



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night? The Morning Cometh, and a Night also!"—Isaiah

VOL. LI

SEMI-MONTHLY

No. 11

JUNE 1, 1936

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppress me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts falling them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and 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 wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Order only.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice, Act of March 3, 1879.

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - - BROOKLYN, N. Y., U. S. A.

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I.B.S.A. Berean Bible Studies

by means of

The WATCH TOWER

"Peace and Evil" (Part 1)

Issue of May 1, 1930

Week beginning July 6 ¶ 1-17
Week beginning July 13 ¶ 18-37

"Peace and Evil" (Part 2)

Issue of May 15, 1930

Week beginning July 20 ¶ 1-22
Week beginning July 27 ¶ 23-44

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LI

JUNE 1, 1930

No. 11

ANGELS IN ZION

"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, 23.

PART 1

JEHOVAH'S organization is of paramount importance to the followers of Christ. As the anointed ones yet on earth approach the general assembly of those composing the organization, with eagerness their eyes run to and fro to learn more of and concerning that marvelous organization of the Most High. Centuries ago Paul had a vision thereof, but, as he said, it was not lawful for him to tell about it, because it was not then God's time. The 'day of the Lord' is here, and it is a day of revelation; therefore it is lawful for the anointed to diligently seek to know the meaning of many scriptures heretofore unknown to men.

* The Scriptures have much to say about the holy angels; and since the Word of God was written for the aid, comfort and encouragement of those of his anointed ones who are privileged to be upon earth at the end of the world, it is right and proper that they should seek more information concerning the angels that form a part of that general assembly of those upon whom God has bestowed his favor. We may be sure that every member of that organization has some function to perform that is of importance. The Scriptural proof in the light of well known facts is clear that the Lord Jesus Christ has come to his temple and has begun judgment. God has assembled Zion, of which Christ Jesus is the Head. What function in that organization is assigned to the angels? Are the angels merely messengers of the Lord? or do they have some other office to perform?

* Addressing his disciples Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) In commenting upon this text it has been said (*Studies in the Scriptures*, Vol. 3, p. 302) that this scripture has reference to the body members of Christ, including those faithful ones who have been raised out of death and also those who are yet on the earth and who constitute "the feet of him". Is that the meaning of this scripture? Or do the Scriptures show that God has given to the angels a distinctive work in relation to his people and to the world?

* The Scriptures seem to abundantly support the latter conclusion; hence it may be of profit to here examine some of these texts relating thereto, in order that a better view of God's organization may be had and that the church yet on earth may have a better appreciation of its privileges.

* That the angels performed some specific duties long before human creatures came into existence is clearly proved by the Scriptures. The only way a just and proper conclusion can be reached with reference to them is to consider the scriptures relating to them at different periods of time as revealed in God's Word. The holy angels are properly designated sons of God, because they received their life from Jehovah. Addressing Job, Jehovah said: "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 6, 7.

* The "stars" referred to here must have been the Logos and Lucifer, while the other sons of God are thus distinguished from the two principal ones. It seems that at stated intervals God's sons appear before him to make report of their actions, and it was on such an occasion that Satan also appeared before the Lord. (Job 1:6) According to his statement Satan had been looking after the affairs of the earth. Other scriptures will here be examined for the purpose of aiding in determining whether or not Jesus referred to his body members when he spoke of coming to judgment with all his angels.

* Paul, writing to the church relative to those of God's organization, said: "For unto the angels hath he not put in subjection the world to come, whereof we speak." (Heb. 2:5) In commenting upon this text it is said (*SS*, Vol. 1, p. 220):

The thought suggested by these [scriptures] is that the first "world", or the dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it . . . That angels were the permitted though unsuccessful rulers of that first epoch is not only indicated by all references to that period, but it may reasonably be inferred from the apostle's remark when, contrasting the present

dispensation with the past and the future, he says (Heb. 2: 5), "Unto the angels hath he not put in subjection the world to come."

⁸ The paragraph above quoted is understood to mean that after the expulsion of man from Eden, and until the destruction of the world by the great flood or deluge, the angels of heaven performed the office of supervisors of man; that God permitted this in order to furnish to the angels an opportunity to show what they might do to recover man and bring him back to his original condition.

⁹ The Scriptures do not appear to support such a conclusion, for the reason that man was put under the supervision of Lucifer at the beginning. (Ezek. 28: 13-15) There is nothing in the Scriptures to indicate that when Lucifer became a traitor to God and defied the Most High his supervision of man was taken away and there ended. If God put the human race under the supervision of angels until the flood, then the lordship must have been taken away from Satan from Eden to the flood. The record appearing in the book of Job throws light upon this question. Satan was then going to and fro supervising the earth, which indicates that he had held on to that office after he became the enemy of God. Other scriptures show that the time of the account of Job was long after the flood. When Jesus was on the earth Satan was still holding such office even though he was misusing it, because Jesus referred to him as the "prince of this world".

¹⁰ The only reasonable conclusion, in the light of the Scriptures, and particularly that set forth in the book of Job, is that Jehovah permitted Satan to take his own wicked course and that he continued to exercise his power over man, God abiding his own good time to destroy his works; that during all that period of time from man's expulsion from Eden until the destruction of Satan's organization Satan continues to be the invisible ruler of the ungodly on earth. Without doubt a portion of the angels followed the wicked Satan into wickedness; and whatever authority such wicked ones have exercised, it has been done under Satan as the chief of devils. This relates more particularly to Satan's organization, which will be considered later.

¹¹ When the Apostle Peter mentioned "the world that then was, being overflowed with water" (2 Pet. 3: 6) it does not follow that the world was then under the supervision of angels. Both the visible and the invisible part of the world was Satan's organization; and the angels working with him were disobedient or rebellious ones, having chosen to follow Satan rather than to obey God, which is also corroborated by the apostle's words. (1 Pet. 3: 19, 20) With the coming of the great deluge that wicked organization was disrupted and all the visible part thereof destroyed. The great disaster upon Satan's organization at that

time was a manifestation of God's power and foreshadowed the complete destruction of Satan and his organization in God's due time. It appears from Peter's words that some of Satan's angels were at that time in prison; but of what that prison consists is not here considered.

¹² It is hardly reasonable to infer that God would put angels in charge of the world in order to afford them an opportunity to see what they could do to recover the fallen race and thereafter, when they failed, to permit Satan to take hold of the ruling power again. The Scriptures plainly show that the angels could not by any possible means have succeeded in recovering the fallen race. Man had deliberately violated God's law and was sentenced to death, and death came upon all men by reason thereof, and there is no possible way for the recovery of man except God's appointed way, by and through the ransom sacrifice.—Acts 4: 12.

¹³ There is no text in the Scriptures to prove that the angels were ever put in charge of the human race under the direction of Jehovah, and it is hardly reasonable to draw such an inference from the words of Paul. The action of God is never inconsistent. The fact that Jesus was made a little lower than the angels, that as a perfect man he might die to provide the ransom sacrifice, is proof conclusive that the angels could not have recovered the fallen race; and it would have been inconsistent for Jehovah to put them in charge of the race merely to let them try their hand at doing an impossible thing. The wicked angels worked with Satan the wicked one, and the entire organization was disrupted at the flood. Doubtless all that the good angels had to do with that flood was their service under Jehovah's direction in connection with the overthrow of the wicked world. It is reasonable to conclude that Jehovah used them to fight against Satan there, in view of what is later stated in the Scriptures.—Rev. 12: 7.

ISRAEL AND THE ANGELS

¹⁴ What, then, is the meaning of Paul's words, "For unto the angels hath he not put in subjection the world to come, whereof we speak"? (Heb. 2: 5) His words in the context throw light upon this question. He was addressing himself to the Hebrew people, of which he was one, and who, like himself, had become followers of Christ. He was stressing the importance of the great salvation that had come to light by and through the death and resurrection of Christ Jesus.—2 Tim. 1: 10.

¹⁵ Jehovah had selected Israel as a peculiar people for himself and had made a covenant with that people. By the terms of that covenant God would give them life if they would keep the law of the covenant. The inability of the Israelites to keep the covenant was known by Jehovah when it was made; but it was

not inconsistent at all for him to make it, for the reason that their failure to keep it was conclusive proof to them and to all others of the need of the great ransom sacrifice. Clearly the law of God is that all righteous creatures shall live, and any one who could keep the law would prove his righteousness; and the attempt to keep it, and failure on the part of any people, would demonstrate man's utter inability to lift himself out of degradation. This is a further emphasis of the fact that only through the blood of Christ could salvation come. Such is the point that Paul is stressing in his epistle to the Hebrews. He shows that a great obligation rested upon the Israelites to heed the words of their covenant but that upon those who had accepted Christ there now rested even a greater obligation. The latter must give earnest heed to the requirements of the covenant by sacrifice. By way of comparison and emphasizing his argument he said: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. 2:2, 3.

¹⁶ When God selected Israel for himself he made a covenant with that people, and he thereby took them out from under the lordship of Satan. They became God's people. For this reason he gave them the law and commandment that they should have no other god before him, nor make any graven image to bow down to, and that they must love him exclusively and worship him. (Ex. 20:3-5) It seems quite plain from the Scriptures that God gave the holy and obedient angels a distinctive service in connection with Israel. The words used by Paul as quoted above show that God's word of authority to the Israelites was spoken to them by the angels and was steadfast and firm and that their disobedience thereto received a just recompense. This showed that the angels had something to do with it and that God confirmed it.

¹⁷ Stephen gives corroborative proof when he says concerning the law given to the Israelites: "Who have received the law by the disposition of angels, and have not kept it." (Acts 7:53) These words written under inspiration by Paul and Stephen show that the angels had much more to do than merely to act as messengers or mediums of conveyance in transmitting an order to Israel.

¹⁸ In the text last above cited Stephen uses the word "disposition". That word is from the root word translated "ordinance" in the following text: "Who-soever therefore resisteth the power, resisteth the ordinance of God." (Rom. 13:2) It corroborates the thought that those who act under God's direction are supported by him. In Galatians 3:19 it is stated that the law to Israel was ordained by angels at the hands of a mediator (Moses); and there the word "or-

dained" is from the same root word translated "disposition" in Acts 7:53. Jesus used the same root word, which is translated 'command' in the following text: "And it came to pass, when Jesus had made an end of commanding his twelve disciples. . . ." (Matt. 11:1) This proves that the word means much more than merely the bearing of a message or a message carrier. Again, the same root word is translated "ordained" (or "ordain") in the following text: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. 9:14) The same root word is translated "appointed" in Titus 1:5.

¹⁹ In referring to the law or word given by the angels and to that given by the Lord Jesus Christ the word "spoken" is used in both instances. (Heb. 2:2, 3) We know that Jesus spoke with authority; and since the same word is used with reference to the angels it is reasonable to conclude that the angels also spoke with authority in connection with Israel's law covenant. That would prove that the angels did not act merely as messengers to Israel, but that the angels ordained or instituted the covenant authoritatively by and under the direction and commandment of Jehovah God because God had committed to them the work of so doing.

²⁰ Reverting to Paul's argument in Hebrews 2:2-5, clearly this is it, in substance, to wit: That Jehovah had delegated power to his angels to care for Israel, which people were under their visible prince or leader, and that now, since the coming of the Lord Jesus and the beginning of the selection of the church, such work of the angels had ended; that the Lord Jesus is now the Head or Ruler of the church and that the world to come will be his kingdom and will not be subject to angels, but will be subject to Christ; that then all creatures in heaven and earth must bow to his authority and rule. Otherwise stated: Israel was in subjection to angels; but neither the kingdom nor the world to come would be subject to angels, but subject to Christ Jesus.

²¹ There seems to be no attempt on the part of Paul to show that the angels had tried their hand at recovering the race and had failed. On the contrary, his argument shows that Israel, God's typical kingdom, was under the supervision of angels and that the real kingdom will be under Christ. He then proceeds to show how it was necessary for Jesus to be lower than the angels in order that he might redeem mankind before setting up his kingdom. It would follow, then, that with the ending of the typical kingdom of Israel the rule by the angels ceased and thereafter some other office is to be filled by them. This would preclude the thought that the angels had anything to do with the human race prior to the flood except that the wicked angels worked in conjunction with Satan and to control fallen man and turn man away from Jehovah.

SERVICE FOR MEN

²² The angels that followed Satan the wicked one would necessarily lose all opportunity of serving man if they ever had it. Such service would be granted to the faithful angels of God. The Scriptural record is that God gave his faithful angels such service; and it is well to have these facts in mind when we come to consider the general assembly of God's great organization at which the holy angels are present. The holy angels of Jehovah God rendered service to Abraham, Lot, and Jacob, and others. At an appointed time Abraham sent his servant to find a wife for his son Isaac. Directing his servant to return to his native land to select Isaac's wife, Abraham said to him: "The Lord God . . . shall send his angel before thee." It is quite certain that the angel of the Lord caused the selection of Rebecca.—Gen. 24:7-27.

²³ Jacob left his father's house and was journeying into Padan-aram. While he was at Bethel he had a vision of the angels. (Gen. 28:12) In due time he returned to Canaan, and on his approaching that land again the angels of God served him. (Gen. 31:11-13) The angels came forth and met him, as it is written: "And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. (Gen. 32:2) The marginal rendering of the word *mahanaim* is "two hosts". Jacob had a host of his own marching to the promised land, and evidently by this word he refers to his own host and to the host of angels whom God had sent, and this he did by giving this name to the place where he was met. He knew that dangers were ahead of him; and evidently to assure him, God's angels appeared to Jacob and gave him courage and assurance that his family and his property would be protected by this invisible host. Since Jacob foreshadowed God's anointed people now on the earth, much comfort may be taken from this picture that God's holy angels will give special protection and care to the anointed at this time.

²⁴ On certain occasions God causes or permits his angels to serve those who love him. At Mount Sinai the angels had spoken the law to Israel at God's direction, and it is reasonable that the host had a particular care over that people while they were on their journey through the wilderness. It is written that just preceding the death of Moses he pronounced a blessing upon Israel. "And he said, The Lord came from Sinai, and rose from Seir unto them; he shined forth from mount Paran, and he came with the ten thousands of holy ones; at his right hand was a fiery law unto them."—Deut. 33:2, R.V.

²⁵ God's "holy ones" here mentioned surely refer to his holy angels rendering service in behalf of the Israelites. As God's chosen people approached the land of promise Moses spoke to them and said: "There is none like unto God, O Jeshurun, who rideth upon the heaven for thy help, and in his excellency

on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms: and he thrust out the enemy from before thee, and said, Destroy." (Deut. 33:26, 27, R.V.) This is undoubtedly another reference to the service God's holy angels at stated times rendered to his people.

²⁶ The nations that inhabited Canaan were far greater in natural strength than the Israelites, but the Israelites must and did depend on Jehovah God to fight their battles for them. Without doubt Jehovah directed his host of angels to thus fight for his people. Joshua was in command of the Israelites. He was taking observation about the city of Jericho preparatory for the attack. There appeared a man standing near Joshua with his sword drawn. Joshua made bold to immediately ask the question: "Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" (Josh. 5:13, 14) This manifestation to Joshua was doubtless given to advise him that the commander of the invisible army of God was present and that the invisible army was ready for action in behalf of Israel.

²⁷ When the time came for the assault Joshua showed that he depended upon God and his invisible army. He commanded the priests to carry the ark of the covenant and, marching between the armed forces of Israel, to go around the city of Jericho blowing their trumpets. This they did for seven days. On the seventh day, after encompassing the city seven times, the Israelites, at the command of Joshua, shouted, and the walls of Jericho fell down; and not one blow had been struck by the visible army. The invisible hosts of God did the real fighting while the visible host only made a joyful noise.—Josh. 6:2-21.

²⁸ Another great battle took place at Gibeon, where the combined adversaries massed against the Israelites while the Israelites were under the leadership of Joshua. Without a question of doubt there was an invisible army there also. The record is that as the enemy fled before the Israelites 'the Lord cast down great hailstones [pieces of ice], which fell upon the enemy, killing more than had fallen by the sword'. It is not at all stretching the record to conclude that the angels of Jehovah, forming the invisible army, did the real work against God's enemies there and cast down the pieces of ice and slew the enemy.—Josh. 10:11-16.

²⁹ It should be kept in mind that the Prophet Elisha was used to foreshadow things relating to God's anointed people on the earth. Elisha was at Dothan and the enemy sent a great host to take him captive. After Elisha's servant saw that great army around about the city where Elisha was he was very much frightened, and in despair appealed to Elisha. Then Elisha gave full assurance to his servant saying:

"Fear not; for *they* that be with us are more than *they* that be with them." This shows that there were many in the invisible host and that they were there at the direction of Jehovah to protect his servant. While the record does not say that the angels were there, no other conclusion is possible. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Ki. 6:17) Some one was in charge of the horses and chariots of fire, and Elisha knew that according to God's arrangement the angelic host was present and would exercise greater power than that which could be exercised by the enemy.

³⁰ Those now engaged in the Elisha work may take this to themselves as a promise of complete protection and that Jehovah God is furnishing such protection, even though it is invisible to human eyes, and that this protection is to his anointed.

³¹ When the Assyrians came up against Jerusalem and defied Almighty God and his people 185,000 of them fell dead before the walls of the city in one night. Without a doubt God's invisible host did that work. The record is that the king of Israel said to the people: "Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."—2 Chron. 32:7, 8, *R.V.*

³² The record is: "Then the angel of the Lord went forth, and smote the camp of the Assyrians." Manifestly this means that 'the angel of the Lord' means the one in charge of the army, that is to say, the captain of the host leading the fight. It is reasonable to conclude that God committed the work of protecting his people to his holy angels and that they carried it out in an orderly way.

³³ Jesus was the chiefest amongst all the Israelites. He gave testimony that God's holy angels are ministering spirits sent to minister unto the heirs of salvation, particularly to the Captain of that great salvation. A mob, armed and directed by the Devil through his agents, the clergy, sought Jesus to put him to death. On that occasion he said to Peter: "Put up again thy sword into his place . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52, 53) Jesus was not in command of the angels, but he declared that upon his petition his Father would send them to serve him. Jesus was in the garden of Gethsemane undergoing great agony and suffering, and an angel ministered unto him: "And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

³⁴ These scriptures prove that while Jesus was in the flesh God delegated authority to his holy angels to protect and comfort Jesus. When he was born the angels brought the glad news to the peoples of earth. When he suffered and died they were there to render service. When he was raised from the dead the angel of the Lord was at the sepulcher. All these scriptures show that God's holy angels act in a capacity other than merely messengers.

CHANGE OF SERVICE

³⁵ After Jesus had been raised out of death he said to his disciples: "All power is given unto me in heaven and in earth." (Matt. 28:18) No longer would there be need for the angels to serve him for protection. From that time forward the powers of heaven and earth must be subject to the Lord Jesus Christ and the angels would have a different function to perform from what they had previously done concerning him. In support of this conclusion it is written: "Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:21, 22) Paul's argument is that Jesus Christ has been exalted to the highest honor and glory and is at the right hand of Jehovah, and then adds: "And when again he shall introduce the first born into the habitable, he says, And let all God's angels worship him."—Heb. 1:6, *Diaglott.*

³⁶ Jehovah's holy angels have been honored with much service in the name of the Most High. But never have any of them received the honor that he has conferred upon his beloved Son. "But to which of the angels did he ever say, Sit thou at my right hand, till I put thine enemies underneath thy feet?"—Heb. 1:13, *Diaglott.*

³⁷ Although complete power and authority was in the hand of Christ Jesus when he ascended into heaven he must wait until Jehovah's due time to exercise that power and authority. (Ps. 110:1, 2) That full authority and power could not be exercised until Christ Jesus was placed upon the holy hill of Zion by his Father. (Ps. 2:6) The Scriptures and the facts show that this enthronement took place in 1914, at the end of the world. Doubtless all the holy angels of heaven have been at the command of Christ from and after his ascension into heaven and that these are they that fought with him against the enemy.—Rev. 12:7.

³⁸ Just how much Jesus knew when on earth as to the time of his return we may not even guess, but it does seem that he did not definitely know of the exact time. It is certain that the angels did not know, because Jesus said so. (Matt. 24:36) That the holy angels had had a great and keen interest in the second coming of the Lord Jesus Christ, and the setting up of the kingdom, seems to be well supported by the Scriptures. There is strong reason to believe that

from the beginning of the utterance of divine prophecy the holy angels have known that they would have some part in the work of restoring mankind. The faithful ones have shown their devotion and obedience in working wherever they have been put. It is written that the prophets of God prophesied concerning the suffering of Christ and the glories of his kingdom to follow; that they searched diligently that they might know of the time and manner of its coming glory, and then the writer adds that 'such things the angels desire to look into'.—1 Pet. 1:11, 12.

³⁹ It is manifest that the angels have known much and have had a keen desire to know more, that they might have more opportunities of service to the glory of Jehovah God. The waiting on the part of the angels for the establishment of the kingdom may have been a test upon them, and particularly when they saw that members of the kingdom were being selected from amongst the fallen human race. Without a doubt their faithfulness will be rewarded. In the invisible realm of Jehovah there has been and is an unfaithful and a faithful class of creatures, and it is even so amongst those on earth who have been favored by the Lord God. It is faithful service on the part of the angels that has brought God's approval. It is likewise faithful service on the part of his anointed on earth that will bring his approval.

⁴⁰ The consideration of the foregoing scriptures seems to establish beyond a doubt that the angels mentioned by Christ Jesus in Matthew 25:31 are not the members of the body of Christ resurrected to glory and including those faithful ones of the anointed yet on the earth. This conclusion is abundantly supported by the words of the apostle, which one of the translators emphasizes, to wit: "But you have approached to Zion, a mountain and city of the living God—the heavenly Jerusalem; and to myriads of angels."—Heb. 12:22, *Diaglott*.

⁴¹ The Scriptures definitely limit the number of the members of the body of Christ, whereas the words of the above text describe the angels as an unnumbered company, without definite number, or myriads. The conclusion is further supported by the words of the text which describe Mount Zion and the holy city. Mount Zion symbolically stands for the kingdom, while the city named is the heavenly Jerusalem, which symbolizes or represents the entire organization of God and distinctly mentions the company of angels. Since Zion refers to the official part of God's organization, or the kingdom, and since all the body members must be of that official body, it follows that they could not be that and at the same time be members of this angelic host.

⁴² The Lord Jesus has already returned. He has come to his temple and judgment has begun. (1 Pet. 4:17) Jesus said to his disciples concerning this time: "Now when the Son of man shall come in his glory, and all the angels with him, then will he sit upon his

glorious throne." (Matt. 25:31, *Diaglott*) This text shows that upon coming to his temple for judgment all his angels accompany him; and since some of the members of the body are surely yet on the earth they could not possibly be included in that company. It must appear that the angels of Jesus Christ have some function to perform in Zion in connection with the work of the judgment now begun and in progress. Likewise they must have something to do with the harvest. What do the Scriptures have to say upon these points?

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Why is Jehovah's organization a subject of so great interest at this time?
- ¶ 2. Account for the remarkable unfolding of the divine purposes in this day.
- ¶ 3, 4. What benefit accrues from a study of the scriptures pertaining to the angels and their work?
- ¶ 5, 6. What information regarding the angels is found in the record of Job?
- ¶ 7-9. What light does Ezekiel's prophecy shed on this subject? What information regarding the supervision of man is found in the account of Job? Jesus gives what testimony on this point?
- ¶ 10. Then what conclusion is to be drawn as to God's dealing with Satan since the days of Eden and as to Satan's influence among the angels?
- ¶ 11-13. How did the great deluge affect Satan's organization? What did that event foreshadow?
- ¶ 14, 15. Explain whether it was consistent for God to make a covenant with Israel, offering life for obedience, while knowing that not one of them would be able to keep that covenant.
- ¶ 16, 17. How does the giving of the law and commandment to Israel come into consideration here?
- ¶ 18, 19. By comparison with other scriptures, explain the meaning of Stephen's words recorded in Acts 7:53. What bearing has Hebrews 2:2, 3, upon this point?
- ¶ 20, 21. Then what is Paul's argument in Hebrews 2:2-5?
- ¶ 22-32. As evidence of the office and ministry or service of angels, relate what took place in each of the following circumstances or events recorded in the Scriptures:
 - (a) Direction of Abraham's servant in selecting a bride for Isaac.
 - (b) Guidance and protection of Jacob.
 - (c) Israel at Sinai and during the journey through the wilderness.
 - (d) The destruction of Jericho.
 - (e) The battle at Gibeon.
 - (f) Assurance of Elisha's servant at Dothan.
 - (g) The Assyrian army before Jerusalem.
 What was the primary purpose of these records?
- ¶ 33, 34. What testimony does Jesus give as to the ministry of angels? What evidence is given as to their service to or concerning Jesus?
- ¶ 35. What change in service on the part of angels necessarily took place when Jesus was raised from the dead and exalted to his high position of authority and power?
- ¶ 36, 37. Explain the limitation expressed in the word "until" in Psalm 110:1.
- ¶ 38, 39. What knowledge have the angels had of Jehovah's purpose regarding the kingdom which he would establish for the restoration of humankind? What has been the attitude of the angels in regard to it?
- ¶ 40, 41. In view of the scriptures here considered, identify the "angels" referred to in Matthew 25:31 and in Hebrews 12:22.
- ¶ 42. What seems to be indicated by the fact of special reference to the angels as accompanying the Son of man when he comes in his glory and sits upon his throne?

THE KINGDOM OF GOD

[Twenty-five minute radio lecture]

WHEN the Bible mentions "the kingdom of God" it has reference to the kingdom of Jehovah God. Jehovah is the one great, supreme, almighty God. He is higher and grander than all other gods. Speaking of him the prophet says: "Jehovah is a great God, and a great King above all gods." Thus the Bible calls our attention to the fact that there are other gods than Jehovah. The word "god" is an indefinite term, and is applied not only to Jehovah, but also to Satan, who is said to be "the god of this world". It is applied also to images of wood and stone, worshiped by the heathen peoples of earth, as well as to the heathen gods of ancient times, such as Baal, Molech and others.

In Psalm 96:5 we read: "All the gods of the nations are idols: but Jehovah made the heavens." Since the word "god" applies to many different creatures, it is necessary that the great supreme, all-wise, almighty and eternal God have some name in order to distinguish him from other gods. Hence the Almighty God has given himself a name, and that name is JEHOVAH. In Psalm 83:17, 18 we read: "Let [thine enemies] . . . be put to shame, and perish; that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."

The name Jehovah is never applied to Jesus. It is never applied to angels, men, Satan, or to heathen gods. This name Jehovah is used many times in the Old Testament, but is nearly always incorrectly translated "the Lord" and thus the casual reader is not aware of the fact that it refers exclusively to Jehovah God. It should never have been translated, but simply used as a name applying to the supreme God.

This great Being called Jehovah has a kingdom, which is invisible to men; nevertheless, its power and authority are apparent to all intelligent beings. The center of this kingdom, from which all power radiates, is in heaven. Its sphere of operation is the entire universe. This fact is stated in Psalm 103:19, which reads: "Jehovah hath prepared his throne in the heavens; and his kingdom ruleth over all."

The Scriptures indicate that God has, in the past, been engaged in the work of creating what men call planets. Science agrees with the Scriptures, and reveals the fact that there are millions of such planets. Without doubt the Creator had a purpose in forming these planets, which he will reveal to man in due time. Our earth is one of these planets. The prophet tells us that the divine purpose is that the earth shall be inhabited by men.—Isa. 45:18; Ps. 115:16.

When God created the earth, his thought was to enlarge his kingdom. He desired to have the earth filled with an intelligent race of human beings who would serve and praise him throughout eternity. He already had a host of angels, cherubim and seraphim, all of whom were intelligent creatures, worshiping, praising

and serving him. These were invisible spirit beings, however; and now he wished to create a race of fleshly, visible beings in his kingdom.

Jehovah started this new race in Eden, when he created Adam, with an unborn race in his loins, and commanded him to multiply and increase and fill the earth with his posterity. (Gen. 1:28) He supplied Adam with everything necessary for health and comfort, in the way of a variety of foods, a beautiful home, and a pleasant environment, and promised to continue to supply these as long as Adam remained obedient to his law. That law was love, love toward God and toward his fellow men. As long as Adam remained in harmony with God and obedient to his law there would be nothing to fear and no cause for worry. God had arranged every condition necessary for perfect happiness, perfect rest of mind and heart, an eternity of unalloyed bliss.

Over this beautiful earthly kingdom God placed Lucifer, one of the invisible, spiritual sons of God, as a guardian and protector. A record of this fact is found in Ezekiel 28:13-16. Lucifer was given great power and authority, and the apostle tells us that he had the power of death (Heb. 2:14); that is, he had the power to destroy Adam or any of his children, in case they should violate the divine law. In exercising this power Lucifer would be acting as the agent of Jehovah God.

As Lucifer beheld the beauty and grandeur of God's kingdom, and saw the possibilities of an earth full of happy and obedient subjects of God, the spirit of selfishness took possession of him. He became envious of God, and selfishly desired to get possession of the visible kingdom for himself. He became possessed of an insatiable ambition to be *like* God, in the sense that he desired a kingdom, a dominion, and subjects who would acknowledge his sway and bow to his authority. He meditated upon the matter until his meditations crystallized into a determination to have such a kingdom at all costs.

The kingdom belonged to Jehovah God. Lucifer was a trusted and honored agent of God. With disloyalty and treason in his heart, he now determined to steal the kingdom, by alienating the hearts of the people from the love and service of God and from loyalty to their Creator and Benefactor, and turning them to the service of and loyalty to himself. This selfish ambition of Lucifer is clearly stated in Isaiah 14:12-14, which reads: "O Lucifer, son of the morning! . . . thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds: I will be like the Most High."

In order to alienate the people from Jehovah Lucifer determined to misrepresent God to his subjects. To do this it was necessary to lie about God, to

slander him, and thus to create a distrust of him in the minds of his servants. When Lucifer conceived this dastardly plot and set about to accomplish his design, he became unfaithful to his trust, and became God's as well as man's adversary. It was at this time that God changed his name from Lucifer to Satan, Dragon, Devil and Serpent, which names, respectively, mean adversary, devourer, slanderer and deceiver. In all of these four ways Satan has been operating against God and men ever since.

Satan has been an adversary in the sense that he has been opposing God and his work, as well as opposing the people of God, who are trying to serve him in the earth. He has been a devourer in the sense that he has tried to destroy the people of God in the earth. He has been a slanderer in the sense that he has deliberately lied about God and misrepresented the people of God. And he has been a deceiver in that he has tried to fill men's minds with false doctrines and with false conceptions of the work and purpose of God.

Satan's first act of treason was to lie to mother Eve in order to get her to be disloyal to her Creator. God had said, "In the day that thou eatest thereof, thou shalt surely die." Satan poisoned Eve's mind against God, by making her believe that God had lied to her. He said: "Ye shall not surely die: for God doth know that in the day ye eat thereof . . . ye shall be as gods, knowing good and evil." Satan's lie, which is summarized in these words, "Ye shall not surely die," has been successfully foisted on the entire race until both heathen and civilized believe it; the one believing that after death the deceased is reincarnated in a beast or a snake, and the other believing that at death the individual becomes more alive than ever. Thus both the heathen and the so-called Christian have believed Satan's lie, "Ye shall not surely die." Satan still further poisoned Eve's mind against God by telling her that the forbidden fruit was to be desired to make one wise.—Gen. 3:6.

Having succeeded in getting everybody to believe the lie that the dead are not dead, but are more alive than ever, Satan's next scheme was to formulate the doctrine of eternal torment. It was easy to do this. God had declared that the punishment for sin was an everlasting one; and if the people did not die, then it logically followed that the punishment must be torment or suffering in some conscious state.

God's punishment is eternal death, eternal destruction, which is a loving punishment; but the Devil's substitute is a cruel, fiendish and diabolical one. The result was just what Satan designed; namely, everybody came to fear Jehovah God, and millions of people came to hate him; and thus they came to be more and more alienated from him, and came more and more under Satan's control and deceptions. God is love, but Satan succeeded in getting the people to believe that God is vengeful and cruel. Thus the whole world came to believe the doctrines of devils and came

to worship the Devil instead of the God of the Bible.

Thus Satan, the enemy of God and man, by fraud, lies, and by preying on the superstitions and fears of men, disrupted and overthrew the beautiful and happy kingdom of God on earth. For sixty centuries Satan has had a kingdom on the earth, wicked, cruel and oppressive. By Paul he is called "the god of this world" (2 Cor. 4:4); and John says: "The whole world lieth in wickedness [the wicked one]."—1 John 5:19.

God has not restrained Satan in the past; neither has he tried to reestablish his own government on earth. But in most explicit language the Bible tells us that it is the divine purpose to restore to mankind the beautiful earthly home and environment and to bring man back into harmony with God. This work is to be done by and through his Son, our Lord Jesus Christ, who has already been man's redeemer, and who will yet be his savior and deliverer. To this end God has arranged that Jesus shall have a kingdom a thousand years long, and that during that thousand years he will act as the agent of Jehovah God in the great work of reestablishing God's kingdom on the earth.

The first feature of this great work has already been done; namely, the work of ransoming the human race from the power of the grave. (Ps. 49:15) Jesus did this work 1900 years ago. After doing this work Jesus ascended into heaven and sat down at the right hand of God, where he has been waiting until God's due time to place his enemies under his feet. That waiting time is now at an end, and soon everybody will realize that fact. The record is that when Jesus ascended into heaven, 1900 years ago, God gave him "all power in heaven and in earth". But he has not used that power in the past. Now he is taking up his power and beginning to exercise it. Bible chronology teaches that he began to use his power in 1914.

Other texts confirm this date. In Matthew 24:3, the disciples asked Jesus for some sign or evidence that would indicate his presence and the end of the present evil world. In answering their question Jesus pointed to the year 1914, saying, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." The years 1914 to 1918 witnessed the fulfilment of every item of this prophecy.

Another prophecy pointing to the date 1914 is found in Revelation 11:15-18. It reads: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . . We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come."

It was in 1914 that the nations became angry; and

this text tells us that it was an evidence that the Lord had taken his power and begun his reign. This was the first exercise of that "all power in heaven and in earth" which God gave to Jesus 1900 years ago. There he began to use this power in the destruction of the wicked, corrupt government of Satan. Just a little farther along Satan's government will be completely destroyed in what is called "the battle of Armageddon".

The destruction of Satan's government has already begun, and several texts refer to it. Satan's organization on earth consists of man-made governments. These will resist their destruction by the Lord.

In Psalm 2:2-9 we read of the efforts of these earthly rulers in resisting the establishment of God's kingdom, as follows: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In verse six Jehovah God says to these nations: "Yet have I set my king [Jesus] upon my holy hill of Zion." After saying, in verse 8, that he would give the "uttermost parts of the earth" to his Son for a possession, Jehovah adds: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Satan is now making frantic efforts to league all the nations of earth together, hoping thereby to perpetuate their existence; but the decree has gone forth that the Lord "shall dash them in pieces as a potter's vessel". In Daniel 2:44 we read of this divine decree again: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Thus we can see that no league of nations nor any other puny effort of man can hinder the establishment of the kingdom of God. In fact, the Lord foresaw that the Devil would try to league the nations together in order to resist the establishment of the divine kingdom; and through his prophet Jehovah foretold this resistance and its utter failure. This prophecy is recorded in Isaiah 8:9, 10, which reads: "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." Thus seen, Satan's kingdom is doomed to a complete destruction in the near future.

The destruction of Satan's empire on earth is not a calamity; for it is to be followed by the Lord's kingdom, which will bless all the peoples of earth. It will be a time of rejoicing for everybody, a time of de-

liverance from Satan and his power, and from all tyranny and oppression; a time of deliverance from sin and death, from disease, poverty and unhappiness, into the glorious liberty of the sons of God.

While the first work of Jesus, as God's representative, is to destroy Satan's organization, his second work, which will immediately follow this destruction, is to bind the Devil for a thousand years, so that he will deceive the nations no more during the thousand years, as stated in Revelation 20:3. Then will follow the reconstruction work, which will result in reestablishing the kingdom of God on earth.

Jesus Christ, as God's representative, clothed with "all power in heaven and in earth", will do all this work of reconstruction. He will give to all the human family, including the dead, an accurate knowledge of the great KING OF GLORY, Jehovah God himself. Nearly 1900 years ago Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." What a revelation it will be when the human family for the first time get a vision of the King of Glory in all his beauty! In Psalm 24:7-10, we read: "Lift up your heads, O ye gates; . . . and the King of glory shall come in. Who is this King of glory? Jehovah of hosts, he is the King of glory."

This work of reconstruction, education, uplift and deliverance is called a judgment work. The thousand-year period during which it will be done is called "the judgment day", and is likewise called "the kingdom of Christ". This is the kingdom which Jesus mentioned so many times, and for which he taught his disciples to pray, saying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This great judgment day is a time of blessing; it is the time when the majority of the human family will hear of the love of God and the grace of God for the first time.

The Prophet Isaiah, chapter 26, verse 9, tells us that the judgment day is a time of blessing. The text reads: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Paul tells us that the judgment work will be done by Christ when his kingdom is established. He says: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom." (2 Tim. 4:1) That all the dead are coming forth from the tomb to be blessed by the judgment work during the kingdom is again implied by Paul in Romans 14:9, which reads: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

Judgment work consists in giving everybody an accurate knowledge of Jehovah God; of his attributes of wisdom, justice, love and power; of his purposes toward the race, and of the requirements which are necessary to win everlasting life. Armed with this

knowledge, every member of the race must decide whether he will come into full harmony with God and have everlasting life, or will remain a rebel and be destroyed in the second death, which is eternal destruction, and which will be the portion of all rebels. When all rebels, including Satan, the instigator of all rebellion, are destroyed, then Jesus will turn the kingdom over to God again, that God may be all and in all. This is clearly stated in 1 Corinthians 15:24-28.

God has decreed that 144,000 other spirit beings will assist Jesus in this thousand-year work of reconstruction. These will have been once men and women on the earth. They are the overcomers of this Christian era. The selection of this class began on the day of Pentecost, fifty days after Jesus' resurrection. These are the ones who have followed in Jesus' footsteps; they have suffered with Christ; they have been persecuted for righteousness' sake, and have counted it all joy that they might be with Christ during that thousand years and share with him in this work of blessing and uplift. This is clearly stated in Revelation 20:6.

Jesus and the church will do this work of reconstruction. When it is completed, God's kingdom will be fully reestablished in the earth. He will reign as the great KING OF GLORY throughout all eternity. Satan, the great rebel, and all other rebels, will be forever destroyed. There will never be any more rebellion in God's kingdom, either in heaven or in earth.

In Isaiah 11:9 we read: "They shall not hurt nor destroy in all my holy kingdom; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Again, in Ephesians 1:10 we read: "In the dispensation of the fulness of times, he might gather together [reunite] in one all things in Christ, both which are in heaven, and which are on earth."

Describing that time, the apostle says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) It will be a time of great joy; for the people will realize that Jehovah is God, and that he has delivered them from the great enemy Satan, and given them marvelous blessings. The psalmist describes the joy of the people in the words of Psalm 98: "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. Jehovah hath made known his salvation: . . . all the ends of the earth have seen the salvation of our God. Make a joyful noise unto Jehovah, all the earth; make a loud noise, and rejoice, and sing praise."

All the people will join in this song of deliverance and praise, as stated in Psalm 150, verse 6, which reads: "Let every thing that hath breath praise the Lord. Praise ye the Lord."

OBEY AND LIVE; DISOBEY AND DIE

[Fifteen-minute radio lecture]

EVERY intelligent being is responsible to Jehovah God. With a benevolent, loving purpose, God created his intelligent creatures, intending that they should enjoy everlasting life, together with all the blessings that make life enjoyable, including perfect health, perfect peace, and perfect happiness. His wisdom and justice combined with his love to so order the affairs of his creatures that no complaint could ever be made against the great Creator that his arrangement for their blessing was either unwise or unjust. He further purposed that they should have for a home an environment and a realm where no confusion, disorder, anarchy or rebellion would exist. This privilege and blessing, however, was to be theirs only on condition that they would be perfectly obedient to the divine requirements.

Since God was their Creator, and since all his arrangements were for their blessing and comfort, and since no charge of injustice or lack of wisdom or love could be laid against him, he had a right to demand obedience to his requirements. More than that, he had a right to deprive of the gift of life and its blessings anyone who would disobey his law and thus introduce confusion, anarchy and rebellion into his

kingdom. This right he claims, and has exercised it, and will continue to exercise it throughout all eternity. No right-minded person will attempt to deny him that right. If human governments make laws fixing the death penalty for certain crimes, then with far greater justice can God enforce the death penalty against those who wreck a world and send countless millions into death. The divine law for such criminals is plainly stated as follows: "The wages of sin is death." (Rom. 6:23) "All the wicked will he destroy."—Ps. 145:20.

With this benevolent purpose in mind, God created Adam and Eve, gave them a perfect environment for a home; provided every needed thing for their comfort, convenience and necessity, and told them that it was theirs for ever, on condition that they obey his requirements. To test their loyalty and obedience, and thus to prove them worthy of continued enjoyment of the blessings and bounties bestowed upon them, God forbade them to eat of a certain fruit. This requirement was neither unjust nor severe, for the reason that they had permission to eat of a great variety of other fruits, nuts, and vegetables, which grew in great abundance in the garden of Eden.

Adam and Eve were free moral agents and, as such, had a right to choose to obey and live or to disobey and die. Under this test they allowed selfishness to come into their hearts, thus proving that they did not have a proper reverence and appreciation for their Creator. They became disobedient, rebellious and anarchistic, and hence criminals, and proved themselves unworthy of further blessing and favor. Exercising his just right, God pronounced the penalty of death upon them and drove them out of their beautiful home and left them alone to die. The powers of resistance in Adam's perfect organism enabled him to stave off the death penalty for 930 years, and then he died.

When he had breathed his last, he had reaped the full reward of his disobedience. He had lost the divine favor, lost his beautiful home, and was dead. The privilege of living, and the power to live, had returned to God who gave it; and shortly his body had returned to the dust again. Speaking of death, the wise man says: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." (Ecc. 12:7) The word "spirit" means the power to live, and refers to the life principle which animates the being. This means that if Adam ever has the privilege of living again, God is the One who has the right and power to reanimate him.

God is not in duty bound to restore Adam to life, and if he ever lives again, his life will be a *gift* from God. Such a restoration would be purely an act of pity, mercy and love on the part of God and not because Adam deserved it.

The entire human family inherited Adam's condemnation, and, like Adam, all die and return to the dust again. Likewise, they inherited Adam's propensity to selfishness, lawlessness and rebellion. In our day this tendency to rebellion and anarchy stalks everywhere. People not only defy all human laws, but defy Jehovah's laws as well. All the confusion, rebellion, crime and lawlessness on earth is the direct result of the disobedience of Adam. Thus seen, Adam's crime was a most terrible one and worthy of death.

In his love and pity Jehovah God purposes to deliver the race from this Adamic condemnation. To set aside his own verdict against Adam would be an acknowledgment that it was an unjust verdict. However, if another person could be found who would be acceptable to God as a ransom and who would voluntarily take Adam's place in death, it would enable God to release Adam's race without setting aside his original verdict. In other words, the penalty would be borne by another man. God's wisdom and love made such an arrangement, and he found a willing substitute in the person of his Son. Jesus 'laid aside the glory he had with the Father before the world began', came to earth, was born of a woman, and grew

to manhood's estate. At thirty years of age he was a man, the exact equivalent of Adam, and a perfect, sinless being.

At that time he offered himself as a ransom for mankind, and Jehovah accepted him as such. When Jesus died, Jehovah "laid on him the iniquity of us all". Jesus "tasted death for every man". It is the death of Jesus on the cross that entitles every man to a resurrection, and an opportunity to win life again on the same conditions that existed in Eden; namely, obey, and live; sin, and die. This opportunity will be given to the race during the thousand-year reign of Christ, which is now near at hand.

Even Jesus had to be tested as to his loyalty and obedience, and under every test he proved faithful. It was his perfect obedience that won for him the right to a resurrection, and also the privilege of restoring to Adam's race the opportunity to win life on the earth again. We read of Jesus, in Hebrews 5:8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that *obey* him." Thus we can see that Jesus had to obey to win life. Obedience is not only a reasonable, but a loving and a sensible requirement.

God also placed the reward of life before the nation of Israel, on condition that they obey and keep the covenant which they promised to keep. In Leviticus 18:5, we read: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Again, he said to them: "Behold, I have set before you this day a blessing and a curse: a blessing, if you *obey* the commandments of the Lord your God . . . ; and a curse, if ye will *not* obey." (Deut. 11:26-28) In Deuteronomy 30:19, Jehovah is still more emphatic. It reads: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

The children of Israel disobeyed the commandments of God, and hence did not win the life which was offered to them. They went into idolatry, and served heathen gods; they married heathen wives, and in various ways broke the commandments of God. Their disobedience brought the promised curse upon them. That curse was that they would be scattered among the gentile nations, where they would be a byword and a hissing. Both the curse and the blessing are recorded in the 26th chapter of Leviticus. Speaking of the disobedience of Israel, Isaiah says: "I have spread out my hands all the day unto a rebellious people, which walketh . . . after their own thoughts; a people that provoketh me to anger continually to my face."—Isa. 65:2, 3.

In the 11th chapter of Hebrews is given a long list of faithful ones, from Abel to John, in statement including all God's prophets, who were loyal and obedient to Jehovah God, and who were approved by him, and died in the faith; but we are explicitly told that they did not get their reward. No, these must wait in the grave until Jesus had died for them, and until he should take his power and begin his reign, when he would give them the promised reward. In verse 35 of this chapter we are told that they endured great trials, that they might obtain a *better* resurrection. Very soon now Jesus will bring these obedient ones forth from the tomb, as perfect human beings, right here on earth, where they will be "princes in all the earth" during the thousand-year reign of Christ.

After these get their better resurrection, then the rest of the human family will come forth from the tomb and, for a thousand years, will be blessed with a knowledge of the truth and be helped up out of sin and degradation, and will be required to be obedient to the divine requirements then instituted. If obedient during that period of testing, they will be given everlasting life on the earth, with all its blessings of peace, health, prosperity and happiness. All who prove to be disobedient under those tests, and who persist in being anarchistic, rebellious and selfish, will be destroyed in the second death. In Isaiah 1:19 we read: "If ye be *willing* and *obedient*, ye shall eat the good of the land."

The Scriptures reveal the fact that Jehovah God has purposed to offer life on the spirit plane to 144,000 persons. This offer was opened up by Jesus at his first advent, and extended to all who would follow faithfully in his footsteps, of suffering and sacrifice. The divine arrangement was that these must learn obedience through suffering even as Jesus did. The reward offered to them, on condition of obedience even unto death, was that they would come up in the first resurrection; that they would be like Jesus and

reign with him a thousand years. (Rev. 20:6; 1 John 3:2) Speaking of them Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29,30) Those who get this reward will have the divine nature, which, we are told, is far above angels, principalities and powers.—Eph. 1:19-21.

This reward is for only a limited number, one hundred and forty-four thousand (Rev. 14:1), and it is the reward of their *obedience*. But, we ask, What does it mean to obey the gospel of our Lord Jesus Christ? The answer is that we must obey the instructions given us by Jesus, in the Word of Truth. But what are those instructions? The answer is: First, we must "search the scriptures" as Jesus commanded, in order that we may know what his will is. Second, having ascertained what the will of the Lord is, we must preach his will to others. That is, we must tell to others the same gospel that we have learned. We must tell them about the privilege of life on the spirit plane to which God has called us.

Preaching the gospel to others is what Jesus meant when he said, 'Let your light shine,' and again, when the apostle said, "Preach the word; be instant in season, out of season." This is what Jesus meant when he told us not to hide our light under a bushel. It is customary in our day to let clergymen do the preaching, but to do this after one has learned the truth is positive *disobedience*. The Lord did not command us to hire someone else to do the preaching. If we wish to be faithful and obedient, and to win the reward of obedience, we must preach the good tidings of the kingdom to others. The Scriptures assure us that all who are "disobedient to the heavenly vision" will suffer the second death for the same. In 2 Thessalonians 1:8,9 we read that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power".

LETTERS

HIGHLY FAVORED

DEAR BRETHREN:

By unanimous vote of the Abilene ecclesia the secretary was instructed to extend to the coworkers at Bethel and Brother Rutherford their love. We are all glad of the privilege of fighting shoulder to shoulder in the present attack on the Devil's organization. Truly it can be said that no creatures were ever more highly favored.

We all want to assure you again of our continued loyalty, and it is our desire to be found in the front ranks to the last.

We appreciate the instruments given us to use, the last seven books, the radio service, and the service of the faithful brethren in the factory.

May it be that *The Watch Tower* will speak louder and louder until the enemy retreats and is destroyed and the prisoners are all freed.

Yours in the King's service,
ABILENE (Kans.) ECCLESIA.

INCREASES ZEAL, FIRES WITH ENTHUSIASM

OUR BELOVED BROTHER RUTHERFORD:

Greeting in the name of our glorious King!

I feel constrained to take up a few moments of your valuable time to thank you for your letter to the consecrated and for your letter in the new book *Prophecy*, and to try to express my deep appreciation of the wonderful loving-kindness of Jehovah in using you to give us such an array of fulfilled prophecies. The book *Prophecy* increases my zeal in the service of the King of kings and 'fires' me with enthusiasm to show forth the praises of him who called me out of darkness into his marvelous light.

My heart overflows with gratitude to the Giver of every good and perfect gift, and I pray that he may continue to use you to his honor and glory and to the upbuilding of his people.

With earnest Christian love,

Your colaborer in the King's service,
C. W. STIVER, Illinois.

SPLENDID COOPERATION

DEAR BROTHER RUTHERFORD:

Greetings in the name of earth's new King!

We, Bible Students assembled in convention at Passaic April 6, 1930, realizing that Satan, the Devil, would desire to hinder the work of the Lord and discourage those engaged in the service, and recognizing the importance and necessity of the remnant's standing shoulder to shoulder at this time, desire to send you a vote of confidence and assure you of our loyalty and whole-hearted support and cooperation in your effort to exalt and honor the name of Jehovah.

Since this convention is the beginning of the third series of conventions held by nine classes of northern New Jersey, you will no doubt be interested in the results of the first two series, nine conventions each, a total of eighteen conventions, the first held September 2, 1928.

	1928	1929	Total
Workers	995	1,418	2,413
Hours	2,488	5,219	7,707
Calls	21,381	36,627	58,008
Homes supplied	5,345	8,941	14,286
Books	2,994	5,025	8,019
Booklets	4,031	10,631	14,662
Total Books and Booklets	7,025	15,656	22,681

You will notice how the work has increased during the second series. This we believe is proof that the Lord has richly blessed the splendid spirit of cooperation that has been so manifest, not only among the classes but also among all the workers engaged at these conventions, as they have endeavored to carry the message of the kingdom from house to house despite the repeated efforts upon the part of the adversary to stop it.

We appreciate, dear brother, the many duties and responsibilities that rest upon you; however, we know you will pardon us for extending to you a cordial invitation to address the workers sometime during the Paterson convention July 4-6. We make this request because we know that your presence will greatly encourage and stimulate us all.

Again we assure you of our loyalty and support; and may the Lord continue to bless you in your effort to faithfully serve him.

Your brethren and servants in the Lord.

By SERVICE DIRECTORS FOR

BAYONNE, BLOOMFIELD, DOVER,
ELIZABETH, NEWARK, NEW BRUNSWICK,
PASSAIC, PATERSON, PLAINFIELD.

UNITED TO PROCLAIM JEHOVAH'S NAME

DEAR BROTHER RUTHERFORD:

Through the *Golden Age* article "Say We Not Well", in Number 274, March 19, I became acquainted with some of your burdens and afflictions to which you are exposed in the service of the kingdom and in your efforts to serve the Lord and his people. With all my heart I feel constrained to send you this message of sympathy in all your troubles. I wholly share your feelings in such hard experiences, in seeing matters entirely misrepresented, because those doing it either do not know the real situation or else are acting with evil intent in order to wrong the Lord's work by an effort to discredit the names of brethren who are pushing on that work with all their strength, with all their life and being. I can feel for you the better, dear Brother Rutherford, as the Lord let me undergo experiences by which I learned the hardness of such trials. How much ashamed will they at some time be who are now acting in such manner, if only they come to see what they are doing! Their efforts will not give a check to the Lord's work anyway; the only result of all that will be that those exposed to such attacks and slanders will get more fully free from everything on earth and will have more deeply engraved upon their hearts the determination to stand wholly for the name of Jehovah, for his holy Word, and for his glorious kingdom.

From the bottom of my heart I express my indignation at the actions of those men who are the source of the slander. I must be disgusted with the actions of your slanderers, because my position as manager of the German work very often gave me opportunity to see your standing for the exalted name of Jehovah and for the interests of his work and his people by what you have done during the past years in behalf of the work in Germany. I often had opportunity to witness how you

gave proof of your conviction that the work of the Lord throughout the earth is really *one*, in that you never hesitated to contribute large sums of money for building up the work in Germany; and I have always seen that the Lord's blessing was upon all that for which you gave the money. To be sure, everybody will be put on trial for the things within his heart. It must be revealed whether they are filled with distrust and suspicion or are able to trust. Anybody who is always harboring or fostering suspicion of his brethren could not be otherwise in his attitude toward Jehovah. (1 John 4:20) Therefore it will surely go on in such manner, that anyone not understanding that or the other will sometime have the opportunity to prove whether his heart is clean or unclean. If, because of something which he does not understand, he would permit evil thoughts regarding the actions of his brethren to enter his heart, and only because he does not understand, and perhaps would even spread such distrust and infect others, then he would only prove that he has an unclean heart and is not fit for the kingdom. Of how much importance for all consecrated ones is the admonition of the Scriptures: "Keep thy heart with all diligence!"

Dear Brother Rutherford, it is with much gladness that I give you the assurance on that occasion: "I am fully convinced that the Lord's approval is upon your work and your actions!" I learned to understand that the Lord does not look upon us as we are, as men, with regard to our peculiarities, but that he is considering only the attitude of our heart toward him and our desire to proclaim his exalted and holy name and Word and represent him. Because I came to know that, dear Brother Rutherford, I know also that the Lord loves you, because I know that with you there is nothing above the glorious name of Jehovah. I am able to know and realize this for the reason that even in my heart there is no other desire more deep and burning than that, to magnify the name of our great King, the name of Jehovah.

May the Lord give you strength and bless you, dear Brother Rutherford. I am convinced that all these trials are only the proof of Jehovah's love for you, because they are testing your willingness to firmly pursue the discerned way. By Jehovah's gracious guidance all these trials will, like all the other matters which befell you, be only the means to make you further and further fit for his service.

I can give you the assurance, dear Brother Rutherford, that the hearts of all those who here in the Magdeburg Bible House, as well as in all Germany, are zealously engaged in the service are filled with the same feelings for you, united in that which is necessary, namely, to proclaim Jehovah's name and his kingdom.

Firmly and faithfully joined with you and with all who stand shoulder to shoulder with you, I am

Your brother and coworker by God's grace,

P. BALZERET, Germany.

FAITHFULNESS TO JEHOVAH

DEAR BROTHER RUTHERFORD AND COWORKERS:

Greetings in the name of our dear Lord and Savior.

At a general assembly of the undersigned ecclesia January 1, 1930, a motion was made and passed unanimously that the secretary convey to you their appreciation of your loving and faithful ministry, and of the multiplied blessings and favors received from the Bible House during the past year; and also to pledge their loyal cooperation and continuous faithfulness to Jehovah and his channel in the future.

The year passed and the class for the first time failed to make their quota; but this will not deter, as we realize the great kingdom work to be done in the immediate future, and we express with much joy our gratitude to the Lord for the privilege we have to be members of "God's Organization" and to fight shoulder to shoulder against the organization of Satan; and, as stated by Paul, "This one thing [we] do."—Phil. 3:13.

We are indeed thankful to our heavenly Father that he has given us such faithful leaders in the managers of the Society, and we continue to pray that your hands may be upheld by the whole-hearted cooperation of the consecrated as you day by day continue the proclamation of Jehovah's message.

Your brethren in his service,

PARSONS (Kans.) ECCLESIA,

F. L. MOLOHAN, Secretary.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Roanoke, Va.	June 1, 2	Stroud, Ala.	June 17, 18
Salisbury, N. C.	" 3, 4	Atlanta, Ga.	" 20, 21
Asheville, N. C.	" 6, 7	Monticello, Ga.	" 22, 23
Chattanooga, Tenn.	" 8, 9	Cope, S. C.	" 24, 25
Decatur, Ala.	" 10, 11	Jacksonville, Fla.	" 27, 28
Birmingham, Ala.	" 13, 14	Orlando, Fla.	" 29, 30
Auburn, Ala.	" 15, 16	Pensacola, Fla.	July 1, 2

C. W. CUTFORTH

Flower Station, Ont.	June 2-4	Chiswick, Ont.	June 21
Kingston, Ont.	" 5-8	North Bay, Ont.	" 22
Belleville, Ont.	" 9-11	Warren, Ont.	" 23
Lindsay, Ont.	" 13	Sudbury, Ont.	" 24
Orillia, Ont.	" 14, 15	Bruce, Ont.	" 25
Midland, Ont.	" 16, 17	Bar River, Ont.	" 26
Bracebridge, Ont.	" 19	S. Ste. Marie, Ont.	June 28-July 1
North Bay, Ont.	" 20	Fort William, Ont.	July 3-6

G. H. DRAPER

Knoxville, Ill.	June 1, 2	Spring Valley, Ill.	June 19
Kewanee, Ill.	" 3, 4	Elwood, Ind.	" 20-22
Princeton, Ill.	" 6, 7	Danville, Ill.	" 23
Rock Falls, Ill.	" 8, 9	Mattoon, Ill.	" 24
Ashton, Ill.	" 10, 11	Decatur, Ill.	" 25
Champaign, Ill.	" 13-16	Jacksonville, Ill.	" 27, 28
Peru, Ill.	" 17	Gillespie, Ill.	" 29, 30
La Salle, Ill.	" 18	East St. Louis, Ill.	July 1, 2

M. L. HERR

Beverly, Mass.	June 3, 4	Quincy, Mass.	June 20, 21
Lynn, Mass.	" 6, 7	Brockton, Mass.	" 22, 23
Boston, Mass.	" 8-11	Plymouth, Mass.	" 24, 25
Worcester, Mass.	" 13-16	New Bedford, Mass.	" 27, 28
Waltham, Mass.	" 17, 18	Fall River, Mass.	" 29, 30

G. Y. MC'CORMICK

Auburn, Ind.	June 1, 2	Chicago, Ill.	June 9-July 9
Fort Wayne, Ind.	" 3-8	Roseland, Ill.	June 11-14

H. S. MURRAY

Bradenton, Fla.	June 1, 2	Bay Minette, Ala.	June 17, 18
St. Petersburg, Fla.	" 3, 4	Mobile, Ala.	" 20-23
Tampa, Fla.	" 6-10	Waynesboro, Miss.	" 24, 25
Thomasville, Ga.	" 12-14	Vesburg, Miss.	" 27, 28
Marianna, Fla.	" 15, 16	Hattiesburg, Miss.	" 29, 30

E. D. ORRELL

Erie, Pa.	June 2-8	Sharon, Pa.	June 15, 16
Westfield, N. Y.	" 9	Farrell, Pa.	" 17, 18
Jamestown, N. Y.	" 10	New Castle, Pa.	" 21, 22
Cambridge Sp'gs, Pa.	" 11, 12	Ellwood City, Pa.	" 23, 24
Meadville, Pa.	" 13, 14	Pittsburgh, Pa.	June 25-July 7

J. C. RAINBOW

Devers, Tex.	June 3, 4	New Orleans, La.	June 15-18
Port Arthur, Tex.	" 6, 7	Shreveport, La.	" 20-22
Baton Rouge, La.	" 10, 11	Little Rock, Ark.	" 24, 25
Harelson, La.	" 12	Fort Smith, Ark.	" 27, 28
Folsom, La.	" 14	Muskogee, Okla.	" 29, 30

E. B. SHEFFIELD

Birmingham, Ala.	June 1-4	Stroud, Ala.	June 22, 23
Piedmont, Ala.	" 6, 7	Auburn, Ala.	" 24, 25
Rome, Ga.	" 8, 9	Montgomery, Ala.	" 27, 28
Chattanooga, Tenn.	" 10-14	Columbus, Ga.	" 29, 30
Atlanta, Ga.	" 15-21	Monticello, Ga.	July 1-2

H. L. STEWART

Markdale, Ont.	June 2-4	Milverton, Ont.	June 16-18
Camilla, Ont.	" 5-8	Guelph, Ont.	" 19-22
Harriston, Ont.	" 9-11	Kitchener, Ont.	" 23, 25
Goderich, Ont.	" 12-15	Stratford, Ont.	" 26, 29

W. J. THORN

Hamilton, Ohio	June 1, 2	Charleston, W. Va.	June 17, 18
Lexington, Ky.	" 3, 4	Mt. Lookout, W. Va.	" 20, 21
Portsmouth, Ohio	" 6-8	Clarksburg, W. Va.	" 22, 23
Chillicothe, Ohio	" 9	Uniontown, Pa.	" 24, 25
Ashland, Ky.	" 10, 11	Adah, Pa.	" 27
Catlettsburg, Ky.	" 13, 14	Rices Landing, Pa.	" 28
Huntington, W. Va.	" 15, 16	Brownsville, Pa.	" 29, 30

S. H. TOUTJIAN

Saginaw, Mich.	June 1, 2	Muskegon, Mich.	June 17, 18
Flint, Mich.	" 3, 4	Milwaukee, Wis.	" 20-23
Royal Oak, Mich.	" 6, 7	Madison, Wis.	" 24, 25
Detroit, Mich.	" 8-16	Dubuque, Iowa	" 27-30

J. C. WATT

El Centro, Calif.	June 2, 3	Santa Barbara, Calif.	June 20, 21
Yuma, Ariz.	" 5-7	Santa Maria, Calif.	" 22, 23
Phoenix, Ariz.	" 8-10	Paso Robles, Calif.	" 24, 25
Bakersfield, Calif.	" 13, 14	Porterville, Calif.	" 27, 28
Arvin, Calif.	" 15, 16	Tulare, Calif.	" 29, 30
Ventura, Calif.	" 17, 18	Reedley, Calif.	July 1, 2

GEORGE YOUNG

Outlook, Mont.	June 2, 4	Berthoud, Colo.	June 17, 18
Red Lodge, Mont.	" 6-8	Greeley, Colo.	" 20, 21
Casper, Wyo.	" 10, 11	Fort Morgan, Colo.	" 22, 23
Cheyenne, Wyo.	" 13, 14	Denver, Colo.	" 24-30
Laramie, Wyo.	" 15, 16	Boulder, Colo.	July 1, 2

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Chicago, Ill. July 4-6

J. P. Holmes, c/o I.W.A.C., 111 East Pearson St.

Colored: Fred D. Rowens, 1444 W. 110th Pl.

German: Carl Foss, 2727 N. Troy St.

Greek: John D. Tsapelis, 1118 Ashland Blvd.

Italian: Carmelo Falzone, 4111 W. 57th Pl.

Lithuanian: G. A. Nevulis, 4539 So. Spaulding Ave.

Polish: R. Arnold, 1130 N. Richmond St.

Ukrainian: J. Zenizyk, 2025 W. Haddon Ave.

Pittsburgh, Pa. July 4-6

T. A. McKnight, 1731 Parkfield St., Carrick, Pittsburgh

Colored: H. L. Brissett, 6206 Hoeveler St., E.E.

German: Geo. Wazengger, 7 St. Thomas St., Carson Sta.

Greek: G. Anagnostou, 1205 Monterey St., N. S.

Italian: Alex Mischetti, 2 Morrow St.

Lithuanian: F. Burch, 1923 Larkins Way

Polish: Jos. Gregorowicz, 2223 Sarah St., S.S. Pittsburgh

Slovak: Joseph Blancer, Renton Ave., West View, Pitts-

burgh

Russian: Joseph Caspick, 1622 Cedar Ave., Turtle Creek,

E. Pittsburgh, Pa.

Hungarian: Stephen Hegedus, P.O. Box 17, Lincoln

Place, Pa.

Grand Rapids, Mich. July 4-6

Cornelius Proos, 2034 Neley Ave., N. E.

Polish: J. Pieterka, 604 Harland Ave., N. E.

Paterson, N. J. July 4-6

Chas. R. Hessler, 33 W. Broadway

Italian: Liberato Romeo, 175 Belmont Ave.

Passaic, N. J. July 4-6

Russian: Mike Dumnicz, 393 Lanza Ave., Garfield, N. J.