



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

VOL. LII

SEMI-MONTHLY

No. 7

APRIL 1, 1931

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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 oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing 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 GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

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

"His Temple" (Part 3)

Issue of March 1, 1931

Week beginning May 3 ¶ 1-20
Week beginning May 10 ¶ 21-41

"Love of the Elect"

Issue of March 15, 1931

Week beginning May 17 ¶ 1-12
Week beginning May 24 ¶ 13-26
Week beginning May 31 ¶ 27-39

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LII

APRIL 1, 1931

No. 7

HIS FAVORED PEOPLE

"I will bless the Lord at all times: his praise shall continually be in my mouth."—Ps. 34:1.

JEHOVAH has declared his purpose to bring relief to the people upon whom he will bestow his special favor. He also shows that when this people would be particularly made manifest it would be at a time when there is great infidelity amongst the peoples of the world and when most of them would be blind to an understanding of the truth. Such prophecy he caused Isaiah to write. Now he has brought to pass the events by the facts of which he proves to those who are watching that the prophecy is being fulfilled.

¹ Now only a few know the great Jehovah God. Many false prophets speak in his name and because their speech is false they turn the people away from God. Jehovah further declares that he will have a people on earth at this time whom he will appoint as his witnesses to tell the people that he is the only true God. To be appointed to such position is a wonderful favor. Therefore those on the earth who are his witnesses are the most favored people that have ever been on the earth. They are not speaking with each other so much concerning the exalted place to be occupied by them in the kingdom, however, but they are deeply concerned with and speaking of the duties and privileges God has bestowed upon them. The thirty-fourth Psalm shows this favored people of God performing their duties and privileges, and doing so joyfully. God has put a new song in the mouth of such as constitute his "servant", and these continually sing HIS praises.

² The words of the prophet are not properly applied to individuals, as many are prone to apply the Psalms. The Psalm is not of private interpretation, but is given for the aid, comfort and encouragement of the church, and particularly for the remnant, composing a part of the "servant".

³ The psalmist sings of a time of judgment when the eyes of the Lord are upon the righteous and his face against them that do evil. This fixes the time of the full application of the Psalm as when the Lord appears at his temple and gathers together unto himself those whom he designates as the remnant. The remnant becomes a part of the 'elect servant' and therefore is properly described as the remnant which

is of the "servant" class. The ones referred to as righteous must be those who are brought under the robe of righteousness, and which denotes God's approval granted to them because of their faithfulness. The psalmist discloses a class that opposes and persecutes the faithful remnant, and speaks of the end of such. The deliverance of the faithful is shown and the place of their security is revealed to them and they are shown that they may be safe while delivering the testimony committed to them. Seeing the great favor thus bestowed upon them by Jehovah, the "servant" or remnant continues to sing the new song of praise unto the Most High. With an appreciation of the great favor bestowed upon the "servant" he says: "I will bless Jehovah at all times: HIS praise shall continually be in my mouth."

⁴ The writers of the various Psalms disclose at different places the various reasons for the song of praise to Jehovah. In Psalm 29 the reason is given as because of God's mighty strength manifested to his people. In Psalm 92 he is praised because of his loving-kindness. In Psalm 95 he is blessed because he is the great God. In Psalm 98 Jehovah is praised because he establishes his righteous kingdom on earth. While in the 34th Psalm special praise is given to God because he has shown his favor to his servant, delivered him from the influence of the enemy, and made him a witness for the Lord. The speaker does not express pride or boastfulness in what he has accomplished, but he exults over his favored position in which the Lord has placed him. He says: "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." (Vs. 2) With authority it is written: "Knowledge puffs up, but love builds up." (1 Cor. 8:1, *Diag.*) The "servant" has received a knowledge of the truth; but he has received more than that: he has received the love of the truth. The truth he properly appreciates, and it has had the proper influence upon him.

⁵ Many have received a knowledge or mental conception of the truth and, being called to the high calling, have responded thereto, but have not received the love of the truth. The motive of such has been a selfish desire to be in the kingdom for self-benefit and

self-aggrandizement. Such are almost certain to fall into the "evil servant" class. These boast in themselves and in what they have accomplished. The approved of the Lord boast in what Jehovah has done. This Psalm begins to have its fulfilment in completeness at the time the division takes place between the "evil servant" and the faithful "servant" class, and the two classes begin to be made manifest.

⁷ Upon receiving the truth some have said in substance: 'Now I am favored with the truth and I have greater knowledge and wisdom than others. I am an important personage in God's great arrangement. I will go to heaven and aid the Lord in ruling the universe. The Lord sees that I am more than an ordinary creature; and I will maintain this high place in his estimation, and in order to do so I will develop a perfect character while on earth so that he may better use me when I get to heaven.'

⁸ Even some who enter the service of the Lord say in substance: 'Those to whom I have witnessed had better listen to me, because I know whereof I speak. I will give them this testimony and they cannot be heard to say hereafter that they did not have a chance to know the truth.' Such take a real pride in the fact that they have given a certain one information concerning God, and feel their importance by reason of having such opportunity. This is at least in a measure boasting in self, and is wrong. The humble follower of the Lord Jesus does not thus boast. He learns that salvation does not result from self-development, but that salvation is a gift of God and not by one's own efforts, as the apostle puts it: "Not of works, lest any man should boast." (Eph. 2:8, 9) It is the lawless workers that boast of themselves or their accomplishments, as it is written: "All the workers of iniquity boast themselves." (Ps. 94:4) Not so with the approved servant of God. He always says: "My soul shall . . . boast in the Lord."

⁹ The servant is in a covenant with the Lord for the kingdom and enjoys the distinction and honor of representing Jehovah while he is on the earth. Jehovah has manifested to him and bestowed upon the servant this great favor, but the servant, being made aware thereof, appreciates his high privilege of being in the covenant. Knowing his relationship to Jehovah by reason of such favor he will not now treat himself as an uncertain suppliant at the throne of heavenly grace, but as one who is favored of the Lord and is confident of the good work God has begun in him and that God will finish it.

¹⁰ Jehovah bestows such favor upon the servant because he has a fixed purpose in doing so, and that purpose is to bring forth creatures that will maintain their integrity to him under all circumstances and be an honor to his name. He will now have his representatives on earth to testify that Jehovah is the true God. He who has been chosen to such a high and honorable position has every cause to boast, not of

his own worth, but in Jehovah's goodness. The servant knows that Jehovah's power has no limitation, that his wisdom is perfect, that he is always just, and that he is the very embodiment of unselfishness and loving-kindness, and that it is the high privilege of the servant to be in the covenant with the Almighty One. There could be no greater reason for boasting in the Lord.

¹¹ Having the care and protection of the Most High and the assurance that God will finish the good work that he has begun in the servant, he praises the Lord and boasts in his power. He is not abashed in the presence of the mighty of the earth, because the favor of such he does not seek. To him man's favor is of no purpose. He does not exalt himself in his mind or heart in the presence of the lowly, because he appreciates that everything he possesses is a gracious gift from Jehovah God and that he is dependent upon God for what he does have. He does not boast in the fact that he has learned the truth at the feet of some prominent person, nor does he give that creature honor and glory who has brought him the truth, because he knows that all honor and glory for the truth and its beneficent effects is due to Jehovah and he delights to continue to praise Jehovah's name.

¹² Then says the servant: "The humble shall hear and be glad." The humble creature is he who is anxious to know the will of God and is diligent to do God's will when he learns it. When he hears the message delivered by one whom the Lord is using he is glad to listen and to learn. The humility here mentioned does not have reference to lowliness of place or position amongst men, but it does refer to one who has a proper appreciation of himself and who appreciates that every good gift proceeds from Jehovah and that if he would be benefited he must heed the Word of Jehovah and follow that. Such recognize that the truth is the Lord's, and not man's, and that the servant is merely one who bears the fruits of the Lord's production. One of humble mind delights to hear what God has sent to him through the "servant" class.

¹³ The psalmist then represents the servant of the Lord as knowing and appreciating that he has an attentive hearer in the humble one who listens and the servant therefore says: "O magnify the Lord with me, and let us exalt his name together." That must mean that the truth which the servant has received is now his means of expressing his joy in the praise of Jehovah God and he wishes others to share with him in that praise. He does not strike a sanctimonious attitude and with feigned goodness say: 'Behold how wonderfully the truth has transformed my character and how much better I am than my fellow men.' By his attitude and words the servant says, in substance: 'I have learned of the goodness of God, and seeing that you are willing to hear, come now and join with me in magnifying his great name. Let us to-

gether tell others of his wondrous works and proclaim his praises in the earth.'

¹⁴ Nor does this mean that the humble hearer is called upon to engage merely in a song with his lips, but that he is invited to join in the work of informing others about the Lord and the manifestation of his loving-kindness to the children of men. It is certain that Jehovah has provided all the means necessary to magnify his name, and his Word declares that such provided means consists of the message of the Lord, which the "servant" class can use to prove themselves faithful and true witnesses to the Word and name of the Most High. The specific work of Jesus when he was on earth was to thus be a faithful and true witness to Jehovah God. Jesus worked miracles to establish the faith of the people in God and in himself as God's representative. At the present time there is a definite work for the remnant which forms a part of the 'elect servant' to engage in, and by which such prove to be faithful and true witnesses to Jehovah. The remnant shows forth Jehovah's praises by proclaiming his truth and his works. The Lord has provided the message of truth in printed form so that every one of the remnant may have some part in this definite work of now exalting the name of Jehovah. For this reason one of the remnant delights to invite others who are humble hearers to join in proclaiming the message of Jehovah and his kingdom.

¹⁵ The psalmist speaks further of the "servant" then and states the reason why he will at all times bless Jehovah. He says: "I sought the Lord, and he heard me, and delivered me from all my fears." These words could hardly be said to refer to any individual's experience who is a follower of Christ. Any man might give expression of joy after receiving some favor from Jehovah. The one who speaks these words in the Psalm, however, is shown to be one to whom God has granted the right to call upon him and who has also been commissioned to declare the purposes of Jehovah to others. Therefore the speaker must refer to the remnant or the "servant" collectively. When on earth Jesus fulfilled these words, but now at the end of the world his body members also fulfil them. When Jesus was in Gethsemane in his hour of great agony he called upon Jehovah with "strong crying and tears". He was then heard and God sent to him an angel, who comforted him, and which comfort was evidently given by the assurance to Jesus that he had been entirely faithful.

¹⁶ It was approximately at the time the Lord came to his temple when the faithful on earth were put to a severe test. It appeared then that the end of their work on earth had come, and they feared that dishonor would be brought upon the name of Jehovah if they had come short in the performance of the commission granted to those who composed his people. The above-quoted verse four therefore seems to be a

prophetic record which finds another fulfilment upon God's people beginning in 1918. Then it was that it appeared that the work of the Lord had been broken down by the enemy. The faithful earnestly sought Jehovah with strong supplications and tears, and in due time these were heard and were delivered from all their fears. The prayers of the faithful began to be heard and answered in 1919; and when in 1922 they had a clear vision from the Lord that he had much work for them to do, then these faithful ones went forth as his witnesses to give honor and glory to his name. The anointed went joyfully to the task as the Lord had duly commissioned them. Their fears disappeared and they became bold in the Lord.

¹⁷ Among the spirit-begotten ones there were at least three classes in 1918: (1) The selfish, who were disappointed and said: 'The Lord delays his coming'; (2) the discouraged ones who still had a desire to learn of the Lord, and were therefore humble, and yet were fearful and of little faith; and (3) the faithful, zealous ones, who maintained complete confidence in the Lord even though fearful. It is the last mentioned that speak to the others who were humble and teachable and who desired to be enlightened. After 1919 the zealous class, encouraged and rejoicing, spoke words of confidence to the humble who were anxious to hear. Concerning such the psalmist says: "They looked unto him, and were lightened; and their faces were not ashamed." The Lord is always gracious to those who have a desire to learn. The discouraged ones turned their faces to the Lord, who sent them a message through his more zealous servants, and in his thus doing they were enlightened and their shame-faced condition passed away and these also entered into the joy of the Lord. The events that have come to pass during the past ten years, and which are now well known to the faithful, fully support this conclusion.

¹⁸ The psalmist then says: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." It seems certain that "this poor man" means the "remnant", which forms a part of the "servant" class. Having been greatly blessed by the Lord those of the remnant see the privilege and duty of testifying to others concerning the loving-kindness of Jehovah God. Such do not receive and selfishly hold the truth; but with gratitude they delight to proclaim these truths to others. The "poor man" is therefore the remnant or those composing the servant class that are poor in spirit and teachable in mind, waiting upon the Lord and always anxious to hear his call to service and to diligently obey that call. The approved "servant" of Jehovah is frequently mentioned in the Scriptures as "poor". "I am poor and needy." (Ps. 40:17) "I am poor and sorrowful." (Ps. 69:29) "I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying." (Ps. 70:5) (See also Ps. 86:1; 109:22.)

Instructing his disciples concerning the qualifications of those who would enter the kingdom Jesus said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Matt. 5:3.

¹⁹ During the testing period from 1918 to 1919 the faithful ones particularly realized that they were poor and entirely dependent upon the Lord. It was then that Christ Jesus began to gather together unto himself those whom he found faithful at the time of coming to his temple, and such he made a part of the "servant" class. It was then that the "servant" class began to understand that the Lord had come to help them. They were then fearful, but when they realized that the Lord had much for them to do and would lead them in that work the fearful were saved out of their troubles, even as the psalmist had so stated. To be sure, outward troubles continue, but the faithful remnant do not fear man, and permit not the trouble that comes from men to dampen their ardor for the Lord. They fear not man because Jehovah has said to them: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:16.

²⁰ Since the faithful remnant have realized their favored place in the temple they continue to say: "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." (Ps. 84:11) "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:2.

²¹ These clearly see that Jehovah has provided complete protection for all of those who are in his organization and who continue to work lawfully and faithfully. They have made Jehovah their fear, and he has become their sanctuary. With confidence therefore those of the remnant or servant say: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

²² Now the remnant, appreciating the necessity and great privilege of being busy in the Lord's service, seek out the humble or teachable ones and say to them: "O taste and see that the Lord is good; blessed is the man that trusteth in him." (Vs. 8) The natural sense of taste is used here as an illustration because of the pleasure that the sense of taste gives to the one partaking of good food. With gratitude let it be remembered that God has made all the natural functions of the human organism pleasant rather than painful. To the healthy one wholesome food is always pleasant. The words of the psalmist in this verse constitute an invitation to the humble, saying: 'Avail yourselves of the provisions God has made; come and taste the Lord's food, sample it, try the wonderful things Jehovah has provided.' One with a right condition of

heart and who responds to this invitation will accept the truth with joy.

²³ The Society is a part of God's organization and he has arranged that it shall bring forth or bear to others the fruits or food from his storehouse. In obedience to the Lord's commandments, and in harmony with his provision, millions of samples of such wholesome food have been put within the reach of the humble or teachable ones, and those who have tasted and trusted in the Lord have been blessed. The "servant" therefore is joyfully bringing forth God's fruits of the kingdom that his name might be glorified. The words of the Psalm are another evidence that the Lord is pleased only with those who have rendered faithful service as opportunity affords.

²⁴ It is a provision made by the Lord, and therefore his will, that his zealous children shall speak to their brethren and show them the great privilege of serving Jehovah with joy. *The Watch Tower* diligently tries to do that very thing. Those of the "evil servant" class, and who are opposers of God and his work, maliciously declare that the Society is merely a commercial institution engaged in the selling of books. Every honest person who is informed knows that such charge is wholly false. Those who love God and who are anxious to please him are eager to carry out his commandments. The more zealous ones therefore see and appreciate their privilege of speaking to their brethren and encouraging them to have part in the service of the Lord in bearing the fruits of the kingdom because the Lord has so commanded that this shall be done at the present time. The Lord has put into the mouth of the servant, to be spoken to his brethren for their encouragement and to make known the great privilege of having some part in the service of the Lord, these words, to wit: "O fear the Lord, ye his saints; for there is no want to them that fear him."—Vs. 9.

²⁵ Personal experiences of the brethren show that this precious promise applies even to the physical needs of the Lord's people now on earth. While those of the world are in want the Lord's people have the necessary things provided. The promise, however, especially applies to the spiritual food and attendant blessings that God has provided for his own. To the faithful ones Jesus said: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added." (Matt. 6:32, 33) Jehovah has special care for his faithful ones and he has made all the provision for their protection and blessing.

²⁶ Among those who are in the covenant for the kingdom there are some who are slow in progress, timid and easily discouraged. That the faith of such might be strengthened, and that they might be encouraged to enter zealously into the service of the Lord, he causes the psalmist to say: "The young lions do

lack and suffer hunger; but they that seek the Lord shall not want any good thing." (Vs. 10) By way of comparison: The beasts of the field have God's care and sometimes are hungry. But the special care of the Lord is for those that diligently seek to serve him, and nothing that they need shall be lacking. The Lord will not withhold any good thing from those who fully trust and obey him. One who fears that by entering the service of the Lord he might be in great physical want for food and raiment for himself shows a lack of faith and confidence in the Lord; and these words should be an encouragement to such.

²⁷ Then the psalmist addresses some in a more personal way, saying: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." It might seem at first glance that here the psalmist addresses those who have heard the Word of truth but who have no hopes or prospects for the kingdom. It is true that soon all humanity will be instructed in the way of the Lord that they may learn the way that leads to everlasting life. But there appears to be no good reason to conclude that such are the ones addressed by the psalmist in this verse. Rather it appears that these words of the psalmist are given as a guide to the class that is serving God.

²⁸ Some of the servant class are more mature than others and these stand somewhat in the relation of father to children, the mature ones being in the position of father or elder ones, while the less mature are in the place of children. For instance, John, in addressing his brethren, said: "These things I write unto you, dear children." The ones addressed were not his children in fact, but he used words of endearment toward them, and because he was more mature than they in the service of God. Likewise Peter, addressing the church, quotes the words of the psalmist here, and thus he would stand in a position of such a fatherly teacher. The Lord's way seems to be to first teach some in the church and then to use those taught to teach others who are teachable. Paul also spoke of his brethren as his children. (1 John 2:1; 1 Pet. 3:10-12; Gal. 4:19) So even now it must be expected that some members of the remnant would speak in like terms of endearment when addressing their fellow-servants. One receives instruction from the Lord, and the message he receives is imparted to others for their benefit; and this is wholesome and beneficial to all. This is in harmony with Paul's words: "Let him that is taught in the word communicate unto him that teacheth in all good things." "Bear ye one another's burdens."—Gal. 6:2, 6.

²⁹ The psalmist here uses words to guide and help all who are pressing the battle to the gate that such may carefully pursue the course the Lord has marked out for them, aid and comfort their brethren, and avoid becoming entangled with anything that would hinder their faithful and progressive service. The great prize is set before the remnant, and each mem-

ber of the remnant should have the keenest interest for his brother's welfare. Hence the words of the psalmist show some members of the Lord's people speaking for the encouragement and aid of others and saying: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." (Vss. 12-14) The reason for this admonition is easy to see. The Lord's people must adjust themselves to each other, and all must be in tune with the will of God. There must be complete unity and harmony.

³⁰ One of the greatest dangers against which God's people have had to fight is that of permitting unkind thoughts one of another to find a place in the mind and then to give expression to those unkind thoughts. This often leads to open controversies amongst the brethren. The admonition is therefore a timely one that each of the remnant should heed.

³¹ Sometimes a class or ecclesia is divided into two separate companies. While both companies claim to be fully in harmony with the Society, and the work that the Lord is doing by and through the Society, and both such companies express a desire to have a part in the service, yet they cannot get on together. It is the duty and privilege of *The Watch Tower* to call attention to these things and in the language of the Scriptures and in harmony therewith to admonish the brethren to stand firmly together.

³² God's children should remember that on earth their only friends are their own brethren. All the world is under the influence of the wicked one. True friends, as the Scriptures declare, love each other all the time. That does not mean that they shall fall on each other's necks, but it does mean that they should act unselfishly toward each other and safeguard the interests of one another. They should refrain from speaking unkind and hurtful words of and concerning their brethren. If good words to speak cannot be found, then remain silent. Let the Lord do the judging; and in thus doing, as the psalmist puts it, 'keep your tongue from doing evil or injury to your brethren.' Avoid all deceit and hypocrisy. Then if some misguided brother does injury to you, do not hold that against him, but watch for an opportunity to render aid to the erring one. Never try to injure your brother, but always seek his welfare in the Lord. Hence the words of the Psalm: "Depart from evil"; avoid doing injury to your brother, but "do good", and do it unselfishly. Such is real love for the brethren.

³³ The Lord has brought his people together in a compact body for progressive action. He is building his house, and the psalmist puts these words in the mouth of those who love God: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our

God I will seek thy good." (Ps. 122:7-9) The present is not the time for controversies amongst those who want to serve God. Let the brethren be reasonable and seek always the general welfare of the "servant" class in its entirety. Hence the Psalm says: "Seek peace and pursue it." Such a course is necessary in order for one to remain in the house of the Lord. This conclusion is fully supported by the words of the psalmist, to wit: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Vss. 15-17.

³⁴ Those who do right are seeking to magnify the word and name of Jehovah, and in order to do so they will be misunderstood and misrepresented and yet go joyfully on in the service of the Lord. Where there is trouble in a class, selfishness is usually at the bottom of it. Let every one put aside selfishness, and peace is certain to result. Those who are diligent to thus do what is right and who are guided by the Word of God pray to God with the assurance of being heard because he has promised that his ears are open to their prayers. On the other side, if there are those who persist in doing injury to their brethren, such are evil; and their prayers God will not hear, but will cut them off even from remembrance.

³⁵ The Apostle Peter quoted the last above-mentioned words of the psalmist, and doubtless at that time there existed in the church the condition that called forth his admonition. A similar condition now exists in some of the congregations, and the words of Peter now apply with even greater force, because we are at the end of the way. Immediately following the quotation of the words of the psalmist the Apostle Peter, for the encouragement, aid and comfort of those who sincerely desire to please God, adds these words: "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." (1 Pet. 3:13, 14) The one who is doing the will of God need have no fear of harm coming to him by reason of others' speaking evil against him. Rather should he regard this as a testimony of his faithfulness and that his suffering is for righteousness and he should patiently bear it.

³⁶ In an ecclesia where there is dissension let those who really love God take heed to and closely follow the admonition of the Apostle Peter, as above quoted. Strife and contention work havoc with those who indulge therein. The Lord has gathered his people into oneness or unity and has made complete provision for their good and provided work for them to do. It is still necessary, however, that the anointed should bear in mind the injunction to watch and pray and also to heed the admonition of the apostle to the end

that the runner for the prize may win and that the name of Jehovah may be honored and glorified.

³⁷ It will be observed that Peter, in quoting the words of the psalmist, omitted these particular words, to wit: "To cut off the remembrance of them from the earth." It may well be said that he omitted those words because when he wrote the time of judgment had not then come. Now the Lord is in his temple and judgment is proceeding. The words of the psalmist, therefore, are to remind all the Lord's people that the day of judgment is here and in progress and that those who misuse their privileges and who persist in doing evil to their brethren will shortly find themselves completely cut off. The time has come for God to hear the cry of the righteous; hence says the psalmist: "The Lord heareth, and delivereth them out of all their troubles." It is far better to quietly suffer injustice heaped upon you and continue steadfastly serving God to his glory than to attempt retaliation. The law of retaliation has no place with the new creation. The Lord will hear the cry of the righteous and will hold him in the hollow of his hand, and the shafts of Satan shall do him no injury.

³⁸ The righteous are meek and poor in spirit, and such is a safe and happy attitude to hold. To such the psalmist says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." (Vss. 18, 19) This is the same class of whom Jesus said: "Blessed are the poor in spirit." It does not mean that such are in despair. Rather it means that such are not proud and haughty and do not insist on having their own rights respected. They are not particularly anxious for self-justification, because they desire the approval of the Lord rather than that of any creatures. They are contrite of heart and walk obediently before God, not demanding justice from others, but always rendering justice to others so far as possible; not being harsh and unmerciful to others, but loving mercy and extending mercy toward others. These may find many afflictions in the way, but they realize that their strength is in the Lord, and upon him they confidently rely.

³⁹ Further speaking of the loving-kindness of the Lord the psalmist says: "He keepeth all his bones; not one of them is broken." (Vs. 20) This verse had its first fulfilment in Jesus, the Head of the "servant" class. Not a bone of his body was broken. It has its final fulfilment with the members of his body or "servant" class collectively and necessarily seems to apply symbolically in this, that God has completely preserved his servant and will do so and keep him from all harm because he has set his affections upon Jehovah. The words allow the further conclusion that the remnant will never be incapacitated from doing service to Jehovah. This is a blessed assurance. As long as the remnant is in the flesh there will be some

service to be performed to the glory of Jehovah's word and name. Then upon their being admitted into the realms of glory, joyful service to the Most High will continue without end.

⁴⁰ That there would be some walking amongst the Lord's people who would be gathered out and destroyed because of wickedness is clearly implied through the words: "Evil shall slay the wicked; and they that hate the righteous shall be desolate." (Vs. 21) These words are a warning to all who are in the covenant to see to it that only good is rendered to their brethren.

⁴¹ The complete deliverance of the faithful servant is then shown by the words: "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." (Vs. 22) It is the time of judgment, and the unchangeable promise of Jehovah is that the faithful "servant" shall never be forsaken or become desolate. The faithful remnant can wholly and completely rely upon the great Father to bring complete victory through Christ. Such assurance gives every reason for the servant to boast in the Lord. Such boasting does not consist in unseemly language or conduct at any time, but means a quiet and confident rest in the promises of the Lord, causing one to steadfastly maintain his integrity.

⁴² The present is a marvelous time in which to live. The "servant" sees the great and final battle between the wicked and the righteous approaching, and knows what will be the result. He knows that, being in God's organization and maintaining his integrity and remaining faithful to Jehovah, the "servant" is entirely safe and secure from harm. He is thrilled with the entire situation. His heart bubbles over with exulting praise and he says: "I will bless Jehovah at all times: his praise shall continually be in my mouth."

⁴³ Never was there such a blessed time to be on earth as now. The kingdom is here! Jehovah has revealed to the remnant his purpose. He has spread a joyful table for his beloved ones in the presence of the enemy, and upon this provision they feed with satisfaction.

⁴⁴ *Let the praises of JEHOVAH be heard henceforth and forever.* "This is the day that the Lord has made and we will rejoice in it. Praise Jehovah, call upon his name, make known amongst the people his doings; bring to remembrance that exalted is his name; praise in song and in service the name of Jehovah." The entire year has been filled with the goodness of our God!

QUESTIONS FOR BEREAN STUDY

- ¶ 1, 2. According to Jehovah's prophetic Word, upon whom, under what conditions, and when, would he bestow his special favor? Of what would that favor consist?
- ¶ 3, 4. What is the tenor of Psalm 34? It was to serve what purpose?
- ¶ 5-8. Point out the importance of the phrase "in the Lord", in verse 2. Illustrate its application.
- ¶ 9-11. What is the position and attitude of the true servant of the Lord, and the ground for his 'boasting in the Lord'?
- ¶ 12-14. Explain who are "the humble", who shall "hear and be glad". How does this gladness find expression, as referred to in verse 3, and as exemplified in Jesus' course of action?
- ¶ 15, 16. To whom does verse 4 apply? When? How?
- ¶ 17. What classes of spirit-begotten ones became manifest in 1918? How does verse 5 find its fulfilment there?
- ¶ 18, 19. Identify the "poor man" referred to in verse 6. Describe how the Lord "saveth him out of all his troubles".
- ¶ 20, 21. Quote other scriptures showing that the faithful remnant have realized that Jehovah has bestowed his favor upon them, and showing their gratitude and confidence.
- ¶ 22-24. To whom is the invitation contained in verse 8 now being extended? How, and by whom?
- ¶ 25, 26. What is meant by the expressions "fear the Lord" and "seek the Lord", in verses 9 and 10? Just what are "all these things", referred to in Matthew 6:32, 33? Who has given the assurance that "there is no want to them that fear [the Lord]" and that "they that seek the Lord shall not want any good thing"? To whom? Just what is meant by those expressions?
- ¶ 27, 28. To whom are the words of verse 11 addressed? By whom? Show from the Scriptures that these words clearly fit the situation to which the rest of the Psalm applies. Explain Galatians 6:2, 6. Illustrate the application.
- ¶ 29-33. With illustration of its application, show how important and timely is the admonition (a) "Keep thy tongue from evil, and thy lips from speaking guile." (b) "Depart from evil, and do good." (c) "Seek peace, and pursue it." How do verses 15 to 17 show the certainty and the manner of separation and distinction of the disobedient from those who truly serve Jehovah?
- ¶ 34. Point out the usual cause of trouble in an ecclesia, and how this condition can be corrected and further discord be avoided.
- ¶ 35-37. Apply the Apostle Peter's admonition (1 Pet. 3:13, 14) in this connection. Account for Peter's omitting the phrase "to cut off the remembrance of them from the earth", when quoting from this Psalm.
- ¶ 38. Explain what is meant by the designations "them that are of a broken heart" and "such as be of a contrite spirit". How is the Lord "nigh unto them" and how does he 'save' them? Describe the "afflictions of the righteous" and how the Lord "delivereth him out of them all".
- ¶ 39. The statement "He keepeth all his bones" applies to whom, and how?
- ¶ 40. Identify "the wicked", mentioned in verse 21. What is the "evil" there referred to? and how shall it "slay" the wicked? Who are "they that hate the righteous"? In what sense shall they be "desolate"?
- ¶ 41. What is clearly the meaning and the purpose of verse 22?
- ¶ 42-44. How does the "servant" view the present situation? What is the response in which the true appreciation by the "servant" is now made manifest?

REJOICE IN JEHOVAH

O ye righteous: for praise is comely for the upright. Praise JEHOVAH with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the word of JEHOVAH is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of JEHOVAH.

ETERNAL TORMENT UNSCRIPTURAL

IN THE manifestation of God's justice against man's sin in the garden of Eden, did God decree that all unrepentant sinners and non-church members shall be endlessly tormented in literal fire and brimstone under the supervision of devils?

For fifteen centuries or more the popular religions claiming to be Christian have taught the people that God so decreed; and to this day these religious systems have left this stain to stand against God's name and have not come out openly and honestly and publicly dropped such teaching from their church creeds as being untrue and not taught in God's written Word.

There could be no eternal torment of any of God's creatures except by God's will. A reasonable, loving God could not torment any of his creatures, not even any of his dumb brute creation, much less his human creatures. The doctrine of everlasting torture is unreasonable because no one could be thus tortured unless he were everlastingly conscious; and the many scriptures which have been given in previous lectures show that the dead are dead, and will not become conscious and alive again until God's dear Son Jesus calls them forth from their graves in the time of resurrection. Jesus' words, in John's gospel, chapter five, verses twenty-eight and twenty-nine, prove this.

The doctrine of eternal torture is *unjust*, because God is *just*. Justice is the foundation of his throne, according to Psalm eighty-nine, verse fourteen. God plainly told man that if he sinned he would die. If thereafter God put him into eternal torment, then he increased the penalty *after* man had violated the law, and this is contrary to every principle of justice. All Adam's children were born imperfect. Psalm fourteen, verse three, reads: "There is none that doeth good, no, not one." Every child is born imperfect. It would be very unjust for Jehovah to permit such a one to be born under conditions over which he had no control and then, because he could not obey perfectly, to put him into eternal torture. Man's sense of justice is shocked at the thought of the torture of any creature. The justice that man possesses is a God-given quality. The more godlike a man is, the more just he is. We must know, then, that God deals justly with all his creatures.

The doctrine of eternal torment is devoid of the attribute of love. Every good father loves his children, and children love their father. The mother loves the children, and the children love the mother. When the children are disobedient it becomes necessary for the father or the mother to discipline them; and sometimes by using the rod. But no loving parent would for a moment think of torturing his or her child. Just punishment is always for the purpose of doing ultimate good, and where the parents are compelled to punish or discipline their children they do it because they love them. The Apostle Paul, discussing

the discipline by earthly parents and by God, said: "We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Heb. 12:9, 10.

Only a wicked fiend would want to torment anybody, such a one as loves dark and wicked things. Our great God is love. John's first epistle, chapter four, verse sixteen, expressly says so. "God is light, and in him is no darkness at all." This is the quotation of First John, chapter one, verse five. Everything that Jehovah does is good. God created the first man Adam and gave him the power to transmit life to his offspring. All the human race are the children of Adam. Only by God's permission could these children have come into existence. Adam was originally God's son, and all the human race descended from Adam; and thus they bear relationship to Jehovah.

None of Adam's children were born in perfection. Some were born under very depraved conditions. God's love, then, for the human race is so great that he made provision for the redemption and ultimate blessing of all; and it would be wholly inconsistent with his attribute of love to arrange to torture any of them at any time. The doctrine of eternal torment is a libel upon the great and loving name of God, and Satan is responsible for it. But in God's due time he will make it clear to all that he is love, and that all of his dealings with the human race are for their good.

The eternal torment teaching is not supported by any text in the Bible. There are some texts that are written in symbolic phrase, parables and dark sayings, which were written to illustrate another great truth, but with no reference to the eternal punishment of the human race. These scriptures must be examined elsewhere, or on another occasion. Time allowed for this talk does not permit their consideration now. What will now be examined with you are the direct Scriptural statements in literal language.

All the scriptures show that the wicked will be punished. But punishment does not mean torment. There is a wide distinction between everlasting punishment and everlasting torment. Everlasting punishment is a punishment that lasts forever. Everlasting torment would be a torment that never ends, but one would be consciously suffering all the time. The laws of the land punish the wicked who violate the law, and the duration of punishment is short or long in proportion to the enormity of the crime committed. One who steals a loaf of bread violates the law, and he may be punished by confinement for a day or a month in prison. One who destroys his neighbor's house by fire is punished, and his punishment may be a number of years in prison. Another

takes the life of his neighbor, and his punishment is death. No law of any nation on earth permits the violator of the law to be tormented. The stealer of bread is punished for a short period; the one who destroys the home is punished for a longer period; and the one who takes his neighbor's life deliberately is punished by the full penalty of the law, and his punishment is lasting. Death is the highest penalty inflicted by the law. It is also the greatest punishment inflicted by Jehovah. Life is the dearest thing to any creature, and to be deprived of life would be the greatest punishment that could be inflicted. Therefore eternal or everlasting death, with no hope of a resurrection, would be an everlasting punishment. But it would not be an everlasting conscious torture. God plainly declared: "The wages of sin is death" (Rom. 6:23), and not eternal torture.

Having fixed this penalty, God could not change it afterward, because God could not be inconsistent; he cannot deny himself. (2 Tim. 2:13) It was by the disobedience of one man that sin came into the world, and death as the result of sin; so death has been the penalty upon all mankind. Romans, chapter five, verse twelve, reads to that effect. And this will continue until God's due time to awaken them out of death and give all an opportunity for life; and this will be discussed later. Psalm one hundred forty-five, verse twenty, declares: "The Lord preserveth all them that love him: but all the wicked will he destroy." In Second Thessalonians, chapter one, verse nine, the apostle plainly says that all the wicked shall be punished with an everlasting destruction.

But do not the wicked go to hell? It is true that all who have died, from Adam until now, have gone to hell. But "hell" does not mean a place of conscious torture. Wherever the word "hell" occurs in the Bible it means the condition of death. Hell is not a place, but a condition. Those who go into the grave are not conscious there; but they have gone into the death condition. Their bodies decay and return to the dust. The word "hell" is translated from the Hebrew word *sheol*, as used in the Old Testament. This same word is a number of times translated "grave" and sometimes translated "pit". In the New Testament the same word "hell" is translated from the Greek word *hades*, and likewise means grave, the condition of death, the tomb.

Some Scriptural illustrations of this prove that "hell" means a condition of death. Job was a good and godly man, who tried to obey Jehovah. He had suffered the loss of all his earthly possessions, and then his neighbors taunted him because of his sufferings; and while he was thus suffering, he prayed that God would permit him to go to hell, saying: "O that thou wouldest hide me in the grave [the Hebrew

word is *sheol*, meaning hell] . . . until thy wrath be past." (Job 14:13) He desired to be hid in the grave until the time of the resurrection, hoping in God's promise that some day the dead would come again. Then Job says: "If I wait, the grave is mine house: I have made my bed in the darkness. . . . Our rest together is in the dust." (Job 17:13, 16) Thus he pictures the grave as a condition of darkness, where there is no knowledge, no wisdom, nor device. Again he said: "His [that is, a man's] sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Job 14:21) Why? Because those who are in hell, in the tomb, in the grave, in the condition of death, have no knowledge of anything. They are out of existence, waiting for the resurrection.

Jacob's beloved son Joseph was sold into Egypt by his brethren. Joseph's coat was dipped in the blood of an animal and brought to Jacob, and it was told Jacob the father that his son Joseph was dead. In his grief he exclaimed: "I will go down into the grave [*sheol*, hell] unto my son mourning." (Gen. 37:35) Jacob was a good man and approved of the Lord; for the apostle says that he was. (Heb. 11:9, 39) Jacob meant that he was going to the grave, to the death condition, mourning for his beloved son.

Benjamin was Jacob's youngest son. After he lost Joseph Jacob's affections were centered upon Benjamin. His elder sons came to him and requested that their younger brother be permitted to go down with them to Egypt. Their father Jacob objected to their taking him, saying, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*sheol*, hell]." (Gen. 42:38) We know, then, that the hell here described could not be a place of fire and brimstone, for the gray hairs of Jacob would not last long in the fire. What he really meant was that as an old, gray-haired man he would go down to the grave in sorrow if anything should befall his beloved son.

Jesus came to earth and lived and died and was buried; and it was written of him that he went to hell. Psalm sixteen, verse ten, prophetically says of him: "Thou [that is, Jehovah God] wilt not leave my soul in hell." If hell were a place of endless torment and Jesus went there he could not have been released. The fact that he did not remain in hell is proof conclusive that hell is not a place of eternal torment.

More proof than this should hardly be necessary, but there are many other texts in God's Word showing that eternal torment is not taught in the sacred Scriptures.

MAN'S UNSEEN FRIENDS

WHO are man's unseen friends? The biologist might think of certain bacteria, visible only through the microscope, which produce certain chemical changes in plant life and foods which are beneficial to man. The physicist might think of electricity, which though invisible can be harnessed as the servant of man. But a real friend is a lover, and such things as bacteria or bacilli or electricity are not capable of loving.

The word "friend" is derived from the verb "to love"; such is the case in the ancient languages of Latin, Greek, and Hebrew. The oldest book in the world says: "A friend loveth at all times, and a brother is born for adversity." (Prov. 17:17) If there are powers and creatures in nature, invisible to our eyes but working nevertheless for our benefit, it must be admitted that the great unseen friend of man is the One who made the laws and things of nature, including man himself; and that One must be God. "No man hath seen God at any time." (John 1:18) The great Christian writer, Paul the apostle, speaks of what is due this great Ruler of the universe, and says: "Now unto the King eternal, immortal, *invisible*, the only wise God, be honor and glory for ever and ever."

Paul could write these words from the heart because he knew that the Most High God meant everything to mankind, although fallen men could not see God direct and thus know by sight that he was the One who was bestowing upon them all the blessings of life that they had to enjoy now. Only by the eyes of one's comprehension, that is, by the power of the mind to perceive and appreciate things which are not material, can man come to see that the great Maker of all things is our Friend, unseen but most true. Under present conditions in the universe, everyone has his enemies, not excepting God himself. The poor Russian bolshevists are trying to be God's worst and most implacable foes, but God's greatest enemy is Satan the Devil. He is also mankind's worst enemy.

How do we know that there is a personal Devil? someone may ask with a touch of sarcasm in the voice. No one has seen him. No; nor has anyone seen God. But God's Word, the Bible, is the most faithful and reliable record of the unseen, spiritual realms, because it is given to us by the invisible God who sees and knows all things, visible and invisible. "A God of truth and without iniquity, just and right is he." (Deut. 32:4) Jesus pronounced God's written Word to be true, saying, "Thy word is truth." Thus the Bible tells us of a number of doings and events taking place in the invisible world which man could never have ascertained for himself. But these things were revealed to holy and faithful men of God by his spirit, that is, his power to inspire men to see visions and to speak and write things unseen, unknown and prophetic. God's Word discloses a real, active, wide-awake personal devil, "the prince of devils."

God did not make this creature in the role of a devil or adversary, nor did God do anything unfriendly to cause this creature to turn and become his arch-enemy. "God is love," and so could not create a devil. He could create only an intelligent creature that he could love. Hence the Bible tells us that Satan was originally a holy, heavenly cherub, one of God's sons. He then bore the beautiful, descriptive name of *Hey-layl*, which means the same as Lucifer, the bright-shining one. Long after Lucifer was brought forth, God created our material earth, planted a paradise on it, and placed the first man and woman in it to live. As a friendly or loving act toward man God stationed Lucifer, his son, as an unseen guardian of God's interests in the earth with respect to man. Here Lucifer fell into a wrong heart condition. He yielded to self-admiration, and to magnifying his own importance and beauty to such an extent that he desired to be like God. Isaiah's prophecy, chapter fourteen, verse fourteen, informs us that Lucifer said in his heart: "I will be like the Most High." He determined to be man's god. In this he succeeded, for the Apostle Paul calls him "the god of this world". How did he become such? By lying to the woman Eve. He deceived her into thinking that God was not man's unseen Friend, but that he, Lucifer, the invisible spirit creature who was speaking to her through the serpent, was the real friend, and that he was befriending her by exposing God as a fraud and a tyrant in forbidding her to eat of the tree of the knowledge of good and evil. On this wise Lucifer became the enemy of Jehovah God; and since his course was not for the good of man he became mankind's enemy also.

Ever since then Lucifer, now transformed into the Devil, has tried to lead men to believe that God is not their friend, thereby to turn their affections and thoughts away from Jehovah, the Most High. He has led men to worship the creature instead of the Creator, to worship men as heroes, and even birds, fishes, four-footed animals, and vile snakes. He has led them to fear and worship demons, who are the devils of which he is the prince. Such worship has not been for the welfare of the human race. It has degraded the human family.

Further, when God gave to his faithful servants on earth some truths about his good purposes and these truths began to be spread to others, the Devil immediately sought to deny such truths or to pervert them. Men who loved not the truth became Satan's agents to do this. These men, pretending to be religious, twisted even the truth of Christianity, so that today honest church-going people believe that God is a frightful Being, so enraged against the sinner man that he has deliberately created a torture chamber in his universe where he proposes to torment poor human sinners eternally with actual fire and brimstone. They also believe that God is responsible for causing sorrow and trouble to man by earthquakes, storms, fires, acci-

dents, pestilences, famines, the death of innocent babies and wee children, and the birth of crippled and diseased and insane children into this world. Many honest-hearted people, not childish enough to believe such "doctrines of demons", but thinking that such teachings are based on the Bible, have cast aside the Bible as the guide to faith, and have lost all faith in a supreme, personal God. Thus multitudes now deny God's existence, and Satan has also gotten them to thinking that neither is there a personal Devil.

The greatest act of friendship that God could now display toward the human family is to redeem them and to bring them to a knowledge of the truth about him and his purposes, and to give them the full opportunity to act upon this knowledge of the truth. This is God's very purpose, for his inspired record states: "God our Saviour . . . will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:3, 4) In ages past, down to the present, very few have come to a knowledge of God's truth, because, as Second Corinthians, chapter four, verse four, truthfully states, "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." However, the Scriptures inform us that God will correct this condition; for he will establish a powerful, holy and spiritual government over man, which will soon now put the great unseen enemy out of power, liberate man from the oppressive control of Satan and his organization of fallen angels and selfish men, and flood the earth with truth, peace, and joy.

In the accomplishment of all these benevolent purposes God makes use of another unseen friend of our human race, another spiritual son of God, but a faithful one, namely, him whom God calls his "only-begotten Son". What father is there on earth who would give his only son to die for his enemies, at the same time permitting those enemies to be the very ones to murder his son in most disgraceful style? Yet God, out of his so great love for earth's people who are at present his enemies by sinful works, sent his beloved Son down from heaven to witness to them about God and to die as their ransom. Thus for his short lifetime on earth as "the man Christ Jesus" our Master was a seen friend of mankind. To cast reproach upon the

Savior, Satan caused his servants to call Jesus the "friend of publicans and sinners". (Matt. 11:19) And Jesus was such a friend to these poor unfortunates; not, however, in the sense that he degraded himself to their moral level. Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) But Jesus was willing to lay down his perfect, sinless human life for men while still sinners toward God. What greater act could Jesus have performed?

But Jesus' death did not for ever halt his friendly activities toward the human family. God raised him out of death as a divine spirit, alive for evermore and exalted to the highest place in the universe next to God himself. God clothed him with all power in heaven and in earth. A friend of our race while a man down here on earth, and the Scriptures assure us that he is "Jesus Christ the same yesterday, and to day, and for ever". (Heb. 13:8) Hence he is still our friend though now unseen. He will use that "all power" in heaven and earth for the deliverance of man from all enemies, even death itself, bringing all the dead to life again, binding up broken family ties on earth, and restoring to our pauper race all the blessings which Adam gambled away through sin, namely, harmony with God, divine truth, peace, freedom, plenty, perfect health and everlasting life in an Edenic paradise restored to earth.

According to God's loving purposes, Jesus will shower all these desirable blessings upon the redeemed human race by means of the government which has been laid upon his shoulder, the government referred to in the prayer, "Thy kingdom come." The little band of Jesus' true and faithful followers will be exalted to the throne with him in that heavenly government, and they too will be man's unseen friends then, because resurrected to life in heaven with their glorified Master, whom they shall then see and be like. God's government will also employ myriads of holy angels (Heb. 12:22, 23) in making all the divine promises to man come true, and thus these beautiful celestial creatures will likewise be man's unseen friends. But dearest and greatest and best of all man's unseen friends throughout the universe are and will forever be Jehovah God, first, and Jesus Christ his only begotten Son our Redeemer.

HOW PRECIOUS

Is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.—David.

LETTERS

TRULY JEHOVAH HAS BLESSED

DEAR BROTHER RUTHERFORD:

We, an assembly of the 'people of the Lord for a purpose', the Birmingham "remnant", send you greetings with warm Christian love.

By the food from the Lord's table, served through *The Watch Tower*, we are being sumptuously fed and greatly encouraged day after day to be loyal and steadfast to the Lord and his Word.

Since we have been and are being so wonderfully blessed, we feel that it is but the least thing we could do to manifest our gratitude for such favors, by acknowledging and seeking to encourage the one who, in Jehovah's great providence, is set as our earthly leader. With no desire to give flattering titles to any man, we believe that we honor the Lord when we say we have been blessed through our beloved president, president of the Lord's "instrument", the Watch Tower Bible and Tract Society, of which to be a part we count it a glorious privilege.

When we say we admire you, as we do, it is because we have admiration for the golden thread in all your utterances: the exaltation and magnifying of Jehovah's name.

We are bound to give thanks to God for you because of your faithful and energetic service in the interests of the kingdom.

Failure to make mention of the books from your pen, especially your most recent work, *Light*, would make our letter, our expression of thanksgiving, incomplete.

The truths in those books, the 'flashes of lightning', have revealed our great God in all his incomparable wisdom, justice, love and power. The Lord alone has caused this revelation, and has found in you a ready "vessel".

In the light of *Light* the book of Revelation can be easily understood by any Bible Student. Each vision is clearly explained and every chapter of Revelation is illuminated in *Light*.

Truly the Lord, Jehovah, our Father, has richly blessed and used you, personally, for the blessing of his people. Again, we thank him for you and pray that he will continue to bless you as you seek to serve him.

Be assured that we fight shoulder to shoulder with you, as with all our brethren, the world over.

Praise be to his name, holy, holy, holy, Lord God Almighty!
Your brethren in Christ,

BIRMINGHAM (England) ECCLESIA.

DETERMINED TO WORK LAWFULLY

DEAR BROTHER RUTHERFORD:

The York ecclesia desire to express appreciation of the visit of our dear Brother Van Amburgh and to hereby state that his counsel and encouragement have been very much of a stimulus to us in our endeavor to serve our great King and to push the battle to the gates in upholding the great name of Jehovah.

The wonderful flashes of lightning that proceed from the headquarters of the temple class disclose to us the hideousness of the enemy's organization and the great purpose of Satan to completely destroy the remnant and thus prevent the formation of the "seed" which is to destroy the great "head of gold" and his organization.

Since we realize the many discouragements that are being thrown into the pathway of those whom the Lord has placed in positions of responsibility, the York ecclesia desires first to express its appreciation of the wonderful food the Lord is serving on his table at the present time in the books that have been brought forth and in the columns of *The Watch Tower*.

Secondly, we wish to express our complete devotion and loyalty to our dear Brother Rutherford and his faithful co-workers, assuring them of our determination to follow the rules of procedure, by the Lord's grace, and thus endeavor to be lawful workers in the Lord's vineyard at all times; also expressing our belief that the Watch Tower Bible & Tract Society is the Lord's channel for the carrying on of his work.

We therefore ask our dear Brother Van Amburgh to convey these brief but nevertheless sincere expressions of our love and devotion to those who are so faithfully bringing to us the meat in due season.

Yours in the Lord's service,

YORK (Pa.) ECCLESIA.

ENLIGHTENED AND ENCOURAGED

DEAR BROTHER RUTHERFORD:

At a meeting of the San Antonio ecclesia the following resolution was adopted by unanimous vote and the secretary was instructed to mail a copy to you.

Resolved, That we express our love and appreciation to our beloved Brother Rutherford for his fearless leadership in the Lord's work which He has committed to His people; and that we assure him of our whole-hearted confidence and our determination to work shoulder to shoulder with him until the Lord indicates that our work is finished.

That we further express our appreciation for the new flashes of light that are constantly coming to us through the *Towers* and other literature. By these we are enlightened and encouraged to press the fight against the enemy, knowing that only the faithful will be able to stand and be more than overcomers.

We are glad to be counted in with the Lord's faithful army, under the great 'captain of our salvation', and we want to be loyal to those whom He has placed in charge of His work, to make known the presence of the King and the establishment of the kingdom.

SAN ANTONIO (Tex.) ECCLESIA.

"A PRIVILEGE TO BE USED"

MY DEAR BROTHER RUTHERFORD:

Many thanks for my copies of the new books, *Light* and *Prohibition*. My heart was thrilled as I read on and on; and many times I had to stop and thank Jehovah God for these wonderful truths. Surely these words are life to those who can receive them.

I am so thankful I've been able to have a part in every one of the trumpet messages; and by God's help I want to continue speedily, counting all else but loss and dross.

What a privilege to be used! My prayers are daily for you that the Lord may hold your hand, sustain you and give you the power to do your bit until he says it is enough.

Again I thank you for your loving interest in the little ones.

Yours in his service,

SR. C. MYERS, Ohio.

WILLING COOPERATION

DEAR BROTHER RUTHERFORD:

The class at Preston, Lancashire, England, send greetings and love in the Lord, and at the same time give praise to Jehovah and his King for the uncovering of his truth enabling the brethren to begin to appreciate the blessed relationship that exists between the "servant" and Jehovah the Great Master.

The privilege of having a share in setting the testimony of Jesus Christ before the people of earth brings great joy.

The class is grateful for your labor of love and honor you as Jehovah's visible agent spending and being spent in exalting His name in the earth.

Your wise counsel concerning the necessity of maintaining an unflagging zeal and devotion in kingdom activities if the approval of Jehovah is to be preserved is much appreciated.

Be assured of our prayers and willing cooperation in setting the great issue before all creation, standing shoulder to shoulder for what the Scriptures clearly teach.

May our God continue to energize your mortal body and by grace enable you to keep yourself in his love.

On behalf of the class, your brother by grace,

ANTHONY BUCK, Secretary.

GRATEFUL

DEAR BROTHER RUTHERFORD:

We, the Midland (Ont.) ecclesia, desire to convey to you our appreciation for all the blessings coming to us through God's organization. *Light* is just thrilling. Words fail to express our gratitude and thanks; but by God's grace we desire to let our light shine until the Devil's organization is destroyed. May our dear heavenly Father bless and protect you. Your faithfulness is an inspiration to us.

'DETERMINED TO TELL'

DEAR BROTHER RUTHERFORD:

I have the honor of sending you a copy of the resolution passed at a church meeting of the Hertford (Herts) ecclesia January 15, 1931.

The brethren desire me to say, dear brother, that you are continually in their prayers, as they realize your loyalty and faithfulness to Jehovah in the special position in which he has been pleased to place you under you a special target of the adversary. Every member of the ecclesia looks forward with joy to seeing you in this country this year if the Lord permits, to the end that we may be mutually encouraged to renewed zeal.

With Christian love, your brother and fellow servant,

E. F. EYRES, *Secretary, England.*

RESOLUTION

Resolved, That the Hertford ecclesia at this, the first church meeting of the new year, reaffirms its loyalty to Jehovah and its determination to tell the people who is Jehovah and that the time has come for the establishment of his kingdom and the overthrow of Satan's organization.

REJOICE GREATLY

DEAR BROTHER RUTHERFORD:

Recent articles in *The Watch Tower* have been so wonderful that the ecclesia here felt they must express to you their appreciation for your untiring love and zeal in the interests of God's kingdom. We derive great comfort and strength from these articles, as also from your recent publications.

We rejoice greatly in the service work.

With much Christian love, and praying the Lord's rich blessing upon your continued efforts, we are

LONDON (Ont.) ECCLESIA.

CONTINUED COOPERATION

DEAR BROTHER RUTHERFORD:

At our recent business meeting the Houston ecclesia voted unanimously to send you our Christian greetings and to inform you of our continued cooperation in carrying out the great work which the Lord, Jehovah, has so graciously permitted us to engage in.

It has indeed been a great inspiration and comfort to us all to realize the significance of our glorious King's work at this time and the opportunities of serving him in this wonderful activity. Surely the Lord is blessing his work and those engaged therein as he promised to do; otherwise it would be impossible for our efforts to gain such momentum and the work to progress so majestically in the face of such widespread opposition on the part of the "man of sin".

The truth which is being revealed in his temple is surely sufficient to feed God's remnant on the earth and to give us the necessary strength and encouragement to perform the duties which Jehovah requires of his representatives, and words fail when we undertake to express our appreciation to the heavenly Father for the manifold blessings and favors he is continually bestowing upon us and for the protection he has provided for his people.

Our earnest and constant prayer is that the great God will continue to be with you in your part of the work and will continue to bless you as it pleases him, that you might continue to serve him faithfully and energetically even unto death and in the end hear his final approval, "Well done, thou good and faithful servant."

Your brethren by Jehovah's grace,

HOUSTON (Tex.) ECCLESIA.

"THE HAND OF OUR FATHER"

DEAR BROTHER RUTHERFORD:

I have always considered it useless for me to read a book the second time, because of my careful perusal of it the first time. Slowly and with mental pronunciation of every word I get every point in the book and retain it in mind. But I must confess that in a second reading of the book *Light* I am astounded at the many points I missed in the first close reading. And now in its third going over I am simply staggered at the numerous points that wholly escaped my notice at the two prior readings.

I ask myself, What is the matter? Am I getting thick-headed? Or is the author too profound? My experience has taught me that all points in a book are noted at my first perusal, and there exists no necessity for a rereading, not in my case, at least.

The conviction is pressed upon me deeply now that no human creature is the author of *Light*. No man could write that book. No man wrote *Light*. It is the manifest power of a living God that gave to us this wonderful revelation of his Word of Truth. He knew that we sorely needed its comfort in these stressful times, when so many are being overreached by Satan, when a thousand fall at our side and ten thousand at our right hand.

What a wonderful vindication of Almighty God *Light* is destined to be when all shall have come to know Him, from the least unto the greatest! How we rejoice now that God kept the best wine for us until the end of the feast! And it did not come to us in any old vessel.

Brother, you were merely the amanuensis in the production of *Light*. Jehovah is its author, even as the book itself declares. How can we keep from singing and leaping for joy? The Lord has indeed drawn very near to us, so near we can seem to feel his presence as we read and study these two superhuman productions. Bible? Yes, it is Bible elucidation. How can anyone who compares it with the well-known physical facts so much as even entertain the slightest doubt about its being the hand of our loving heavenly Father? Were I stumbling along in the pathway of "the man of sin" this volume would block my further progress and send me flying back to God's haven of rest in a strong plea for forgiveness.

Away back in the year 1894 I made firm resolution to stick to the Watch Tower Bible & Tract Society until, or unless, it would indisputably renounce the Ransom; and Satan has known better than to waste his time in attempting to turn me aside. The Lord bless you.

In Christian love, your brother

J. A. BOHNET, *Michigan.*

"SURELY FROM GOD BY JESUS CHRIST"

DEAR BROTHER RUTHERFORD:

I have just finished the *study* of Books 1 and 2, *Light*. I am profoundly impressed. I can't find words to express my heartfelt appreciation of the goodness of our dear loving heavenly Father. I am glad to see his name and word vindicated. I see clearly God's organization and that wicked, cruel and detestable organization of Satan. It is all so clear now.

It seems easy for me (an old man, too) to instantly forget all I have read of the various explanations of Daniel and Revelation. You know it is frequently said it's hard for an old person to divest himself of errors. I don't find it so. I saw the key to the mystery before I had read Book One half through. Book Two is marvelous. It's awe-inspiring; it's amazingly true. It is surely from God by Jesus Christ.

May the God of Peace crush Satan and his devilish organization under Jesus Christ quickly. I pray God that you may continue to approach the throne of heavenly grace and obtain mercy to help and strengthen you in every time of need.

Pray for me, Brother, that I may have more opportunities of service. That one stupendous lie told in Eden by Satan is ingrained in the very hearts of the masses: "Ye shall not surely die." In all my 7000 miles of traveling, and talking to hundreds of people, every one has that lie in the very woof and fiber of his being. They have all gone astray. Oh, how thankful I am that I see and know and appreciate and try to live as God has commanded!

Your brother in Christ,

WILLIAM REYNOLDS, *Missouri.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Chattanooga, Tenn. April	3, 4	Cincinnati, Ohio April	17, 18
Knoxville, Tenn. "	5, 6	Dayton, Ohio "	19, 20
Nashville, Tenn. "	7, 8	Columbus, Ohio "	21, 22
Clarksville, Tenn. "	10, 11	Indianapolis, Ind. "	24, 25
Mayfield, Ky. "	12, 13	Chicago, Ill. "	26, 27
Louisville, Ky. "	14, 15	Cleveland, Ohio "	28, 29

T. E. BARKER

Arcadia, Fla. April	3, 4	Jacksonville, Fla. April	18, 19
Avon Park, Fla. "	5, 6	Waycross, Ga. "	20, 21
Fort Myers, Fla. "	7, 8	Fitzgerald, Ga. "	22, 23
Miami, Fla. "	10, 12	Columbus, Ga. "	24, 25
Okeechobee, Fla. "	13, 14	Atlanta, Ga. "	26, 27
Melbourne, Fla. "	15, 16	Chattanooga, Tenn. "	28, 29

C. W. CUTFORTH

Welland, Ont. April	2, 3	Windsor, Ont. April	17-19
Dunnville, Ont. "	4, 5	London, Ont. "	20
Brantford, Ont. "	6, 7	Stratford, Ont. "	21, 22
Woodstock, Ont. "	8	Kitchener, Ont. "	23
London, Ont. "	9, 10	Guelph, Ont. "	24
Chatham, Ont. "	11, 12	Toronto, Ont. "	26
Leamington, Ont. "	13, 14	Belleville, Ont. "	27, 28
Harrow, Ont. "	16	Brockville, Ont. "	29, 30

G. H. DRAPER

Donora, Pa. April	3	Kittanning, Pa. April	11, 12
Brownsville, Pa. "	4	Freeport, Pa. "	13
Nemacolin, Pa. "	5	Butler, Pa. "	14, 15
Adah, Pa. "	6	New Kensington, Pa. "	17, 18
Uniontown, Pa. "	7	Pittsburgh, Pa. "	19-26
McClellandtown, Pa. "	8	Homestead, Pa. "	28
Connellsville, Pa. "	10	McKeesport, Pa. "	29

F. J. FRANSKE

Yorkton, Sask. April	3-5	Kelwood, Man. April	20, 21
Portage la Pr., Man. "	7-9	Dauphin, Man. "	22, 23
Winnipeg, Man. "	10-12	Kamsack, Sask. "	24-26
Souris, Man. "	13-15	Invermay, Sask. "	27, 28
Brandon, Man. "	16-19	Humboldt, Sask. "	29

M. L. HERR

Terre Haute, Ind. April	3, 4	Evansville, Ind. April	17, 18
Nashville, Ind. "	5, 6	Owensboro, Ky. "	20
Dugger, Ind. "	7, 8	Cannelton, Ind. "	21
Linton, Ind. "	10, 11	Elizabethtown, Ky. "	22
Bedford, Ind. "	12, 13	Louisville, Ky. "	24-26
Salem, Ind. "	14	Madison, Ind. "	28, 29
Washington, Ind. "	15	Cincinnati, Ohio May	1, 2

W. M. HERSEE

Morden, Man. April	3	Assiniboia, Sask. April	20
Altona, Man. "	4, 5	Shaunavon, Sask. "	22
Portage la Pr., Man. "	7-9	Aneroid, Sask. "	23
Winnipeg, Man. "	10-12	Mossbank, Sask. "	24, 27
Souris, Man. "	13-15	Mazenod, Sask. "	25, 26
Weyburn, Sask. "	17	Moose Jaw, Sask. "	28, 29
Viceroy, Sask. "	18, 19	Regina, Sask. "	30

A. KOERBER

Winchester, Va. April	2, 3	Gaffney, S. C. April	17
Lonaconing, Md. "	4	Spartanburg, S. C. "	18, 19
Hagerstown, Md. "	5	Kannapolis, N. C. "	23, 24
Greer, S. C. "	10	Winston-Salem, N. C. "	25, 26
Greenville, S. C. "	11, 12	Norfolk, Va. May	1-4

LOUIS LARSON

Columbus, Miss. April	5	Atlanta, Ga. April	19-22
Aliceville, Ala. "	6	Columbus, Ga. "	24, 25
Tuscaloosa, Ala. "	7	Auburn, Ala. "	26
Bessemer, Ala. "	8	Monticello, Ga. "	27
Birmingham, Ala. "	10-13	Greshamville, Ga. "	28
Decatur, Ala. "	14	Winder, Ga. "	29
Chattanooga, Tenn. "	16-18	Athens, Ga. May	1

A. H. MACMILLAN

Salem, Oreg. April	1	Everett, Wash. April	16-19
Portland, Oreg. "	3-9	Wenatchee, Wash. "	22
Seattle, Wash. "	10-12	Spokane, Wash. "	24-26
Bellingham, Wash. "	13	Great Falls, Mont. "	27, 28
Vancouver, B. C. "	14	Butte, Mont. "	29

G. Y. MC'CORMICK

Marion, Ohio April	1	Kunkle, Ohio April	13
Lima, Ohio "	3, 4	Edgerton, Ohio "	14
Wapakoneta, Ohio "	5, 6	Detroit, Mich. "	15-29
Toledo, Ohio "	7-12	Adrian, Mich. "	30

E. D. ORRELL

Springfield, Mo. April	2-4	Little Rock, Ark. April	17-19
Pittsburg, Kans. "	5, 6	Malvern, Ark. "	20
Joplin, Mo. "	7, 8	Scott, Ark. "	21
Rogers, Ark. "	10	Wabbaseka, Ark. "	22
Fayetteville, Ark. "	11	Thornton, Ark. "	24
Fort Smith, Ark. "	12, 13	Memphis, Tenn. "	26-28
Huntington, Ark. "	14	Gilmore, Ark. "	29
Lamar, Ark. "	15	Leachville, Ark. "	30

J. C. RAINBOW

Chickasha, Okla. April	1-5	Chandler, Okla. April	15
Purcell, Okla. "	6	Okemah, Okla. "	17, 18
Norman, Okla. "	7	McAlester, Okla. "	19, 20
Oklahoma City, Okla. "	8, 9	Atoka, Okla. "	21
Edmond, Okla. "	10	Durant, Okla. "	22
Tecumseh, Okla. "	11, 12	Muskogee, Okla. "	24-26
Ada, Okla. "	13	Stigler, Okla. "	27

C. ROBERTS

New Liskeard, Ont. April	3, 4	St. John, N. B. April	15, 16
North Bay, Ont. "	5	Kentville, N. S. "	18, 19
Chiswick, Ont. "	6	Halifax, N. S. "	20, 21
Ottawa, Ont. "	7, 8	Truro, N. S. "	22, 23
Montreal, Que. "	9	Sydney, N. S. "	25, 26
Woodstock, N. B. "	11, 12	Gloucester, N. S. "	27, 28
Fredericton, N. B. "	13, 14	Truro, N. S. "	30

H. L. STEWART

Yorkton, Sask. April	3-5	Gilbert Plains, Man. April	22, 23
Portage la Pr., Man. "	7-9	Kamsack, Sask. "	24-26
Winnipeg, Man. "	10-12	Wadena, Sask. "	27, 28
Souris, Man. "	13-15	Quill Lake, Sask. "	29, 30
Brandon, Man. "	16-19	Saskatoon, Sask. May	1-3
Neepawa, Man. "	20	Prince Albert, Sask. "	4-6

W. P. STRONG

Jacksonville, Ill. April	3, 4	Spring-Valley, Ill. April	14
White Hall, Ill. "	5	La Salle, Ill. "	15
Springfield, Ill. "	6	Ashton, Ill. "	17, 18
Rock Island, Ill. "	7	Rock Falls, Ill. "	19
Moline, Ill. "	10, 11	Rockford, Ill. "	20-22
Davenport, Iowa "	12, 13	Freeport, Ill. "	24
Peru, Ill. "	14	Clinton, Iowa "	25-29

W. J. THORN

Ticonderoga, N. Y. April	1, 2	New York Mills, N. Y. April	16
Mechanicville, N. Y. "	3, 4	Watertown, N. Y. "	17-19
Schenectady, N. Y. "	5-7	Rome, N. Y. "	20, 21
Amsterdam, N. Y. "	8, 9	Oneida, N. Y. "	22
Johnstown, N. Y. "	11, 12	Syracuse, N. Y. "	27
Gloversville, N. Y. "	13	Auburn, N. Y. "	28, 29
Utica, N. Y. "	14, 15	Binghamton, N. Y. May	1, 2

S. H. TOUTJIAN

Grand Island, Nebr. April	4	Omaha, Nebr. April	19, 20
Litchfield, Nebr. "	5, 6	Norfolk, Nebr. "	21, 22
Lincoln, Nebr. "	7, 8	Orchard, Nebr. "	23
Wymore, Nebr. "	10, 11	Sioux City, Iowa "	24, 25
Nebraska City, Nebr. "	12	Hawarden, Iowa "	26
Red Oak, Iowa "	13	Menno, S. Dak. "	28, 29
Des Moines, Iowa "	17, 18	Scotland, S. Dak. "	30

J. C. WATT

S. Francisco, Calif. March	27-29	Everett, Wash. April	15-20
Portland, Oreg. April	1-9	Spokane, Wash. "	22-27
Seattle, Wash. "	10-13	Boise, Idaho April	29-May 3

GEORGE YOUNG

Wilkes-Barre, Pa. April	1-3	Somerset, Pa. April	16
Nanticoke, Pa. "	4	Vintondale, Pa. "	17
Williamsport, Pa. "	5, 6	Colver, Pa. "	18
McClure, Pa. "	7	Latrobe, Pa. "	20
Lewistown, Pa. "	8, 9	McGees Mills, Pa. "	21
Huntington, Pa. "	10	Du Bois, Pa. "	22
Mt. Union, Pa. "	11	Brockwayville, Pa. "	24
Chambersburg, Pa. "	12	Johnsburg, Pa. "	25
Coalmont, Pa. "	13	Bradford, Pa. "	26, 27
Altoona, Pa. "	14, 15	Warren, Pa. "	28, 29