.

²⁸ Christ Jesus is the head of the house of sons, and those who are in his house, that is to say, in the royal house of God in the temple, are wholly free from Satan's organization. The words of Jesus addressed to those who thought they were God's servants are: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." (John 8:31, 32, 36) The same rule applies at the present time. One must know the truth and must be in Christ Jesus and faith-

fully obey the Lord in order to be entirely free from Satan's organization. But that has no reference whatsoever to liberty to exercise one's own selfish desires or will and go contrary to God's organization instructions. Those who insist on following their own selfish desires and ways and on ignoring the instructions that proceed from the temple put themselves outside of the pale of God's favor. Let no one think, because he is in the truth, he is at liberty to do as he pleases. He must do as it pleases the Lord, and the will of the Lord is expressed in his Word; and the Lord is dealing through his organization, and has one way of doing his work, and not many.

VISION

²⁰ The apostle, then addressing his words specifically to those who have the spirit of the Lord, such as himself and such as are today in the temple and faithfully serving Jehovah, says: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." (2 Cor. 3:18) In the typical picture it was Moses' face that was veiled, and not the face of the Israelites. In the antitype it is the Greater Moses, Christ Jesus, whose face shines, and that shining is the reflecting of Jehovah's glory. Therefore when the face of the spiritual Israelite is turned to the Lord, and hence away from man, the veil is taken away and the vision of the unveiled face is had by those who are with Christ in full unity. This explains why those at the temple have a clear vision of the Lord's purpose and his glory at this time and others who think they are in Christ have no vision at all. Another rendering of this text is: "But we all beholding the glory of the Lord in a face unveiled, are transformed into the same likeness, from glory to glory, as from the Lord, the Spirit." (2 Cor. 3:18, *Diag.*) The Lord Jesus does not veil his glory from us (with all who are in the temple), because we have faith and have the spirit of the Lord. All such are spiritually minded and have a vision, while others are blinded. The faithful in the temple look into the unveiled face of the Lord Jesus Christ as though looking into a mirror, and they see there the glory of Jehovah upon Christ Jesus, and such glory is caught up by those in the temple and reflected. The glory here mentioned is not any part of us, nor is that glory of us. The greater mediator and inaugurator of the new covenant is the one that is reflecting the glory of Jehovah, because he is now at the temple, 'in his glory, and all his holy angels with him.' (Matt. 25:31) Jehovah gives his glory to Christ Jesus, and to his temple company, and to none other. (Isa. 42:8) Christ Jesus reflects the glory of Jehovah, and those in the temple, beholding this glory, reflect the glory of the Lord Jesus to others, that they may see who are the true witnesses of Jehovah.

³⁰ Such faithful ones "are changed into the same image", "transformed into the same likeness." (*Diag.*)

The remnant brought into the temple at the inauguration of the new covenant are "caught up . . . in the clouds, to meet the Lord in the air". (1 Thess. 4:17; see *The Watchtower*, January 15, 1934) From out of the temple they discern the Lord's glory and receive instruction from him, which they receive in the secret place and which instruction changes their entire course of deportment and action. They are cleansed of things which are not of the Lord, such as the fear of man, the worship of man, the submission to worldly powers contrary to God's will, the conforming of themselves to man's teachings, and the following after man, and from anything else or all things else that mark one as conforming to the formalism of Babylon. The temple company must be conformed or transformed to the image of Christ Jesus. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8:29, 30.

³¹ Those who are brought into the temple and toward whom the new covenant is inaugurated see and appreciate the truth that Christ Jesus is "the faithful and true witness" of Jehovah God, full of integrity toward God, and wholly devoted to the vindication of his name; and they appreciate now that they must be like the Lord in this respect. Therefore they must be faithful witnesses of Jehovah, because they have been with Jesus and learned of him and must do as he does, and they must be bold in bearing the testimony to the name of Jehovah. Concerning this same matter it is written: "Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus," and hence were bold and fearless witnesses to the name of Jehovah. (Acts 4:13) Thus their course of action is changed from what it was during the Elijah period of the church and they become like the Lord, as bold and fearless witnesses. This does not mean to be rude witnesses, but to calmly and fearlessly tell the truth.

³² The foregoing scripture, which says, "from glory to glory," does not mean that those of the remnant or temple company are changed from the glory of the law covenant to the glory of the new covenant, but that they are changed into the likeness of Christ Jesus as faithful witnesses to the name of Jehovah. During the Elijah period of the church the faithful ones in a measure reflected the glory of the Lord, but, being transferred from the Elijah to the Elisha period of the Lord's work, they have greater honor and glory of service, because the Elisha work is an unselfish devotion to the honor of Jehovah's name. It is in this day that it becomes more apparent to the Jonadab class as to who are the true witnesses of Jehovah giving honor to his name even as Jesus did when he was on earth. Concerning his faithful followers Jesus 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) The faithful ones reflect the glory of the Lord that even those outside may determine who are really unselfishly devoted to Jehovah.

³² Such transformation conforms one to the likeness of Christ Jesus, "even as of the Lord, the Spirit." (2 Cor. 3:18, *margin*) Christ Jesus has appeared at the temple and gathered Jehovah's saints unto himself, and now apply the words of the apostle: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) Here Christ Jesus instructs the temple company, and sends them forth to reflect his glory. (Matt. 10:27) The angels of the Lord have gathered out the lawless ones, and the Lord has clothed the faithful ones with the robe of righteousness, and sends them forth as his witnesses to shine by reflecting his glory; and now are fulfilled his words: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:43) Only Jehovah's witnesses, made part of the elect servant class, are given such glory. (Isa. 42:8; 49:7) As the faithful witnesses of Jehovah these maintain their integrity toward him, and because they do so the reproaches which fell upon Christ Jesus fall upon them and they are opposed and persecuted. (Rom. 15:3) The facts show that such are exactly the present-day conditions and experiences of Jehovah's witnesses who are boldly declaring the name of Jehovah. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Pet. 4:14.

³³ It is now the glorious privilege of the faithful to be witnesses to the name of Jehovah, when his great Judge is at the temple judging the house of God and separating the people as sheep and goats are separated. The true followers of Christ Jesus are not ashamed to be Jehovah's witnesses, but rejoice that they may have a part in delivering the testimony to the vindica-

tion of his name. (1 Pet. 4:16) They declare the righteousness of God.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. Explain whether one gets life by reason of being in a covenant with Jehovah. What, then, is the application of Leviticus 18:5? On what terms will mankind gain life during the millennial reign of Christ? What is the purpose of the new covenant? When does it become operative toward those who are in the covenant, and with what result to them?
- ¶ 2, 3. When and how does Hebrews 12:22 have fulfillment? Compare this with the time and manner of fulfillment of 2 Thessalonians 2:1.
- ¶ 4, 5. Who are "ye" and the "church of the firstborn" (verse 23), and how does this "coming" take place? Point out the significance of the expression "and to God the Judge of all".
- ¶ 6-8. Prove the identity of "the spirits of just men made perfect".
- ¶ 9. What is the relationship here of the further expression (a) "and to Jesus the mediator of the new covenant"? (b) "To the blood of sprinkling, that speaketh better things than that of Abel"?
- ¶ 10-13. Point out what was foreshadowed or foretold in that which is recorded at (a) Haggai 2:6 and Hebrews 12:26, (b) Hebrews 12:25, (c) Hebrews 12:27.
- ¶ 14. What is the "kingdom which cannot be moved"? By whom received? and how? and when?
- ¶ 17-18. Who are ministers of the new covenant? Account for the apostle's expression "able ministers", and for his distinguishing between the "letter" of the covenant and the "spirit" thereof. Show that his counsel was recorded for and applies at the present time.
- ¶ 19, 20. Explain the "glory" spoken of by the apostle in 2 Corinthians 3:7-11.
- ¶ 21. Point out the "hope", referred to in verse 12, as calling for "great plainness of speech", and show the present application of this scripture.
- ¶ 22-25. Explain the illustration used by the apostle as recorded in verses 13-15. How and when does this, together with verse 16, find application or fulfillment?
- ¶ 26-28. Show whether verse 17 has been correctly understood and applied by the spirit begotten ones of this day, and whether their course of action has been in harmony therewith and with Jesus' words of John 8:31, 32, 36.
- ¶ 29-33. Explain the apostle's words (verse 18) (a) "with open face beholding as in a glass the glory of the Lord", (b) "Changed into the same image from glory to glory," (c) "Even as by the spirit of the Lord."
- ¶ 34. What is now the great privilege which Jehovah provides for the faithful, and how will they respond thereto?

SATAN AND EGYPT AND ASSYRIA

THE ruling factors of ancient Egypt comprised the king and princes, the religious professors, the militarists and the building engineers. Of the long ago it is written in the sacred Scriptures: "The princes also of Pharaoh [the king] saw [Abraham's wife Sarah], and commended her before Pharaoh." (Gen. 12:15) This statement shows that the king had his politicians looking after his personal interests. Concerning Abraham's great-grandson Joseph, who was in Egypt later on and was held in prison, it is written: "The king sent and loosed him; even the ruler of the people [of Egypt], and let him go free. He made him lord of his house, and ruler of

all his substance; to bind his *princes* at his pleasure, and teach his *senators* wisdom."—Ps. 105:20-22.

Special provision was made in Egypt for the members of religion. The historic record gives an instance of this, saying: "Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands." (Gen. 47:22) In the Devil's organization he had seen to it that the religionists were particularly taken care of and provided for. The Devil has always kept religion prominent and to the fore.

Concerning the military forces it is written that

Pharaoh had a great host of chariots, and horses to draw those chariots, and horsemen. (Ex. 15:4; 14:7, 9) The Lord's prophet (Jer. 46:4, 8, 9) says: "Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Egypt riseth up like a flood [of the Nile river]. . . . Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow." The Ethiopians and Libyans and Lydians were the allies of Egypt, and their place of residence was on the border of Egypt.

As proof that the Egyptians were great builders and engineers, it is written: "Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." (Ex. 1:11) It is in the land of Egypt that great pyramids and temples have been builded, and without a doubt they were built at the instance of Satan. These combined ruling factors of Egypt were haughty, domineering, blood-guilty, oppressive, presumptuous and blasphemous.—Job 21:14, 15; Isa. 19:11.

The proof is conclusive that Egypt was Satan's organization and that the dominating element in the visible part of that organization was the commercial power, which created and operated the military for its selfish purposes and caused the politicians to do the bidding of that element. The religious element of the nation was that of the Devil, and wielded an uncanny influence over the other ruling factors. Here again the manifest purpose was to turn the people away from God and to corrupt them and keep them in subjection to the Devil, who was particularly represented in Egypt by Pharaoh the king. To further strengthen the proof, God in his Word definitely says that Egypt is the Dragon or Devil organization, created and organized by Satan, who claims the earth and everything therein for his own selfish purposes: "Thus saith the Lord God, Behold, I am against thee, Pharaoh [the Devil] king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself" [let Jehovah keep his hands off].—Ezek. 29:3.

The common people of Egypt were kept in subjection to the rulers, even as Satan keeps the peoples of earth in subjection to himself by and through the rulers. The common people were not so harsh to the Israelites in bondage as were the rulers. It is even so today; the common people are not harsh against God's people, as are the ruling factors. The financial lords today claim the natural resources of the earth which God meant for the people. They also advance the opinion that they properly rule and control the people, and that by divine right. Egypt was a house of bondage to God's people, Israel; and so the Devil's ganization is holding the peoples of earth in bondage.

Assyria, the next ancient world power, was also an

organization of the Devil. Three elements or governing factors, to wit, religious, commercial and political, appeared therein, but that which is made the foremost is a political religion, or a political rule, or a form of religion that is used by the politicians. By that is meant that the politicians who controlled the people accepted the religion as a matter of expediency.

The prophetic books of Jonah and Nahum are devoted exclusively to Assyria and Nineveh, its capital city, and strikingly foretell a state of the Devil's organization in which a political class will be in the saddle and adopt and follow a false religion because it is thought expedient in carrying out the political purposes. In this the political factor is strongly and consistently supported by the commercial power, the "giants", which together with the politicians are made the principal ones of the flock of the religious system. The prophetic record concerning the Assyrian world power seems to clearly foretell a condition of the Devil's organization existing during the period of preparation for and immediately before the great conflict between Satan's organization and God's organization. Otherwise stated, it foretold a condition existing on earth when approaching the time of the establishment of God's kingdom, which time is the present time.

Nimrod, the notorious "mighty hunter" of old, was Satan's chief man on earth. He had built Babylon and three other cities in the land of Shinar, and became a great campaigner against the peacefully-disposed Shemites who lived in Mesopotamia. Asshur was one of the sons of Shem, and evidently he and his offspring settled that part of the valley of Mesopotamia that lies north of Babylon. Nineveh was the capital city of Assyria and, according to the *Common or Authorized Version* of the Bible, it was built by Asshur. (See Genesis 10:11.) The accuracy of that translation is disputed by many who claim that it was Nimrod who built Nineveh, the capital city. There is much force to their contention. Genesis, chapter ten, verse ten, tells of the beginning of Nimrod's exploits. From verses six to twenty the record pertains to the sons of Ham, of which Nimrod was the most prominent. It does not seem reasonable that in the very midst of the description of that family it would break off the continuity of the description by interjecting the statement concerning the sons of Shem, who are mentioned in the same chapter, beginning with the twenty-second verse.

One well-recognized authority on translation (Hislop) contends with much force that the proper translation should read thus: "And he [Nimrod], being strengthened [after he had built Babylon, and Erech, and Accad, and Calneh, in the land of Shinar; and had become a 'mighty' man in the earth] went forth out of that land [Shinar], and builded Nineveh, and the city Rehoboth, and Calah." The marginal rendering of the *Common or Authorized Version* supports that conclusion, and it reads: "And he [Nimrod]

went out, *into Assyria.*" The weight of authority, therefore, is that Nimrod extended his domain and increased his might in the earth by invading Assyria and bringing Assyria into subjection to him, and that he built Nineveh as its capital city.

One of the prophets of the Lord calls the land of Assyria the land of Nimrod. (Mic. 5:6) Being the capital city, Nineveh was the official residence of the ruler who is called "the king of Nineveh". (Jonah 3:6) It was the royal city of the second world power, and Babylon became the capital city of the third world power. These facts show that Assyria, and its chief city, Nineveh, was an organization of Satan the Devil.

Nineveh was a city or organization of great importance, and is called "Nineveh, that great city"; and, again, the prophet says, "Now Nineveh was an exceeding great city of three days' journey." (Jonah 1:2; 3:3) The Hebrew day's journey being approximately twenty miles would therefore make the city approximately sixty miles in circumference. The prophet says that there were more than sixscore thousand persons (120,000) that could not discern between the right hand and the left hand. This manifestly refers to infants, and would warrant the conclusion that the total population of the city was between six hundred thousand and a million.

A lion is used in the Scriptures to symbolize a ruler. (Gen. 49:9,10) Pierce lions would therefore symbolize harsh, cruel, and oppressive rulers. Such rulers or political instruments operate selfishly at the behest of the mighty commercial power, and their evil deeds are screened by the hypocritical religionists. Describing the capital city of Nineveh and its rulers, the prophet says: "Where is the den of the lions, and the feeding-place of the young lions, where the lion and the lioness walked, the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his caves with prey, and his dens with ravin." —Nah. 2:11,12, *R.V.*

In prophetic phrase is here described a company of cruel political rulers, who exploited the people to feed themselves and their allies in the Devil's organization. Manifestly this record of the prophet is made that the predominating element of that part of Satan's organization could be disclosed. God then expressly declared that he is against that organization. This is the best proof that the organization mentioned there is that of Satan the Devil.—Nah. 2:13.

The king boasted of his political power and that he had a tremendous political organization: "For he saith, *Are not my princes altogether [all of them] kings [politicians]?*" (Isa. 10:8) Nineveh was permeated with and debauched by the Devil religion. Here is proof that the symbolic "whore" mentioned in the Scriptures is the Devil's organization, and particularly the religious part thereof, which the Devil uses to seduce and turn the people away from Jehovah and to cause both rulers and people to

walk on in darkness and evil: "Because of the multitude of the whoredoms of the wellfavoured harlot [Nineveh], the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts."—Nah. 3:4.

The Devil, by appealing to the superstitions of the political and commercial giants and rulers of the land, seduces them and causes the nation to be under his (Satan's) control. At the present day there is much evidence showing that both politicians and big financiers consult spirit mediums and thus receive information from the Devil. While the politicians in Nineveh were in the van of the organization, the commercial factor was exercising its part. The organization of Assyria, and particularly the capital city, Nineveh, was noted for its commercial wealth; as the prophet says: "Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture." (Nah. 2:9) "Thou [Nineveh] hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away." (Nah. 3:16) As an example, consider the present commercial-military powers of the world and see how well the prophet long ago described them.

Assyria, and its capital city, was a great military power and was strongly fortified. Says the prophet (Nah. 3:17): "Thy crowned [rulers or officers of authority] are as the locusts and thy captains [field marshals or military commanders] as the great grasshoppers, which camp in the hedges in the cold day [the latter sitting around ready to act at the bidding of their owners]."

The Assyrian army which encamped before Jerusalem approximated two hundred thousand warriors. There were probably many more than that, but the record is that one hundred and eighty-five thousand of them were killed by the Lord Jehovah God in one night. The king of Assyria defied Jehovah God, and endeavored to turn even God's consecrated people away from him and cause them to give allegiance to the Devil. (Isa. 36:13-20) And thus is proved Assyria's military strength and her being used by the Devil.

Assyria, and particularly Nineveh, her capital city, Satan's organization, and which was ruled by the politicians, profiteers, militarists and religionists, was a bloody organization preying upon others, lying to deceive, exploiting and robbing the people. "Woe to the bloody city!" cries out the prophet (Nah. 3:1,2), "it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots."

It was the rulers of Nineveh who brought about the Samaritans, that company of *religious* hybrids who were colonized in Palestine, and who mingled their paganism, the Devil religion, with a pretended and superstitious worship of Jehovah. The Lord plainly names the Samaritans as "adversaries" of his people,

who wanted to join with those who were God's people and to call themselves by the name of the Lord and at the same time practiced the Devil's religion in the name of Jehovah. As it is written (Ezra 4:1-3): "Then [the Samaritans] came to Zerubbabel [the Jewish governor], and to the chief of the fathers, and said unto them, Let us build [the temple to Jehovah God] with you; for we seek your God, as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur [Assyria], which brought us up hither." When God's chosen people refused to join with them, these same hypocritical religionists became the avowed enemies of the Israelites and persecuted them. (Ezra 4:4-7) The Assyrian rulers had carried these aliens into Samaria to repopulate that land, and to establish there the Devil religion in order to corrupt their neighbors the Jews.—2 Ki. 17:24-29.

The three great earthly organizations, namely, Babylon, Egypt, and Assyria, were all Satan's organizations which show his wicked organization from different viewpoints. Babylon is the mother, and Jehovah God in his Word represents her as "the great whore" and "the mother of harlots". (Rev. 17:1-5) The Devil's organization is that which gives birth to all the other organizations that have opposed and still

oppose Jehovah God and bring reproach upon his name and persecute his anointed ones. It is the Devil religion that has corrupted the political rulers and the commercial giants of the world and turned them against Jehovah. God's Word indicates that when the time comes the political and financial powers will awake and, learning a measure of the truth, will hate the old "whore" and make her and everything that is visible of that wicked organization desolate.—Rev. 17:1-17; Isa. 10:5, 6.

Assyria therefore more particularly represents the Devil's organization at a time when political rulers dominate the nations and work together with and under the direction of their commercial allies and support and uphold a false religion, and shows that they will so continue until the crash comes. Egypt, being the Devil's organization, particularly magnifies the commercial part, which produces and maintains the military power, as predominating, while at the same time the politicians and the religionists work together to carry out its policies. Babylon stands as the "mother" of the whole wicked system, and specifically and primarily represents the Devil's organization; and all who become a part of her properly take her name and are designated as Babylon.

THE REAL SACRIFICIAL LAMB

AT THE time that the Jews or nation of Israel were brought forth out of the house of their bondage in the land of Egypt, a male lamb and its shed blood featured in the proceedings. All that was a prophetic picture, indicative of good things to come.—Heb. 10:1.

Jehovah God's beloved Son Jesus was the reality foreshadowed by the passover lamb of Israel. In the picture the blood of the lamb was important because of what it represented. The blood of the beloved Son of God, sacrificially poured out, is of very great importance to all men. Clergymen who ignore or minimize the importance of the blood of Jesus as the great ransom price for man do violence to the Word of God and aid Satan to turn the people from the only name and way that lead to everlasting life.

Jehovah's law required the Israelites to make preparation for the passover. (Ex. 12:1-28) The head of each household pictured Jehovah himself. Four days before the sacrificing took place the lamb must be selected. Four literal days before the death of Jesus he offered himself to the nation of Israel. Jesus died about 4,160 years after the sin and fall of Adam. Hence four days of one thousand years each prior to Jesus' death Jehovah selected Jesus to be the Redeemer of man. Therefore the four days in the picture were both literally and symbolically fulfilled in Christ Jesus.

The passover lamb must be a male and without blemish. The One whom the lamb foreshadowed must

be a male without blemish. Why must this victim for sacrifice be a perfect man? Because the perfect man, Adam, had violated God's law in the garden of Eden, and for that reason his life was taken away. The law of God required a life for a life; therefore the One who must be substituted in death for Adam must be a perfect man. This is the reason why the animal used to represent the Redeemer must be without blemish. The redeemer of Adam and his offspring, therefore, must be a perfect man, nothing more and nothing less.

In all the earth there was no perfect man. All were condemned because of the imperfection resulting from the sin of Adam. There was none good. (Ps. 14:3) No man was qualified to ransom his fellow man. (Ps. 49:7) These scriptures show man's extremity. God had made the earth for man to live upon. (Isa. 45:12, 18) Man's desire was and ever has been to have life everlasting. God had promised to bless all the families of the earth, which blessing means an opportunity for life. God had promised to redeem man from death. What, then, could be done?

Jehovah sent his beloved Son, the Logos, to earth. Was it necessary for the Logos to die in order to become a man? No. His right to life and his existence were transferred from the spirit plane to the human nature. Jesus was begotten as a babe in the womb of Mary, and this was accomplished by God's exercising his holy spirit or invisible power; and in due time

Jesus was born. Jehovah by direct operation of his power gave the babe Jesus life and the right to life, and for that reason he was born a perfect babe. The fact that Jesus was born of an imperfect woman does not mean that he was in the slightest imperfect. The right to existence and existence being given to him by Jehovah directly, and Jehovah being the only One from whom life emanates directly, it follows that this babe Jesus must be perfect in every respect. Jehovah could not make an imperfect thing, because "his work is perfect".—Deut. 32:4.

The Scriptures identify the Logos and the beloved only-begotten Son of God as the beginning of creation; and then it is written: "The Word was made flesh, and dwelt among us [men]," and he was "full of grace and truth". (John 1:14) "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. 4:4) The fact that he was born of an imperfect woman did not mean that he was imperfect, because his life proceeded from Jehovah. He was born a human creature, that he might be the Savior of mankind. (Luke 2:11) Thus did Jehovah prepare One who possessed all the qualifications to fulfil that which the passover picture foreshadowed; to wit, One qualified to provide the price to redeem the human race.—Heb. 10:5.

Subsequent authoritative testimony recorded in the Bible proves beyond a doubt that the passover lamb pictured the Son of God; and that Jesus, the beloved Son of God, was the reality. John the Baptist, as the forerunner of Jesus, announced his coming to those who would hear; as the Scriptures state: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!"—John 1:29, 30, 34-36.

The Scriptures further identify Jesus as one without blemish, foreordained by Jehovah to be the Redeemer of mankind, and therefore foreshadowed by the passover lamb. The apostle Peter (1:1:18-20) writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

The animal in the picture was harmless and without blemish. The reality was "holy, harmless, undefiled, separate from sinners". (Heb. 7:26) Thus the testimony conclusively shows that the lamb foreshadowed Christ Jesus the Son of God. Jesus began his ministry when he was thirty years of age. He being

perfect, because his life was received from Jehovah direct, and therefore being qualified to redeem man, his testimony is that he came for that purpose. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

Since the law of God required the Jews to observe the passover by killing the lamb on the fourteenth day of Nisan, and since Jesus was born under the law and is the real Lamb foreshadowed, it therefore was necessary for Jesus to be slain on the fourteenth day of Nisan. The beginning of the Jewish day is at six p.m. At the proper and appointed time Jesus with his disciples sat down to eat the passover lamb, as the law required. On that occasion Jesus said to his disciples: "With desire I have desired to eat this passover with you before I suffer." (Luke 22:15) That was the last time the picture was ever properly repeated.

Later, and on the same day, Jesus was killed. He completely fulfilled the picture of the passover lamb at that time. That which the passover lamb foreshadowed now became a reality in the death of the beloved Son of God. Jehovah does everything exactly on time. Jehovah did not take away the life of his beloved Son, but he permitted others to do it, and he saw to it that it took place exactly at the time to fulfil that which was foreshadowed by the passover lamb.

When the passover lamb used in the picture was slaughtered it could not and did not utter a protest. Through his holy prophet (Isa. 53:7) God had described his beloved Son as a lamb, who without protest went to his death. "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

One of the titles given to the beloved Son of God is "The Lamb". By this he is further identified as the One foreshadowed by the passover lamb. Of him it is written: "The Lamb slain from the foundation of the world." (Rev. 13:8) He is also in the same connection identified as the Mighty One of the tribe of Judah, about whom God caused Jacob to prophesy. (Gen. 49:10) He is shown to be the One foreshadowed by David, and the mighty Executive Officer of Jehovah who received honor as the "Faithful" One of his Father's organization.

It is written: "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I [John] beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5:5, 6, 12) The apostle Paul, as the inspired witness of Jehovah, writing concerning Christ

Jesus and his sacrifice, identifies him as the One foreshadowed by the passover lamb, saying: "For even Christ our passover is sacrificed for us."—1 Cor. 5:7.

Keep always in mind that life is what Adam lost and life is what man desires, and that the only way to life God has foreshadowed in the sacrifice of the passover lamb, which lamb represented his beloved Son. This explains why the Logos was made a man and called Jesus. He "was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross". (Phil. 2:7, 8) The disability of the human race could be taken away only by the value of a perfect human life sacrificed. The human family is likened unto sheep that have gone astray, because born in sin and shapen in iniquity. (Ps. 51:5) God provided his beloved Son, foreshadowed by the lamb, to take away the great disability upon the human race by reason of sin.—Isa. 53:6.

When he was on earth Jesus spoke of the human race as sheep and himself as the Shepherd, and plainly pointed out that through his sacrifice is God's way that leads to life. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:7, 9-11.

The Son of God was sent to earth to provide the redemptive price for mankind. He was not compelled to come to earth and die, but he came to do his Father's will; and for this reason his Father loved him. Jesus said: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:15, 17, 18.

The Israelites were required to roast the lamb whole, without breaking a bone, and then to eat the flesh, together with unleavened bread. What was thus shown and foreshadowed in the picture, God, through his prophet (Ps. 34:20), also foretold. When Jesus was slain as the reality foreshadowed by the lamb, not a bone of his body was broken. "But when they came to Jesus, and saw that he was dead already, they brake not his legs: for these things were done that the scripture should be fulfilled, A bone of him shall not be broken."—John 19:33, 36.

The bread which the Jews were required to eat with the roast lamb must be without leaven. Leaven is impure and therefore a symbol of sin. The unleavened bread foreshadowed the purity of Jesus. The bread also was a picture representing the humanity of Je-

sus, given for the life of the world. Giving testimony concerning himself Jesus said: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."—John 6:49-51, 54, 55.

The life is in the blood. The blood of the lamb poured out showed its death. The blood of Jesus poured out showed the pouring out of his life as a man. Prophetically it was written of him: "He hath poured out his soul unto death." (Isa. 53:12) This testimony shows that aside from Jesus' work as vindicator of Jehovah's name a very necessary point of the divine provision for the blessing of mankind was and is the sacrifice of God's beloved Son; that he made a picture of this in advance by the sacrifice of the passover lamb, which, under the law, must be repeated each year until the coming of Jesus; that he sent his beloved Son into the world to die and provide the ransom price for mankind; that the shedding of the lamb's blood foreshadowed the shedding of the blood of Christ Jesus, which was shed for us; and that God made this provision for the human race because of his love for mankind.

Therefore it is written: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) In the face of this overwhelming Scriptural testimony, how can any sane man say that the blood of Jesus is of no value in providing the way to life for humanity? Can anyone who honestly thinks he is a preacher, and who pretends to preach the Bible, claim that the blood of Jesus was not essential to give life to the peoples of the earth?

The term "redeem" literally means to loose with something; it means a purchase price provided which is of sufficient value to purchase the thing desired to be purchased. The precious lifeblood of Jesus poured out in death on the tree on Calvary provided the price for the redemption of the human race. His perfect life exactly corresponded with the perfect life that Adam enjoyed when in Eden, and therefore satisfied the requirements of the divine law. It provided the price for the buying of life for the human race. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20) This corresponds with the further testimony, which reads: "Ye were . . . redeemed . . . with the precious blood of Christ."—1 Pet. 1:18, 19.

Again, it is written of Jesus: "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." (Rev. 5:9) By the grace of God he tasted death for every man. (Heb. 2:9) It was the perfect man Jesus' pouring out his lifeblood that provided the price for

the redemption of mankind, which, after all, mankind must in God's due time have an opportunity to know. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:14) So writes the apostle Paul:

LETTERS

JEHOVAH PREPARING HIS PEOPLE

DEAR BROTHER RUTHERFORD:

I wish to report for October on the weekly meeting held at Bethel every Monday evening. The average attendance for the month was 32.

We have now concluded our study of *Findication* Three and all are grateful to Jehovah for the understanding of prophecy revealed in the temple of Ezekiel's vision.

The Bethel family desire to express their thankfulness to Jehovah for the new book *Preparation*, just received. Although an opportunity has not yet been afforded to study this provision of the Lord, yet in it we find another evidence of the loving-kindness of Jehovah, who is preparing his people for the battle of Armageddon, just ahead.

All the family had a good time during Kingdom Proclamation Period. We note how the people of good will are being prepared to take their stand and the enemy is becoming more vicious in his desperate efforts to overthrow the truth, but, thank God, he will not succeed.

With best wishes and love in the Lord from all,

Your fellow witnesses in Jehovah's service,
BETHEL FAMILY, *Strathfield, Australia.*

SINGING PRAISES OF JEHOVAH

DEAR BRETHREN IN ZION:

At the close of another year I just feel compelled to express my gratitude to someone for the beautiful way our heavenly Father has cared for us and is feeding us; and we have great peace.

The book *Preparation* was a crowning feature to prepare us at the close of the fiscal year.

Now the 1934 *Year Book*, to show us the great progress of the work and the experiences the brethren are having in other countries, and we can rejoice to be of those of the organization that suffer at the hands of the enemy but go on singing the praises of Jehovah.

I wish to acknowledge the gift of those precious books with many other favors from our Father's hand. Also the kind provision for the pioneers made by you to credit us with a certain amount; and I was one benefited, making it easier going.

The credit slips I have greatly appreciated, and hope by the Lord's grace to be entitled to a yellow slip, as the Lord has provided, each month.

Your in His service,
MINA KINLER, *Pioneer.*

SERVICE APPOINTMENTS

T. E. BANKS

Osyka, Miss.	June 2	Stroud, Ala.	June 13
McComb, Miss.	3	Bossmar, Ala.	14
Natchez, Miss.	4	Tuscaloosa, Ala.	15
Laurel, Miss.	5	Birmingham, Ala.	16, 17
Newton, Miss.	6, 8	Jasper, Ala.	19
Lawrence, Miss.	9	Chattanooga, Tenn.	21, 22
Montgomery, Ala.	10	Knoxville, Tenn.	30
Camp Hill, Ala.	12	Johnson City, Tenn.	July 1

G. H. DRAPER

Loveland, Colo.	June 1, 2	Loesch, Mont.	June 20
Cheyenne, Wyo.	3, 4	Glasgow, Mont.	22
Laramie, Wyo.	6, 7	Sagebo, Mont.	23
Slater, Wyo.	8	Outlook, Mont.	24
Torrington, Wyo.	9	Reserve, Mont.	26
Ft. Laramie, Wyo.	10	Bonetrail, N. Dak.	27
Casper, Wyo.	12, 13	Minot, N. Dak.	28
Sheridan, Wyo.	14, 15	Mohall, N. Dak.	29
Billings, Mont.	16, 17	Bismarck, N. Dak.	30
Miles City, Mont.	19	Ft. Yates, N. Dak.	July 1

A. H. MACMILLAN

New Smyrna, Fla.	May 30	Nashville, Tenn.	June 12, 13
Jacksonville, Fla.	June 2, 3	Louisville, Ky.	15
Albany, Ga.	5, 6	Indianapolis, Ind.	20, 21
Atlanta, Ga.	7, 8	Columbus, Ohio	23, 24
Chattanooga, Tenn.	9, 10	Crooksville, Ohio	25, 26

G. Y. McCORMICK

Aberdeen, Wash.	June 2, 3	Concrete, Wash.	June 19
Tacoma, Wash.	5, 6	Bellingham, Wash.	20, 21
Puyallup, Wash.	7	Blaine, Wash.	22
Enumclaw, Wash.	8	Everett, Wash.	23
Seattle, Wash.	9, 10	Wenatchee, Wash.	24, 25
Bremerton, Wash.	12, 13	Entiat, Wash.	27
Everett, Wash.	14, 15	Chelan, Wash.	28
Mt. Vernon, Wash.	16	Ellensburg, Wash.	29
Oak Harbor, Wash.	17	Yakima, Wash.	June 30, July 1

J. C. RAINBOW

Internat'l F's, Minn.	June 1	Milaca, Minn.	June 16
Federal Dam, Minn.	2	Princeton, Minn.	17
Grand Rapids, Minn.	3	Cambridge, Minn.	19
Hibbing, Minn.	5	Fine City, Minn.	20
Kinney, Minn.	6	Hinckley, Minn.	21
Virginia, Minn.	7	Cloverton, Minn.	22
Two Harbors, Minn.	8	Grantsburg, Wis.	23, 24
Duluth, Minn.	9, 10	St. Croix Falls, Wis.	26
Proctor, Minn.	12, 13	Lindstrom, Minn.	27
East Lake, Minn.	14	St. Paul, Minn.	28, 29
Aitkin, Minn.	15	Minneapolis, Minn.	June 30, July 1

W. J. THORN

Mohawk, N. Y.	June 2, 3	Troy, N. Y.	June 20, 21
Richmondville, N. Y.	5	Glens Falls, N. Y.	22, 23
N. Blooming, N. Y.	6	Granville, N. Y.	24
Johnstown, N. Y.	7, 8	Ticonderoga, N. Y.	26
Jonestown, N. Y.	9	Lewiston, N. Y.	27
Asterville, N. Y.	10, 11	S. Roydon, Vt.	28
Schenectady, N. Y.	13, 14	Barre, Vt.	29
Albany, N. Y.	15, 16	Montpelier, Vt.	30
Stottville, N. Y.	17, 18	Morrisville, Vt.	July 1

S. H. TOUTJIAN

Statesville, N. C.	June 1	Raleigh, N. C.	June 19
Winston-Salem, N. C.	2, 3	Stem, N. C.	20
Rural Hall, N. C.	5	Louisburg, N. C.	21
High Point, N. C.	6, 7	Pleasant Hill, N. C.	22
Greensboro, N. C.	8, 10	Enfield, N. C.	23
Graham, N. C.	12	Scotland Neck, N. C.	24, 25
Sanford, N. C.	13	Tabor, N. C.	27
Maury, N. C.	14	Rocky Mount, N. C.	28
Maxton, N. C.	15	Wilson, N. C.	29
Chapel Hill, N. C.	16	Farmville, N. C.	30
Durham, N. C.	17	Vanceboro, N. C.	July 1

J. C. WATT

Richmond, Ind.	June 2	Jasonville, Ind.	June 16, 17
Greensburg, Ind.	3	Dugger, Ind.	19
Sunman, Ind.	5	Linton, Ind.	20
Yevay, Ind.	6	Vincennes, Ind.	21, 22
Madison, Ind.	7, 8	Washington, Ind.	23, 24
Crothersville, Ind.	9	Evansville, Ind.	25, 27
Bedford, Ind.	10, 11	Cannalton, Ind.	28
Bloomington, Ind.	13	Leopold, Ind.	29
Brazil, Ind.	14	Palmyra, Ind.	30
Terre Haute, Ind.	15	Salem, Ind.	July 1