



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LII SEMI-MONTHLY No. 21

NOVEMBER 1, 1931

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

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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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.

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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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Remnant to the Front"

Issue of October 15, 1931

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The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

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TAUGHT OF GOD

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

JEHOVAH'S ORGANIZATION is symbolized by his woman named Zion. "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." (Isa. 54:5, 6) An understanding and appreciation of Jehovah and his organization brings great peace to his anointed remnant. It is really the life and joy of the remnant. At this very day there are some among God's people who express a desire to be pleasing to God and to serve him and who also participate in the service and yet who have difficulty in understanding and appreciating present truth. Their difficulty begins with what we usually call "the birth of The Nation", which means, of course, the beginning of the kingdom. They do not understand Zion and her children, and hence find difficulty in understanding many of the wonderful truths which the Lord God is giving to his people. They do not understand and appreciate the name Jehovah. To them it means merely one of the names of the Almighty, although *The Watchtower* and the books of recent publication have shown the scriptures bearing upon these points. It seems that an effort should be made again to help those who are having difficulty in understanding the truth, particularly as it relates to Jehovah and Zion and to her children.

² At the time that Jehovah God pronounced judgment on Adam he also used these words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The real meaning of the word "woman" as there used, and which for many centuries was a mystery, is "God's organization". God's woman is used symbolically to represent his organization. "The seed" means the offspring of his woman, which seed is the kingdom or royal family of heaven, Christ Jesus being the Chief One thereof. "The seed of the serpent" is the offspring of Satan and his organization which he has used to rule and oppress humankind and to de-

fame Jehovah's name. (See *Prophecy*, pp. 151, 152.)

³ Everything with Jehovah is orderly, and for no other reason we must conclude that he had an organization from the beginning. That organization is pictured or symbolized by God's woman whom he names Zion. Jehovah set up the city of Jerusalem and put his name there, and that city pictured or represented his universal organization. Both names "Zion" and "Jerusalem" represent his organization. The earthly organization of Jehovah, which was Jerusalem, was God's typical organization and therefore foreshadowed his organization that would appear amongst men on the earth and represent his heavenly organization. It is written: "Jerusalem which is above [the heavenly organization] . . . is the mother of us all." (Gal. 4:26) That means that all who are of the offspring of God's woman are of his organization. The name "Zion" was also applied to Jerusalem, because the latter was typical of God's universal organization: "The city of David, which is Zion."—1 Ki. 8:1.

⁴ When God made promise to Abraham and to Sarah his woman that they should have a seed he made this picture, to wit: Abraham there represented Jehovah God; Abraham's woman Sarah represented or pictured God's organization; and their seed or offspring pictured Christ in particular and included all the royal family or kingdom. For a long time Sarah was barren, and was therefore in disrepute or subject to reproach because of her barrenness. This foreshadows that God's organization for centuries would be subjected to great reproach, because *apparently* unfruitful. In due time Sarah gave birth to the man child Isaac, representing the seed of God's woman according to promise. In discussing this matter the apostle quotes from Isaiah, and this definitely settles the matter as to whom Sarah and the seed picture: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband."—Gal. 4:27.

⁵ Jerusalem in Palestine was God's typical organization, whereas Jerusalem in heaven represents his

real organization. Rotherham's rendering clarifies this text: "But he that was of the bondmaid, after the flesh had been born, whereas he that was of the free woman through means of a promise. Which things indeed *may bear another meaning*; for the same are two covenants, one indeed from Mount Sinai into bondage bringing forth, the which is Hagar, and the Hagar is Mount Sinai in Arabia, she answereth, however, *unto the present Jerusalem*, for she is in bondage with her children; but the Jerusalem above is free, the which is our mother." (Vss. 23-26, *Roth.*) The two women not only represented the typical and the real organization, but also represented the two covenants. There is a twofold meaning.

WHO ARE ZION'S CHILDREN

* Jehovah by his prophet Isaiah makes this positive and definite promise, to wit: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) This, being written aforetime, must have been intended for the special aid and comfort of the members of the church upon earth at the very end of the world. (Rom. 15:4) Until we understand what is meant by Zion and who are her children this definite promise in the prophecies of Isaiah is without meaning. The correct understanding thereof brings peace and joy. In the Psalms it is written: "Mount Zion, wherein thou didst take up thy habitation." (Ps. 74:2, *Roth.*) "For the Lord hath chosen Zion; he hath desired it for his habitation." (Ps. 132:13) Lucifer was overlord of some part of God's organization and therefore had access to heaven. He was the overseer of the man in Eden. Lucifer became the opponent of God, and his rebellious course led to the changing of his name to that of "Satan", which means "adversary". At Eden Satan put at issue the word and name of Jehovah God by declaring that man would not die, and then he challenged God to put a man on earth who would maintain his integrity to Jehovah under the test. Jehovah accepted the issue and challenge and in substance or effect, if not in terms, said: "I stand by my woman, which is my organization. I here and now definitely give my word that my woman or organization shall in my own due time be fruitful, because I will make her fertile; and she shall bear a seed, and that seed shall destroy Satan and all his power; and "The Seed", or offspring of my woman, shall rule the whole world, and that rule shall be a righteous rule, which will bring blessings to all the nations of the earth." Just as certain as Jehovah gave his word, just that certain it will be fulfilled in every detail, and that in his own due time. Satan, of course, did not believe the word of God, because he was a rebel; and hence he continued to defy and reproach the name of Jehovah. Instead of immediately producing "The Seed" and using it to destroy Satan, God waited his own due time to do this. "The

Seed" has been produced, and the destruction of Satan and his seed must now follow.

After the word of promise was given centuries passed, and then Jehovah sent Jesus to the earth to carry out his purposes. Satan had some information of this, of course, because he said, and caused his agents on earth to say: "This is [the 'Seed' of promise,] the heir; . . . let us kill him." (Luke 20:14) Jesus was put to death, and Satan thought the victory was with Satan and his organization and that God had been defeated. He continued to reproach the name of Jehovah and to say that "The Seed" that was going to rule the world did not materialize. Apparently God's organization was barren of seed. When Jesus ascended into heaven clothed with all power and authority from on high, no doubt he was ready to proceed at once to destroy Satan and his organization. It was not God's due time; therefore Jehovah said to him: "Sit thou on my right hand and wait until my due time arrives to make the enemy my footstool." (Ps. 110:1) Centuries more of time passed, and the reproach of the Devil continued to be cast upon Jehovah, the "Husband", and upon his apparently barren woman Zion. The due time must come, however, when she would be fruitful, because God had made the promise she should be.

THE BIRTH

* In 1914 the period of waiting came to an end, and Jehovah placed his Son Christ Jesus upon his throne of authority and sent him forth to rule and to put down the enemy. (Ps. 2:6; 110:2) That was the birth or beginning of the kingdom and is otherwise spoken of as "the birth of The Nation". Then and there God's woman Zion, his organization, gave birth to the "man child", to wit, the nation, the kingdom, which shall rule all the nations of the world; and her (Zion's) child was caught up to God and to his throne, meaning that God gave the power and authority to the kingdom because it is his kingdom, his man child or offspring. For centuries God's woman had been barren of the promised kingdom, but now in 1914 her barren days came to an end with the birth or beginning of the kingdom. To be sure, Jesus had been born and raised to the highest position in the universe, but that was not really appreciated and was not understood in its true meaning. The placing of Christ Jesus upon his throne, which is the birth of The Nation, was the beginning of the day of rejoicing concerning which Jehovah had caused his prophet long ago to write, saying: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." (Isa. 54:1) Mark the words of this text which say, "thou that didst not travail with child." In other words, this man child is born without travail

or birth pains. Zion, or God's woman, had now given birth to the man child without pain, and it was a time to begin rejoicing. The kingdom was born without a fight, but a fight must and did follow shortly thereafter. In harmony with this it is further written by the prophet: "*Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.*" (Isa. 66:7,8) The kingdom was first born, or began to function, and afterwards the "children" of Zion began to come forth. The way must now be made ready for her children; therefore Jehovah said to his prophet: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the [nations], and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."—Isa. 54:2-4.

* Never again shall Jehovah's woman, *Zion*, hang her head and mourn, because now her man child has been born, and her other children, as the prophet declares, must shortly follow; and the facts show that this has been fulfilled. It appeared that from Eden until 1914 God had forsaken his woman, and this period in which she was apparently forsaken God calls "a small moment". "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. 54:7,8) Then God uses as an illustration his promise to Noah that the waters should never again go over the earth, and adds that this would be proof that never again would rebuke be upon his woman Zion, his organization: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."—Isa. 54:9,10.

¹⁰ Prior to 1914 Jehovah had not exercised his power to interfere with Satan's rule. Satan had continued to hurl his challenge of defiance into God's face, and Jehovah withheld his hand and let Satan go the limit. To be sure, Satan had access to heaven at the time he was appointed as overseer of a certain

part of God's organization, and this privilege of coming and going had not been taken from him. When the period of waiting came to an end, however, Satan must get out; and so he was thrown out of heaven and can *never* get back into heaven again. There is no more place for him to operate in heaven. This is made so plainly to appear from the Scriptures that there cannot be the slightest doubt about it. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."—Rev. 12:7-9.

¹¹ In harmony with the prophecy of Isaiah the command was then given for all in heaven to rejoice, because God's woman had given birth to the man child, the kingdom or nation, and Satan was for ever out of heaven and never could get back there, and must confine his operations to the earth until his final destruction.—Rev. 12:12.

THE CHILDREN

¹² At the time that the great events just related came to pass the faithful followers of Christ Jesus on earth knew nothing about it, and could not know until the temple in heaven was open and they were brought into the temple. It was in 1918, or three and one-half years after the birth of The Nation, that Christ came to the temple of Jehovah for judgment. Of necessity that marked the resurrection of the faithful ones who had died in Christ, because, said the apostle, "we must all appear before the judgment seat of Christ," and at that time Christ came for judgment; and the approved ones were assigned to the crown of life. (2 Cor. 5:10; 2 Tim. 4:8) From and after that time Jehovah's name began to be praised *with an understanding*, and one reason therefore was and is that his woman Zion had become fruitful and the temple in heaven was open. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord, from this time forth and for evermore. From the rising of the sun, unto the going down of the same, the Lord's name is to be praised. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."—Ps. 113:1-3,9.

¹³ The coming of the Lord to his temple marked the beginning of the building up of Zion: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) The words in this psalm rendered "build up" are also rendered 'set up house keeping', and "obtain children". The birth of the "man child" or kingdom was without pain; but immediately following the birth of the kingdom Zion travailed, or birth pains began, "for as soon as Zion

travailed, she brought forth her children." In other words, as soon as the war in heaven had ended, the resurrection of the faithful began and God began to bring forth the children of his woman Zion; his organization travailed or fought against the enemy, and there followed the birth of her children. The coming of the Lord to the temple of God in 1918 marks the beginning of the birth of the children of Zion, and those whom the Lord Jesus then found faithful at the time of coming he took into his temple, and they entered into his joy; and such constitute the children of Zion, and such are the ones to whom the promise is made, to wit, "and all *thy children* shall be taught of the Lord."

WHO TAUGHT

¹⁴ Zion is the name of God's woman; and her children when born take the name of the mother, because these are the sons of God and, becoming a part of his organization, would bear the name of his organization. Hence they become a part of Zion. The words of the text "taught of God", therefore, must be and are limited to the children of Zion, and not to all who are begotten of the holy spirit. When the time arrived to build up Zion or to "obtain children" and to begin housekeeping, it follows that those who are not born in Zion could not become a part of the household or children of the organization and, that being true, they are not taught of Jehovah, within the meaning of this precious promise of the text.

¹⁵ On one occasion Jesus quoted this prophecy to the Jews. He told them that he was sent of God from heaven; but they refused to believe his words and murmured against him, and then Jesus said to these: "No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up *at the last day*. . . . And they shall be all taught of God." (John 6:44, 45) The words of Jesus here in quoting this prophecy fixes the time definitely for the beginning of the fulfilment of the prophecies "*at the last days*", which time is the end of the barrenness of God's woman and is marked by the birth of the nation and her children. Surely the promise in the prophecy could not apply to all of Israel when Jesus was speaking, because very few of the Israelites believed on Jesus. His words show that one must become a child of Zion first, and that that takes place only in "*the last days*", when God builds up Zion and appears in his glory. At the time Jesus thus spoke to the Jews he, Jesus, was anointed as King and hence a child of God's organization. God had anointed him to be the Head or capital of that organization, and Jesus was taught of Jehovah; hence he said that he came to speak, not his words, but the words of his Father who sent him. All of those who came to Jesus he taught, and he taught them the truths or doctrines which had been given to him by his Father, Jehovah. After Jesus ascended into heaven, and before the coming to his temple, his followers

were taught by the ministration of the holy spirit according to the promise that he gave before his crucifixion. (John 14:26) With the coming of the Lord to the temple of Jehovah, and the building up of Zion, and the bringing of the approved ones into Zion and making them a part of the organization, these are therefore the children of Zion, and to these the promise is limited. The entire setting of the fifty-fourth chapter of Isaiah shows that its application or fulfilment is after the King is placed upon his throne, and after the building up of Zion upon coming to his temple; after Zion has "obtained children" and is set up for housekeeping, and then the children are taught by the heavenly Father.

¹⁶ There are those who claim to be in the truth but who oppose the work of God's witnesses who give testimony against Satan's organization and to the name of Jehovah and his kingdom. Such opposers refuse to accept as truth what is here said about Zion. It will be found that their opposition dates from about the time of the coming of the Lord to his temple. Of necessity it must follow that those whom the Lord found unfaithful at the time of coming to the temple would refuse to accept the truth of and concerning the opening of the temple in heaven. Hence they would not see or understand concerning Zion. Their opposition, therefore, is conclusive proof that they are not of Zion, and not of the temple. Those who see or appreciate Zion as God's organization greatly desire to be a part thereof; but manifestly those who are opposed would have no vision of Zion, are not a part thereof, and *hence are not taught of God*.

¹⁷ There are some amongst us who still have difficulty in understanding many of the truths that God has given to his people since 1922, and it is with a desire to help such that this is published. The Lord has shown himself to be long-suffering and merciful with those who are making an effort to know and to do his will. It seems, therefore, that some who are stumbling may yet receive the true vision of God's organization, if they earnestly seek the truth and are obedient to the light as it comes to them. But those who oppose the work of the Lord in the earth, and who refuse the food he has provided for his people, cannot understand, even as the Lord by the prophet says: "A brutish man knoweth not; neither doth a fool understand this." (Ps. 92:6) They may say that they are taught of God, and may claim to have peace, but whatsoever peace they have is a false peace resulting to them because they have not engaged in the conflict against Satan's organization and refuse to stand boldly for God's organization, which is Zion. The Devil, knowing that he has them in his trap, lets them rest without persecution from his agents.

HOW TAUGHT

¹⁸ That there is a difference in the matter appearing in *The Watchtower* since 1922 from that which appeared prior thereto is quite manifest; but those who oppose the work of the Society have assigned entirely the wrong reason for such difference. There is no change or difference in any of the fundamental truths, but the difference relates to a clearer vision God has given his people. Those who oppose *The Watchtower*, but who still claim to serve God, insist that about 1875 the Lord began to teach his people by the words of Brother Russell, and that with the death of Brother Russell the revelation of truth to the people on earth came to an end; that *The Watchtower* is now publishing things that were not published by Brother Russell, and hence is wrong; and they claim that there is a studied effort made to discredit Brother Russell; and that such change is due to the fact that men other than Brother Russell control the publication of *The Watchtower*. For the purpose of illustrating the position of the opponents the following words are quoted from an announcement of a convention to be held by them in London in April, 1931, in which appear these words: "A number of brethren have been invited, known to be well grounded in the basic features of the truth as expounded by Brother Russell" "

¹⁹ Such opponents of *The Watchtower* show that they are confused and they are very wrong. Brother Russell did not claim the truth to be his. Jesus Christ taught that the truth is that of God's Word and that the truth does not belong to any man. There is no effort on the part of *The Watchtower*, nor is there any desire, to discredit Brother Russell. No good could be accomplished by such a course. *The Watchtower* recognizes the truth as belonging to Jehovah, and not to any creature. *The Watchtower* is not the instrument of any man or set of men, nor is it published according to the whims of men. No man's opinion is expressed in *The Watchtower*. God feeds his own people, and surely God uses those who love and serve him according to his own will. Those who oppose *The Watchtower* are not capable of discerning the truth that God is giving to the children of his organization, and this is the very strongest proof that such opposers are not of God's organization. Of a certainty no one can cite an instance in which *The Watchtower* during the past few years has attempted to laud or magnify any man's name; but at all times it has diligently sought to give honor to Jehovah's name.

²⁰ One may say that all Christians are taught of God, and that would be true so far as God's children have believed and followed the truth; but the text under consideration, namely, Isaiah 54:13, clearly and specifically applies to a special class. Prior to the coming of the Lord to the temple the holy spirit operated as a teacher of God's truth. The promise

of the text is not to any individual, but it is made to the *children of Zion collectively*. If one is not born in Zion the text could not apply to him. Zion is God's organization, and it follows that those who are not of his organization could not be the recipients of the promise made to that organization. Those who deny that God has an organization on earth surely could not be of God's organization, counted as the children thereof, nor be taught by Jehovah.

²¹ Zion, the city or organization of God, was not built until the coming of the Lord to the temple of Jehovah in 1918. Prior to that time those who are in Christ Jesus and his followers were on the way to Zion, but were not children of Zion and could not be until God's due time came to build up Zion. When Christ Jesus came to the temple of Jehovah for judgment, that determined who were the children of Zion; and the ones whom he found faithful and brought into the temple, and made a part of God's organization, constitute the faithful "servant" class, and the promise is to such that these shall be taught of God; and these are taught of Jehovah.

²² From 1875 to 1918 was a period of restoring to the church the fundamental truths, which work was foreshadowed by Elijah the prophet. These fundamental truths were not new truths, but those that had been obscured by reason of the promulgation of false doctrines. They were not any man's truths; and the fact that the Lord used a man or men to bring them to the attention of others is no evidence that they were truths of men. Those who were taught then were taught by the spirit of the Lord. Some of the main features of truth then brought to light and taught were of and concerning the high calling of God, and the restoration of the obedient ones during the reign of Christ to perfect humanity. Without a question of doubt the Lord gave Brother Russell light upon these truths and instructed him by his spirit, but why give to the creature the honor that is due to the Lord? Such a course would be no evidence of real love for Brother Russell concerning those who want to honor him and not the Lord, because it is written: "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15) Manifestly Jesus was conveying the thought here that if men honor creatures and give them the credit that is due Jehovah their course of action is abominable in his sight. Sincere love for a brother means an unselfish desire to do good to that one; but to exalt his name is not doing him good. Promotion or exaltation comes from the Lord, not from man. (Ps. 75:6,7) The Lord knows that those who want to exalt the name of a man are not honest and sincere and do not possess real love for their brother. Those who really love Brother Russell delight to acknowledge that they are privileged to be in the same class with him in serving God, but they do not want to be foolish and give the honor to the

creature and not to the Creator. If Brother Russell were on the earth today he would express no sympathy whatsoever with those who foolishly say: "We stand in the basic features of the truth as expounded by Brother Russell." He loved the Lord and would give honor to whom honor is due. The work of the church from 1875 to 1918 was the work of 'preparing the way before the Lord', and when that work was done the Messenger of the covenant came straightway to the temple. (Mal. 3:1-3) Thereafter there was and is a change of work and teaching of the people of God, but no man is responsible therefor or is entitled to any credit therefor.

²³ Who on earth understood prior to 1918 that Zion is God's organization and gives birth to the kingdom and to her children? The fact that no one on earth did so understand prior to the Lord's coming to his temple is proof that it was not God's due time for them to understand. Who understood prior thereto about Satan's organization, the battle in heaven, and the casting of Satan out of heaven? Manifestly no one could understand these things until the temple of God was open. (Rev. 11:19) Only those who by the grace of God have been taken into the temple do now understand. These do not understand by reason of knowledge or wisdom that comes to them from any man, but they are taught of God, who teaches them the truth by and through the Head of the temple class, Christ Jesus. Why then should those today who really believe they are servants of God hesitate for one moment in determining the question concerning who gives them the doctrine of truth? Jehovah God is the great Teacher of his children. To be sure, the publication of these truths is put forth by imperfect men, and for this reason they are not absolutely perfect in form; but they are put forth in such form as reflects God's truth that he teaches his children.

²⁴ Those who are of the temple class have the spirit of God in the measure that came to Elisha, and they do the work which Elisha foreshadowed. Jehovah now gives his children a special revelation of his Word, because it is a time of stress and his children specially need this additional help. Jehovah manifests himself to his people and gives to that class that really love him his full assurance that they are in the right way. It is "in that day", which is the day or period of time after the opening of the temple, that Jehovah specially manifests himself to his children. His people are first made to have an understanding of the meaning of his name Jehovah, and then they are given an understanding that it is Jehovah that speaks to them. To the children of Zion, that is to say, his sons by his woman, he makes known the meaning of his name, and teaches them. To them he says: "Therefore my people shall know my name; therefore they shall know IN *that day* THAT I am he that doth speak; behold, it is I." (Isa. 52:6,7) Today the children of Zion need no extraneous proof

that the spiritual food and understanding of the prophecies they have comes from God. They know that no man or men could provide such food. No man or men on earth attempt to lay claim that any of these truths proceed from man. God has spread his table bountifully for his people, and the children of his woman feed thereat. To these children of Zion he says: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." (Isa. 42:9) The context of this last scripture definitely locates God's anointed ones as the ones to whom he thus speaks.

²⁵ Jesus told of a time coming when there would be complete unity in Zion, and that the faithful ones would know it; and his very language fixes that time from and after his coming to the temple of Jehovah. He said: "AT THAT DAY ye shall know that I am in my Father, and ye in me, and I in you." (John 14:20) To have this full assurance one must be a member of Zion; and therefore there exists a confidential relationship between God and those of his organization, and these are taught of God in that day. We are now in that day to which these words of Jesus apply. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) Thus the close confidential relationship is shown between Jehovah, Christ Jesus, and all who are of the temple. The Lord Jehovah is in Zion as his place of habitation. (Ps. 74:2; 132:13) Only the children of Zion, the members of the temple, are there; and such are the ones that are taught and who have a deep appreciation of the things God teaches them from his Word.

²⁶ The church could not come to maturity until the coming of the Lord Jesus to the temple and the building up of Zion. What food the consecrated had and fed upon prior thereto consisted of the first principles or fundamental truths. Those who refuse to progress beyond that the apostle likens unto babes that feed upon milk. What God has given to his people since the coming of the Lord to his temple is strong meat. Those who have refused to accept these truths given by the Lord since that time are therefore unskilful, to say the least of it. "For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:13,14) The strong meat has not come by reason of the wisdom of man, but has come only to God's people because they are children of God and his woman who is Zion; and these are taught of Jehovah.

²⁷ During the Elijah period of the church God gave his people an understanding of some of the deep things of his Word, such as are taught in *Tabernacle Shadows*. These truths were fundamental, to be sure;

but even the sin offering and the covenants there taught have been more clearly understood since the building up of Zion. Not all of the consecrated, by any means, got an understanding of what was in the tabernacle shadows. Knowledge or understanding is not the all-essential thing that is pleasing to God or brings his approval. Loyalty, faithfulness and unselfish devotion to the Lord God is what brings his approval. Those who possess such qualifications and who were in that attitude when Christ Jesus came to the temple were approved and made members of the organization of God, and from that time forward the temple class as a unit has been and is taught by Jehovah. Those who refuse to consider anything other than that which Brother Russell had understood and expounded exhibit a lack of faith in God, and, in effect, say that God could not teach his people unless he did it through one man. They therefore show that they cannot understand that which the Lord is giving to his people. Others unable to understand have said: "I will lay the matter on the shelf until some future time." Such is a very unwise course. If one really loves God he will be diligent in getting an understanding of his Word, and when he brings forth his truth such will prayerfully and carefully consider it and continue to do so, seeking to understand; and if he is a child of the Lord he will understand. Let those, therefore, who have difficulty go back and read carefully the truths that the Lord has revealed to his church particularly since 1922. Knowing that these have not come from man, but from the Lord, then earnestly and prayerfully seek to understand them; and understanding them will be an evidence that such are taught by the Lord Jehovah, and according to his promise they shall have great peace. Those who today are in the temple know that they are taught of God, and they do have complete rest and peace in God and in Christ, knowing that they are on the right way and need not be taught of any man.

MARCH TO VICTORY

²⁰ Jehovah has caused his once barren woman to become fruitful. Zion is builded up, and God has placed Christ Jesus in charge and made him the Head of the royal house or the capital city. Never again shall God's organization be humiliated and cast down. Satan will make a desperate effort to destroy it and will continue to direct his assaults against it, and in doing so will use the "man of sin" as his most likely instrument. Judas-like the "man of sin" will endeavor to convince the ruling powers that Jehovah's witnesses are guilty of sedition, and by this means will attempt to bring about their destruction. Such are now endeavoring to get together for that very purpose, even as the Lord foretold they would gather together: "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake."—Isa. 54:15.

²¹ Working in manner like to that of Satan these opponents of the truth give honor to men, that they might have an appearance of being pious and good; but they do not give honor to Jehovah, nor do they deceive the Lord. Like Satan they are ambitious for the honor and approval of men for themselves, and their work is that of lawlessness or iniquity like unto Satan's, and they employ outward piety and other means of deceit, and claim to be the ones who are teaching the truth because a man of God once taught the truths that were revealed to him. They deceive the weaker ones, such as have not received the love of the truth, and these believe the lie that is anti-kingdom and therefore anti-Jehovah. All such God declares "shall fall for thy sake". These opponents the Lord in his own due time will destroy. (2 Thess. 2:2-9) The reason for so doing Jehovah declares is that he has built up his organization Zion and that Zion shall be victorious against every foe. Jehovah loves Zion and will now make it known; therefore he says to her: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isa. 54:11,12) The children of Zion, which collectively constitute the temple class, the "faithful servant" class, Jehovah is leading and will lead and feed and protect, and he says to his woman Zion: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

²² The fifty-fourth chapter of Isaiah's prophecy does not apply to any individual. Its application is to God's organization, his woman called Zion, and to her children; and it applies to the children collectively. It is against Zion that Satan makes his desperate assault. The children of Zion, in obedience to God's commandment, deliver the testimony of Jesus Christ which has been committed to them, and for this reason Satan seeks their destruction. (Rev. 12:17) "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Those who are of the seed of God's woman need have no fear, however. Jehovah will get for the children of his woman complete victory. "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." (Isa. 54:14) These are words of assurance and comfort which Jehovah gives to the children of his woman Zion.

²³ The enemy is the great waster, and all of his instruments are wasters, because such direct their forces against the children of Zion. The great waster and all his agencies, particularly the "man of sin", "the son of perdition," God will destroy as the

prophet here declares: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the *waster* to destroy."—Isa. 54:16.

²² Then the Lord God addresses his words of full assurance to his organization. The children of his woman Zion are Jehovah's children, and these have been brought into the secret place of the Most High. From henceforth and forever these must and will be victorious, because the hand of Jehovah is over them and his great chief executive officer is leading in the fight. The individual members of Zion need only to fear by reason of their own failure in showing full and complete devotion to Jehovah God. Zion has the full assurance that her children shall be protected. As long as one is a child of God and therefore of God's organization there is no occasion to fear anything that the enemy may do. Satan has formed every possible weapon against the children of Zion; but his weapons shall not prevail against the people of God. To Zion and therefore to all of her children Jehovah now says: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. 54:17.

²³ It is the voice of Jehovah that speaks with assurance now to his people, and he tells them that they shall know his name and that he is their shield and that he will get the victory for his organization. In this day of Jehovah he is bringing to pass events that are in fulfilment of his prophetic word, and he is showing his people that these things that come to pass do fulfil his word. He gives them a vision of his other marvelous things that shall shortly come to pass, and this he does for their aid and comfort and encouragement. "Let the children of Zion be joyful in their King. For the Lord taketh pleasure in his people; he will beautify the meek [those whom he teaches] with salvation." (Ps. 149:2,4) "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."—Ps. 146:10.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What particular points of present truth must be clearly seen in order to understand and appreciate the many great truths which Jehovah has given to his people in recent years?
- ¶ 2. To whom were the words of Genesis 3:15 addressed? Identify "the woman" and "her seed", there mentioned. What is meant by "the seed of the serpent"?
- ¶ 3. Apply the names "Zion" and "Jerusalem".
- ¶ 4. Who and what were pictured in God's promise to Abraham and Sarah that they should have a seed? The long "delay", and in due time the fulfilment of the promise, foreshadowed what?
- ¶ 5. In points of what each represented, identify the "bond-

maid" and the "free woman" referred to in Galatians 4:22,23.

- ¶ 6, 7. Describe the occasion on which the statement of Genesis 3:15 was made. What, in substance, was expressed therein? When and how did Jehovah proceed to materialize his purpose to bring forth the promised seed?
- ¶ 8. What is the application, and time thereof, of Psalm 110:1? Of Psalms 110:2 and 2:6? When and how was Isaiah 66:7 fulfilled?
- ¶ 9-11. Apply Isaiah 54:7 as to time and manner of fulfilment. Also verse 8. What is the connection therewith of verses 9 and 10? In the meantime what has been the course pursued by the enemy? What great event in heaven immediately followed the birth of the man child? Point out the harmony of Revelation 12:12 with Isaiah's prophecy.
- ¶ 12, 13. What clearly associated events took place in 1918? When and how was the statement fulfilled, "As soon as Zion travailed, she brought forth her children"?
- ¶ 14, 15. In Isaiah 54:13, the term "thy children" applies to whom? "Shall be taught of the Lord": how and when?
- ¶ 16, 17. Distinguish between two classes that have had opportunity yet have not come to a clear understanding of the great truths which the Lord has set before his people since 1918. What is it that determines whether one not now seeing these truths shall yet come to an understanding and appreciation of them?
- ¶ 18, 19. Explain as to whether the matter appearing in *The Watchtower* since 1922 differs from that which appeared prior thereto. Just why have some regarded this as justifying opposition, while others have understood and appreciated it and have been blessed?
- ¶ 20, 21. "All thy children shall be taught of the Lord." How has this been accomplished?
- ¶ 22. As to source, nature, and manner in which they were brought to light and taught, compare the truths received by God's people from 1875 to 1918 with those received by them since then. To whom, therefore, is the honor due for all the truth received then or since? To what conclusion and course of action should an appreciation of this fact immediately lead?
- ¶ 23, 24. Then how shall we correctly account for the change of work and teaching of God's children since 1918, and the volume of additional important truths which they have come to understand and appreciate since then?
- ¶ 25. Referring to John 14:20: "In that day ye shall know." Who shall know? Know what? How? What shall be the evidence of such knowledge and appreciation?
- ¶ 26. Explain Hebrews 5:13, 14.
- ¶ 27. Account for the fact that some, though having a comparatively clear knowledge of the truths which God gave to his people during the Elijah period of the church, have failed to understand and appreciate even the most prominent truths which the Lord has given to his people since that time. How may some of these yet by their own experience prove the truth expressed in Isaiah 54:13, here under consideration?
- ¶ 28, 29. Describe the present situation, as referred to in Isaiah 54:15, and the outcome thereof to each class referred to in that text.
- ¶ 30. To whom, and how, does Isaiah 54 apply? How is Revelation 12:17 related to Isaiah 54:13, 14?
- ¶ 31. Why is the enemy referred to as the "waster"? What is meant by the statement, "I have created the waster to destroy"?
- ¶ 32, 33. Who, then, are the children of God's woman Zion? Where are they privileged to abide? For their aid, comfort and encouragement Jehovah has made what provision (a) for their knowing him and his purposes? (b) For their proving that they truly love him? (c) For their protection from the enemy?

FEAR YE NOT, neither be afraid; have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God, besides me? yea, there is no Rock; I know not any.

—Jehovah.

JEHOVAH'S WITNESSES FORESHADOWED

JEHOVAH GOD caused his prophet Isaiah to write concerning the time when he would have a specific testimony given in the world by his witnesses on earth. His witnesses are only a remnant of faithful Christians out of all the millions of professed Christians in so-called "Christendom". Jehovah fixed the time of the giving of this specific testimony as "in that day", which period of time had its beginning in the year nineteen hundred and fourteen, and this became manifest to the remnant or witnesses of God after the Lord Jesus came to his temple in the year nineteen hundred and eighteen, as foretold by God's prophet Malachi (3:1). At the present time we are now well into the period designated by the expression "in that day". In the nineteenth chapter of Isaiah's prophecy, beginning with the first verse, the prophet of God wrote: "The burden of Egypt. Behold, the Lord [Jehovah] rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord [Jehovah] of hosts."

Skipping down to the nineteenth and twentieth verses, we read: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

For some time students conscientiously applied this prophecy to the great pyramid of Gizeh in Egypt, as though that pyramid were the pillar and altar to the Lord; but since the coming of the Lord to his temple, and due to the flashes of God's lightning upon his Word the Bible, those who belong to God's temple class see that this prophecy has no reference whatsoever to a pile of stone in Egypt. It will be observed that the prophecy opens with this statement: "The burden of Egypt." (Isa. 19:1) It is a prophecy from Jehovah, uttered with reference to the world or Satan's organization, symbolized by Egypt, and the position occupied by Jehovah's anointed ones with reference to that world. As further proof that Egypt symbolically represents Satan's organization, Jehovah spoke through another prophet, saying: "Thus saith

the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon [that is, the Devil and his organization] that lieth in the midst of his rivers [that is to say, the peoples of earth], which hath said, My river is mine own, and I have made it for myself." (Ezek. 29:3) Thus God through his prophet speaks against the Devil's organization. In the first epistle of John, chapter five, verse nineteen, it is plainly written to God's devoted people that "we [that is, God's anointed] know that we are from God, and that the whole world lies under the evil one [Satan the Devil]".—*Diaglott*.

It was in Egypt (symbolic of the world, or the Devil's organization) that Jesus Christ was crucified. For chapter eleven of the book of Revelation, and verse eight, says: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Having identified the place, God, through his prophet, then further locates the time of the fulfilment of the prophecy. Christ Jesus, God's great High Priest and chief officer in his organization, begins action in heaven against the Devil's organization in the year nineteen hundred and fourteen, and thereafter Satan is cast out of heaven. Jesus Christ continues his action against the wicked one until the complete destruction of that one and his organization. The words of the prophet, locating the time, are as follows: "Behold, the Lord [Jehovah] rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." (Isa. 19:1) In the work Christ Jesus is acting as God's chief officer. The Prophet Isaiah pictures Jehovah riding on the very top of his organization and moving against the Devil's organization.

The League of Nations compact was approved by the Federal Council of Churches in January, nineteen hundred and nineteen, and later fully supported by the three elements of Satan's visible or earthly organization, namely, the political element, the financial element, and the religious element. Since then the prophetic words of Jesus are in course of fulfilment, namely, "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25,26) It is well known to all that just now the governing powers of the nations of Christendom are suffering fear, which burdens them almost to the point of heart failure; as the prophet of God pictures it: "The heart of Egypt shall melt in the midst of it." The prophet definitely locates the time, therefore, as the present, and then says that "in that day" there shall be a specific witness given in the world, or Egypt, meaning Satan's organization.

The prophet further says: "In that day shall there

be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." This prophecy could not possibly refer to a physical altar or pillar of stone in the land of literal Egypt, because it is physically impossible for any object to be in the midst of a piece of land and at the same time on the border thereof. The remnant of God's people, his witnesses, constitute an altar and a pillar to the Lord, and these are in the world (symbolized by Egypt), but not of it; and are on the very border of the evil world, because they stand at the border of God's world or kingdom. The remnant, therefore, is prophetically foretold by this altar and pillar.

The word "altar", as used in the prophecy, is derived from the root word meaning "place of sacrifice, or, slaughter place". Those who are anointed with the spirit of the Lord have been taken, to begin with, into the covenant by sacrifice with Christ Jesus, the Head of The Christ. Concerning such anointed ones it is written: "We are accounted as sheep for the slaughter." (Rom. 8:36) And again the prophet says, in Psalm fifty, verse five, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." All those consecrated to God are pictured under the symbol of "the sons of Levi". When the Lord came to his temple these sons of Levi were purged that, as the prophet Malachi (3:3) says, "they [might] offer unto the Lord an offering in righteousness." This offering in righteousness is an offering of praise unto God by giving testimony to his name. So it is plainly set forth in Hebrews, chapter thirteen, verse fifteen. These scriptures prove that it is the remnant of God that constitutes the altar in the midst of the world (Egypt) to give testimony to the name of Jehovah God.

The words of the prophecy, namely, "a pillar at the border thereof," apply to the same class. A pillar means a memorial column that stands forth to bear testimony. The great Prophet, Christ Jesus, speaking to those whom he would find faithful at the time of coming to his temple, says: "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) The very purpose of making one a pillar in the temple of the Lord is that such may be a witness unto God, because Psalm twenty-nine, verse nine, states that "in his temple doth every one speak of his glory". The faithful remnant class, composing what the prophet Isaiah pictures as "the feet of him", Christ Jesus, and as a part of the elect "servant" of Jehovah, are the witnesses of God. As Jesus was in

the world, but not of it, even so the remnant is in the world, but no part of it. (John 17:14) This remnant or pillar stands on the very border line between the Devil's world and God's kingdom, and there they bear witness to Jehovah's name. The faithful are near the time when they will pass over the border into the kingdom. As an altar class they offer sacrifices of praise unto Jehovah God's name, and as a pillar they bear testimony to his great name.

Furthermore God's prophet says: "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." (Isa. 19:20) The people of the world are now suffering great oppression at the hand of the governing powers, and particularly at the hand of the invisible ruler, Satan the Devil. The cries of the oppressed people ascend unto God and, true to his promise, he will send them shortly his great Prophet, Priest and King, and Savior, who will relieve them of their oppression and save them. It is just preceding that time that the remnant in the world (Egypt) must give the witness unto the name of Jehovah. To this class has been committed the testimony of Jesus Christ. They have been selected as God's witnesses and commanded to give the witness, and by his grace they are keeping the commandments and giving the testimony.

God has commanded the testimony to be given concerning his name, concerning his purposes against the enemy, Satan and his organization, and concerning his purpose to completely relieve the people, and save and bless them. Therefore no person on earth who has consecrated himself to do God's will and responded to the high calling can be faithful and true unto God and receive the final approval of the Lord if he either fails or refuses to keep God's commandments; and keeping them, he must be Jehovah's witness at this time. For that reason there are now some who are daily putting forth this message of truth in printed form, that the people may hear concerning God and his purposes. Their work is not to convert the world to some religion nor to stir up strife or controversy, but they are serving notice upon the rulers and the people because God has commanded it thus to be done. It is God's due time that the testimony be given in fulfilment of the prophecy uttered by his angels at the birth of Jesus, that the glad tidings of great joy shall come to the people. —Luke 2:9,10.

O JEHOVAH, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth. . . . Therefore shall a strong people glorify thee.—Isaiah.

SONS OF GOD AND DAUGHTERS OF MEN

A PERFECT woman is the most beautiful to look upon of all earthly creatures, with the exception, of course, of the perfect man. Adam's wife, Eve, was, of course, the only perfect woman that has ever lived. God made her perfect. "His work is perfect," is the statement of the book of Deuteronomy, chapter thirty-two, verse four. When Eve left her paradise home in Eden, she still maintained her grace and beauty of form. While undergoing the process of death she gave birth to her daughters and sons. When these daughters and granddaughters of Eve grew to full womanhood they were such expressions of feminine beauty as no human words can describe.

Many poets and writers of prose have employed all the adjectives known to describe the beauty of women who lived when Greece was at the zenith of its glory and power. If the women of that time were beautiful, then the daughters and granddaughters of Eve were far more beautiful. We must remember that these women were only a short distance from perfection, as far as bodily charm is concerned. In the days of ancient Greece, however, the race had greatly degenerated; and in the present time the degeneration is even greater.

It is only by comparison that we can now approximate the natural adornment of the women that lived on earth in the time of Noah. Like their mother Eve, those women were vain. Readily they yielded to the temptations that would gratify the desire of their flesh or the desire of their eyes, or that would appeal to their pride. They craved to be admired and flattered. Voluptuous and sensual, having their minds turned away from God and righteousness, they would readily yield to any influence that promised them exaltation or selfish gratification. That which appealed to these godless women more than anything else was strong men who flattered them and gave them praise, and who gratified their selfish desires.

Woman has ever been a beautiful and most dangerous creature amongst the creatures of earth. Her beauty and attractiveness allure man, and blind selfish man to higher and nobler things, and induce him to forget God. It was such seductive influence exercised by the charming Eve that led Adam to a criminal's grave. A good and virtuous woman, wholly devoted to God, is a blessing to a good man, because she knows and keeps her proper place. But he who yields to the seductive influence of an ambitious and selfish woman walks in the path that leads to degradation and death. Almost all women of Noah's time were selfish, sensual, and walked in the way of vanity. Beautiful and graceful of form, they were fair to look upon; yet, filled with pride, they had an excessive desire to be noticed and to be approved by men.

Satan the Devil, the opponent of God and enemy of all righteousness, now concluded that the time was opportune to make another move. He had begun his

wicked schemes by using a woman, Eve, and now he would continue to use women for his nefarious purposes. During the period of sixteen hundred years since the expulsion of man from Eden, only three men, namely, Abel, Enoch, and Noah, had taken a firm stand for the Lord God. Satan had caused one of these to be murdered, and the other, the second one, God had taken away. Satan could use these circumstances for a good argument to further his wicked designs.

In heaven there was a host of spirit creatures called angels and who were "sons of God". These creatures would be watching the course of earth's creation. The Scriptures clearly disclose the fact that angels had the power to appear in human form, and this must have been by the consent of Jehovah God. (Gen. 18: 1-10; Judg. 13: 1-21) When these "sons of God" appeared in human form they were even more attractive to the women than were the sons and grandsons of Adam. Satan's scheme was to work by and through the women in order to get a race of people on earth which he could completely and absolutely control. From what took place and is recorded in the Scriptures, the conclusions here reached seem to be warranted.

Satan probably called before him the many heavenly sons of God, particularly those whom God gave to Lucifer to be the members of Lucifer's organization in caring for the interests of man. Probably Satan reasoned with them like this: 'For some time past you have been watching the drama amongst men on earth. Since Jehovah assigned me to the office of man's overlord I have possessed the power of death. Jehovah decreed that I should die, and that by the power of the seed of the woman. Such was an idle threat by Jehovah. You have seen that during the past sixteen hundred years two men have taken the side of Jehovah. One of these I caused to be put to death; and Jehovah, fearing what might be done to the other one, took him away. All men now on earth have acknowledged me as god. The man Noah is the only exception. In due season I shall give my attention to him and put him out of the way.'

Doubtless Satan had said to the angels something like this:

'If you sons of God will now join me and give your allegiance to me we will establish a great empire on earth and people it with a class that will live forever and not die. You have the power to appear in human form. You are far greater in strength than any of Adam's race. Your vigor is undiminished. The women on earth are the daughters or offspring of Adam. Behold, how wonderfully beautiful are those women! There is nothing like them in the spiritual realm with whom you could satisfy your pleasures. You can have them for wives. You can indulge in sex pleasure. You can produce a race far greater than the children of men. With me as your leader and prince we can have

the greatest empire that ever existed, and God cannot interfere. The period that has elapsed from Eden until now has demonstrated to you that I am not subject to Jehovah's power. Come now and join with me.

'We will let this foolish Noah take his own course until it suits me to destroy him. We will first show him that we can take the women and use them as we please. All men will soon join our force; but if any should not, we will put them out of the way. My power will be supreme. You know that God has declared that man shall die, and that none of his offspring shall live more than a thousand-year day; but the offspring resulting from your cohabitation with these women on earth shall live on and never die.'

This plausible and seductive argument of Satan would turn the minds of many of the sons of God on the spirit plane, and they yielded to him. Exercising their powers they appeared as men. They were mighty men indeed, and walked about in the earth and took an account of the situation and prepared to carry out Satan's advice. They took careful note of the women and observed that they were voluptuous, attractive and alluring. They would, of course, exhibit to the women their prowess, that they might be greatly admired by the women.

The mind of a woman is easily turned by an unusually strong, vigorous and attractive man. These men were veritable giants. Amongst the children of men there was none to compare with them. The women fell easy victims to their flatteries and seductive speech, and the record does not disclose that they made any objection to becoming their wives. Genesis, chapter six, verses one and two, says: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

The Scriptures clearly prove the fact that these sons of God appeared in the earth as "giants" in the form of men, and that then these giants took the daughters of men for their wives. Those creatures,

stalwart, princely, handsome fellows, were attractive to the women. When these giants cohabited with these vigorous women the result was an offspring of "mighty men". The sixth chapter of Genesis, verse four, describes them thus: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown."

These sons of God, appearing in the forms of men and then forming an alliance with women and cohabiting with women for the purpose of bringing forth children, thereby departed from their "first estate", to wit, the estate of sons of God on the spirit plane; and because of this they became a part of the Devil's organization. They became his allies and his servants, and thereby became devils with Satan their leader as "the prince of the devils".—Matt. 9:34; 12:24; Mark 3:22; John 12:31; 14:30; 1 Pet. 3:19, 20.

These devils, appearing as human giants and producing a race by cohabiting with women, would in a short time be able, together with their offspring, to dominate all the peoples of the earth who would yield to them. They debauched the human race, turned their minds away from God, and caused them to indulge in every conceivable deed of wickedness. The offspring of this unholy union, together with all the men and women who joined with them, became extremely wicked.

Genesis, chapter six, verses five and six, declares: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." This terrible wickedness grieved Jehovah God in his heart. The perfect man that he had made and placed in a perfect home and had given the power and authority to fill the earth with a perfect race of people, had now degenerated until all the earth was filled with violence, and his every thought was vile and wicked.

LETTERS

THANKS TO JEHOVAH FOR NEW NAME

DEAR BROTHER RUTHERFORD:

The company in London unanimously favored the resolution which was put at the Columbus broadcast service.

By unanimous vote the friends also expressed their pleasure in accepting the "new name" conferred upon them by Jehovah himself, to whom be thanks for this another of his countless favors.

With grateful appreciation of your continuous service for us, we are

LONDON (Ont.) COMPANY OF JEHOVAH'S WITNESSES.

"REJOICING WITH YOU"

DEAR BROTHER RUTHERFORD:

We, the Penticton company unanimously endorse the resolution adopted at the public meeting at Columbus, and also endorse the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

Rejoicing with you in the marvelous light the Lord is shedding upon his Word today, and in the privilege of cooperating together with him in the great work of the kingdom, with much love and best wishes we are

Your brethren in Zion,

PENTICTON (B.C.) COMPANY OF JEHOVAH'S WITNESSES.

HEARTY ENDORSEMENT

MY DEAR BROTHER RUTHERFORD,

It affords me much pleasure to send you a copy of the enclosed resolution which was passed by the Toronto friends without even a question being asked. Every hand in the room went up and the motion adopting the resolution was carried unanimously. It was indeed another manifestation of the unity and oneness of Jehovah's witnesses in this day of the Lord in which we are privileged to live.

Many of the Toronto brethren were able to attend the Columbus convention, but some of us, including Sister Sinclair and myself, were hindered from doing so, much as we had looked forward to it. However, we are pleased to be able to say that the spirit of that convention quickly reached our city and its blessings have been with us ever since.

We are all looking forward to the campaign of placing in the hands of the people the message and warning now due.

With much Christian love, and hoping that perhaps you may be able to give us a little visit in the fall, I remain

Your brother and colaborer in Zion,

W. A. SINCLAIR.

* * *

RESOLUTION

We, the Toronto company, having heard and read of the recent assembly of Christian people at Columbus, Ohio, and of the following mentioned resolutions adopted there,

FIRST: A resolution embodying a warning from Jehovah to the rulers and to the people, of the near approach of the complete destruction of Satan's world-wide organization and of the early establishment of God's kingdom in the earth, the only hope of the world, and,

SECOND: A resolution disowning all names heretofore used by ourselves or others as designating us in the earth and adopting the name shown as given by JEHOVAH to his people at this time, namely, that we desire to be known as and called by the name "Jehovah's witnesses",

do hereby affirm our hearty endorsement and approval of these resolutions as adopted by our brethren in convention.

We wish, further, to record our deep appreciation of the faithful services rendered us through *The Watch Tower* and *The Golden Age* from time to time, and we desire to convey to our brethren at headquarters an acknowledgment of our great indebtedness for their willing and abundant work in the interests of the kingdom now being proclaimed, and we one and all gratefully join in sending our warmest Christian love to our beloved Brother Rutherford, whose bold and unflinching stand against Satan and his organization has been of the greatest encouragement and incentive to us all.

"MOST STRONGLY ENDORSE"

DEAR BROTHER RUTHERFORD:

I have the great pleasure of sending you a copy of a resolution passed at a meeting of the Fort William-Port Arthur (Ont.) company of Jehovah's witnesses on August 14, 1931.

We were part of your unseen audience who were privileged to rise, in company with the thousands at Columbus, and say "Aye!" on July 26 last.

The brethren here desire me to say that they are truly thankful to the great Jehovah for giving you to us to guide and encourage us, and our prayers are always for strength that we may stand together with you and the rest of his faithful ones unto the end, and that we may see his great name vindicated.

With warmest Christian love,

Your sister and coworker by his grace,
(Mrs.) MAY L. PILLEY, Secretary.

* * *

RESOLUTION

Resolved that the Fort William-Port Arthur company in its regular weekly meeting does most strongly endorse the resolution adopted at the public meeting in Columbus, and also the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

DECLARE ENTIRE ALLEGIANCE

DEAR BROTHER RUTHERFORD:

We, the Brandon (Man.) company of Jehovah's witnesses, in meeting assembled on the occasion of the visit of our Brother Roberts, on August 4, 1931, having heard the resolution which was presented to the international convention of God's people at Columbus, Ohio, on July 26, 1931, and which was at that time unanimously adopted, do hereby wish to declare our entire allegiance and devotion to Jehovah our God and his kingdom; that we are servants of Jehovah commissioned to do a work in his name, and in obedience to his commandments to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and almighty God: therefore we joyfully embrace and take the name which the mouth of the Lord named, and we also desire to be known as and called by the name of *Jehovah's witnesses*.

Further, we wish to thank our God for the wonderful truths which are now being revealed to us by and through his organization on earth, and to assure you of our loyalty and devotion to the kingdom work and the visible leaders who are appointed by Jehovah to do the work of directing his people.

We rejoice with you in seeing the kingdom organization already operating.

BRANDON (Man.) COMPANY OF JEHOVAH'S WITNESSES.

PLEDGE FULL COOPERATION

DEAR BROTHER RUTHERFORD:

The following resolution was passed by a standing vote of the convention in session at Vancouver, B. C., August 2, 1931:

"To the Watch Tower Bible & Tract Society, Brooklyn,

"Dear Brethren:

"We, the Lord Jehovah's people assembled at Vancouver, British Columbia, desire at this time to give praise to him and his dear Son for the privilege extended to us in giving us a part in this great world-wide convention for the purpose of making known that his name is exalted in the earth, and to likewise thank him for making it possible for us, through you, to stand shoulder to shoulder in this great proclamation.

"Praying the Lord's blessing upon you all and your efforts to bring glory to his holy name, we pledge ourselves to full cooperation in his service 'until the city be wasted without inhabitant'."

Your brethren by his great favor,

VANCOUVER (B. C.) CONVENTION.

UNANIMOUSLY ENDORSE

DEAR BROTHER RUTHERFORD:

During the recent extension convention of the Columbus convention, held at Victoria, B. C., Canada, the resolution adopted at the public meeting at Columbus and the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses" were brought before those present here.

At a special business session of the Victoria (B. C.) company of Jehovah's witnesses it was moved, seconded, and carried unanimously by standing vote that this company unanimously endorses the above resolutions, and the secretary was instructed to communicate this to you personally, with expression of our loving Christian greetings and cooperation in the great work of the kingdom.

ENDORSED UNANIMOUSLY

DEAR BROTHER RUTHERFORD:

The resolution as put by you at the public meeting July 26, Columbus, Ohio, also the resolution presented by you to the conventioners the afternoon of the same date, changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses", were read to the Yorkton (Sask.) company of Jehovah's witnesses the evening of August 16 and were endorsed unanimously.

Yours as a witness of Jehovah,

D. Downs, Secretary.

the WATCHTOWER

SERVICE APPOINTMENTS

T. E. BANKS

Topeka, Kans.Nov.	6-8	Louisville, Ky.Nov.	20, 21
Des Moines, Iowa	9, 10	Cincinnati, Ohio	22, 23
St. Louis, Mo.	11, 12	Dayton, Ohio	24, 25
Chicago, Ill.	14-16	Columbus, Ohio	27, 28
Indianapolis, Ind.	17, 18	Cleveland, Ohio	29, 30

T. E. BARKER

Attleboro, Mass.Nov.	3, 4	New Haven, Conn.Nov.	14, 15
Westerly, R. I.	6	Meriden, Conn.	16
Mystic, Conn.	7	New Britain, Conn.	17
New London, Conn.	8	Hartford, Conn.	19, 20
Norwich, Conn.	9-11	Springfield, Mass.	21, 22
Deep River, Conn.	13	Worcester, Mass.	23, 24

C. W. CUTFORTH

Peterboro, Ont.Nov.	26-29	Barrie, Ont.Dec.	3, 4
Lindsay, Ont.Nov.	30, Dec. 1	North Bay, Ont.	5, 6

G. H. DRAPER

Detroit, Mich.Oct. 30-Nov.	2	Culver, Ind.Nov.	20
Fort Wayne, Ind.Nov.	4, 5	Francesville, Ind.	21
Auburn, Ind.	6, 7	Logansport, Ind.	22
Elkhart, Ind.	8, 9	Peru, Ind.	23, 24
South Bend, Ind.	10-14	La Fayette, Ind.	25
Michigan City, Ind.	15, 16	Kentland Ind.	27
La Porte, Ind.	17	Veedsburg, Ind.	28
Valparaiso, Ind.	18	Wingate, Ind.	29

F. J. FRANSKE

Wapoka, Man.Oct. 29-Nov.	1	Winnipeg, Man.Nov.	20-22
Bolshevik, Man.Nov.	2-4	Dryden, Ont.	23, 24
Ninette, Man.	5-8	Fort William, Ont.	26, 27
Brandon, Man.	12-15	Sault Ste. Marie, Ont.	29, 30
Portage la Pr., Man.	16-19	North Bay, Ont.Dec.	1, 2

M. L. HERR

Sharon, Pa.Oct. 29, 30		Ravenna, OhioNov.	15, 16
Farrell, Pa.Nov.	1, 2	Kent, Ohio	17
Youngstown, Ohio	3, 4	Akron, Ohio	19-21
Alliance, Ohio	6-8	Cleveland, Ohio	22-25
Niles, Ohio	9, 10	Lorain, Ohio	27, 28
Warren, Ohio	12-14	Sandusky, Ohio	29

A. KOERBER

Philadelphia, Pa.Nov.	1-4	Boyetown, Pa.Nov.	16
Lansdale, Pa.	5	Pottstown, Pa.	17
Norristown, Pa.	6	Reading, Pa.	18, 19
Chester, Pa.	7	Rheims, Pa.	20
Lindfield, Pa.	15	Harrisburg, Pa.	21

LOUIS LARSON

Richmond, Va.Nov.	1, 2	Cape Girardeau, Mo. Nov.	21
Clifton Forge, Va.	3, 4	Poplar Bluff, Mo.	22
Charleston, W. Va.	6, 7	Dexter, Mo.	23
Portsmouth, Ohio	8, 9	Jonesboro Ill.	24
Cincinnati, Ohio	11, 12	Carbondale, Ill.	25
Louisville, Ky.	13-15	De Soto, Ill.	27
Providence, Ky.	16	Johnston City, Ill.	28
Mayfield, Ky.	17	Swanwick, Ill.	29
Paducah, Ky.	18	Pickneyville, Ill.	30
Mounds, Ill.	19	Dix, Ill.Dec.	1

E. J. LUECK

Morgantown, W. Va. Nov.	1	Gallipolis F'y, W. Va. Nov.	16
Fairmont, W. Va.	2	Gallipolis, Ohio	17
Grafton, W. Va.	3	Southside, W. Va.	18
Clarksburg, W. Va.	5, 6	Catlettsburg, Ky.	20, 21
Lost Creek, W. Va.	7	Ashland, Ky.	22, 23
Avon, W. Va.	8	Whitehouse, Ky.	24
Mc Lookout, W. Va.	9	Auxier, Ky.	25
Edmund, W. Va.	10	Crane, Ky.	26
Charleston, W. Va.	11, 12	Portsmouth, Ohio	28, 29
Ottawa, W. Va.	14	Chillicothe, Ohio	30
Huntington, W. Va.	15	Cincinnati, OhioDec.	1-3

G. Y. M'CORMICK

Marshfield, Wis.Oct.	81	Vulcan, Mich.Nov.	15, 16
Oshkosh, Wis.Nov.	1	Iron River, Mich.	17
Sheboygan, Wis.	2	Cable, Wis.	18
Neenah, Wis.	3	Superior, Wis.	19
Black Creek, Wis.	4	Duluth, Minn.	20, 21
Green Bay, Wis.	6, 7	Proctor, Minn.	22, 23
Wausau, Wis.	8, 9	Two Harbors, Minn.	24
Pulaski, Wis.	10	Blwabik, Minn.	25
Berent, Wis.	11	Hibbing, Minn.	27
Stevens Point, Wis.	13	Boy River, Minn.	28, 29
Wabeno, Wis.	14	Aitkin, Minn.	30

J. C. RAINBOW

Harleston, La.Nov.	2	Pensacola, Fla.Nov.	17
Kelly, La.	3	Chapman, Ala.	18
Hammond, La.	4	Elba, Ala.	20
Amite, La.	6	Opp, Ala.	21
Franklinton, La.	7	De Funak Sp'gs, Fla.	22, 23
New Orleans, La.	8-10	Marianna, Fla.	24
Pearl River, La.	11	Apalachicola, Fla.	25
Ocean Springs, Miss.	13	Thomasville, Ga.	27
Mobile, Ala.	14, 15	Quitman, Ga.	28
Bay Minette, Ala.	16	Valdosta, Ga.	29

C. ROBERTS

Phillips, Alta.Nov.	3-5	Regina, Sask.Nov.	20-22
Sedgewick, Alta.	6-8	Shaunavon, Sask.	23, 24
Wainwright, Alta.	9-11	Viceroy, Sask.	26, 27
Islay, Alta.	12-15	Mossbank, Sask.	28, 29
Saskatoon, Sask.	18	Mazenod, Sask.Nov. 30, Dec. 1	

W. P. STRONG

New York, N. Y.Nov.	1	Albany, N. Y.Nov.	17, 18
Yonkers, N. Y.	3, 4	Troy, N. Y.	20, 21
Tarrytown, N. Y.	6, 7	Mechanicville, N. Y.	22, 23
Newburgh, N. Y.	8, 9	Glens Falls, N. Y.	24, 25
Poughkeepsie, N. Y.	10, 11	Granville, N. Y.	27
Kingston, N. Y.	13, 14	Ticonderoga, N. Y.	28
Stottville, N. Y.	15, 16	Schenectady, N. Y.	29, 30

W. J. THORN

Allentown, Pa.Nov.	1, 2	Empire, OhioNov.	15
Harrisburg, Pa.	3	E. Liverpool, Ohio	16, 17
Altoona, Pa.	4, 5	Rogers, Ohio	18
Pittsburgh, Pa.	7	Lisbon, Ohio	20
Wheeling, W. Va.	8, 9	Columbiana, Ohio	21
Beech Bottom, W. Va.	10	Youngstown, Ohio	22-25
Yorkville, Ohio	11	Niles, Ohio	27, 28
Martins Ferry, Ohio	13, 14	Warren, OhioNov. 29-Dec. 2	

S. H. TOUTJIAN

Williamsport, Pa.Nov.	1	Cheyenne, Wyo.Nov.	15
Cleveland, Ohio	3	Casper, Wyo.	17
Fort Wayne, Ind.	5	Billings, Mont.	19
Chicago, Ill.	7, 8	Lewistown, Mont.	21, 22
Cedar Rapids, Iowa	10	Red Lodge, Mont.	23
Omaha, Nebr.	12	Clyde Park, Mont.	28
North Platte, Nebr.	13	Butte, Mont.	29, 30

J. C. WATT

Yuma, Ariz.Nov.	1, 2	Eskota, Tex.Nov.	20
Phoenix, Ariz.	3, 4	Aspermont, Tex.	21
El Paso, Tex.	6-8	Rochester, Tex.	22
Alamogordo, N. Mex.	9	San Angelo, Tex.	23
Amarillo, Tex.	11	Merzon, Tex.	24
Whittenburg, Tex.	13	Miles, Tex.	25
Littlefield, Tex.	14	Brownwood, Tex.	26
Abernathy, Tex.	15	Tiffin, Tex.	27
Flomat, Tex.	16	Breckenridge, Tex.	28
Sweetwater, Tex.	17, 18	Wichita Falls, Tex.	29, 30