



# The WATCHTOWER

And Herald of  
Christ's Presence

**"Watchman, What of the Night?"**  
Isaiah 21-11.

VOL. LIV SEMI-MONTHLY No. 22

NOVEMBER 15, 1923

## CONTENTS

LABORER'S WAGES .....	339
Pay Day .....	342
"New Name" .....	343
Questions for Study .....	345
PROPHETIC MOVING PICTURES .....	345
PURPOSES OF THE LAW COVENANT .....	347
DOES GOD TORMENT ETERNALLY? .....	350
SERVICE APPOINTMENTS .....	352
YEAR BOOK .....	338
THE 1934 CALENDAR .....	338
JEHOVAH'S WITNESSES' PRAISE PERIOD ..	338
ADVERTISING WATCHTOWER PROGRAMS ..	352

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

©WTB & TS

# The WATCHTOWER

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - Brooklyn, N. Y., U. S. A.

## OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

## THE SCRIPTURES CLEARLY TEACH

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

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

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

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

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

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

## YEAR BOOK

The *Year Book* for 1934 is now in course of preparation. It is hoped to begin mailing it in time for Jehovah's witnesses to be using it promptly with the opening of the new calendar year. The Society has had the grandest and most intense and effective service year of its history, and the annual report thereon as compiled by the president will be sure to delight all who have the kingdom interests at heart. Also, there will be a pointed discussion of the 1934 year text, and a text and appropriate comment for each day of the year. The book is offered at 50c a copy, mailed anywhere.

Remittance to cover should accompany every order. Company members will place their orders with the local stockkeeper, that he may send in a group order. This will reduce the shipping costs and also expedite the filling of orders here.

## THE 1934 CALENDAR

The Society's calendar for 1934 will be a beautiful adornment and help in the homes of all interested in Jehovah's purposes at this time. It will be ready for all such about December 1, 1933. Not only is the year's text set forth, but a magnificent picture expressive thereof, and also a special message from the president of the Society. The date pad indicates the periods of special world-wide witnessing arranged

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

## 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 direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

## FOREIGN OFFICES

*British* . . . . . 34 Craven Terrace, London, W. 2, England  
*Canadian* . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada  
*Australasian* . . . 7 Deresford Road, Strathfield, N. S. W., Australia  
*South African* . . . Boston House, Cape Town, South Africa  
Please address the Society in every case.

(Translations of this journal appear in several languages.)

All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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

for the year. The Calendar may be had at 25c a copy; or, in lots of 5 or more, at 20c apiece. Members of companies may avail themselves of this latter rate by placing their orders with their stockkeeper.

## JEHOVAH'S WITNESSES' PRAISE PERIOD

The nine days from November 18 to 26 have been thus designated. Though Jehovah's witnesses are a people continually attending upon praising His name, yet this period has been set aside that they might, as one people without national distinctions, put forth an impressive, united special effort in every land where Jehovah's witnesses are scattered. All this requires careful, studied preparation; hence this advance notice now. It will refresh God's witnesses to know that they will then have the privilege of offering for the first time to the English-reading public the new book *Preparation*. For fuller information see the *Bulletin*. All *Watchtower* readers are invited to join in this world-wide praise effort; considering oneself of the Jonadab class should not cause any to stay out, but let such join with Jehu's chariot, actively. The special period over, report work promptly to the office supervising your territory. Those not under a branch will report direct to this office.

(Continued on page 552)

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

NOVEMBER 15, 1933

No. 22

### LABORER'S WAGES

*"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Matt. 19: 29.*

**J**EHOVAH does not pay wages to his servants because they bring profit to him, but because of their righteousness and unselfish devotion to his name. They are righteous by virtue of being in Christ and clothed with the robe of righteousness. "So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face." (Gen. 30: 33) Those who are adjudged faithful by the great Judge at the temple hearing are provided with the robe of righteousness, and it is such that are given the honor to shine forth in the organization of Jehovah. (Matt. 13: 43) Jehovah's name is greatly magnified in the mind of each one of the remnant because they now see that the vindication of his name is the all-important matter. Seeing that it is the King and his kingdom that will vindicate Jehovah's name, the kingdom takes first place among the doctrines of the Bible.

<sup>2</sup> Jesus spoke the parable concerning the kingdom, in which there are involved the householder, laborers, the wages of a penny to be paid to each laborer in the evening, and the steward who does the paying. That is often spoken of as the "parable of the penny". By the grace of the Lord *The Watchtower* now endeavors to publish an explanation of that parable, which parable is a prophecy and hence could not be understood by God's people until fulfilled or in course of fulfillment. To enable the reader to more readily grasp what is here published it is stated in the outset that the householder of the parable is Jehovah God; the steward is the Lord Jesus Christ at the temple; the laborers are those at the temple for judgment, and who engage in the service of the kingdom; the hire or penny is the honor of being given the new name which Jehovah gives to his people; and the time of the fulfilment is after the coming of the Lord Jesus to the temple for judgment.

<sup>3</sup> The parable seems to have been called forth by a question propounded by the apostle Peter concerning the requirements of those who would enter into the kingdom: "Behold, we have forsaken all, and followed thee: what shall we have therefore?" (Matt. 19: 27) The answer of Jesus to Peter's question disclosed that the Lord gives to the faithful ones certain things while

they are on the earth, and finally life everlasting. His answer as recorded by Mark is: "But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10: 30) The persecutions are experiences on earth, and it is at the time or period of such persecutions that the hundredfold is paid and received. Jesus himself had experiences of this very kind. This shows that the parable has its fulfilment while the faithful are on earth and the eternal life is received at the end of a faithful course on earth. In order to enter into the resurrection inheritance one must be a son of God and be faithful while on earth. It is the son that inherits with Christ, sharing with him the glories and blessings of the kingdom. (Gal. 4: 7; Rom. 8: 17) In connection with the parable Jesus said: "But many [not, all] that are first shall be last; and the last shall be first." (Matt. 19: 30) A further illustration of the last being first and the first last is given in the text spoken by Jesus in Matthew 21: 28-32. In that instance the first son refused to go, but at last went into the vineyard to work. Then said Jesus unto the Pharisees: "For John [the Baptist] came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21: 32; see also Luke 13: 26-30.

<sup>4</sup> The parable of the penny applies to those who have been called and have responded to the call for the kingdom and to those taken into the covenant for the kingdom; and it appears from the parable that in due time a number of such become murmurers, while the others respond with gladness to whatsoever they received from the hand of the Lord. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." (Matt. 20: 1) The householder mentioned here is Jehovah. Jesus, on another occasion, said: "In my Father's house are many mansions." (John 14: 2) Such are the "household of faith". (Gal. 6: 10) The same householder

is named by Jesus at Luke 14:21. "Early in the morning," when the householder goes out to hire laborers, is sometime between dawn and sunrise. (Mark 13:35) Jehovah gets his work under way early in order to get in a full day by all the workers. Both Jehovah and Jesus work: "My Father worketh hitherto, and I work." (John 5:17) It was in 1918 that Christ Jesus came to the temple as the official representative of Jehovah, and "early in the morning" would be shortly thereafter, corresponding with A.D. 1919, which was really early in the "new day". Just preceding this was the time of darkness and persecution upon God's people, which persecution was inflicted particularly by the Anglo-American empire system, and during which time God's people were idle as to the kingdom proclamation; which is shown by the sleeping and slumbering of the "ten virgins".

<sup>5</sup> Jehovah, the great householder, willed that the class foreshadowed by John "must prophesy again before many peoples, and nations, and tongues, and kings". (Rev. 10:11) The householder, therefore, went forth "to hire labourers" for this work. It is written: "The labourer is worthy of his hire." (Luke 10:7) The Greek word *misthos* is here rendered "hire" and is the same word rendered "wages" or reward in John 4:36: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (See also 1 Corinthians 3:8,9; 9:17,18) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." —2 John 8; Rev. 11:18.

<sup>6</sup> Jehovah always rewards or pays wages to those who faithfully serve him and who are induced by unselfishness to perform such service. (Heb. 6:10) He foreknew of the wages or hire he would give at the 'paying-off time'. Such wages he fixes, and the laborers agree thereto with thankfulness.—Rom. 9:16.

<sup>7</sup> The laborers are engaged to work in the householder's vineyard. It is the wine vineyard that has the care of Jehovah "in that day", which day has its beginning with the installation of Christ Jesus as King: "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. 27:2,3) This shows that the householder is present, moving about in his vineyard and between it and the market place, and watching over his vineyard at all hours of the day. It is in the vintage time, and the grapes must be gathered from the vine and prepared in various ways for the market for the householder's use. The vineyard is Jehovah's earthly organization, which by his grace is carrying forward the kingdom fruit which is the Elisha work of bringing forth the fruits of the kingdom, that is to say, holding forth the testimony of Jehovah committed by him to Christ Jesus, and in turn committed to those who are members of his earthly organization.

It is the faithful laborers in the vineyard and who are bringing forth the fruits of the kingdom to the glory of God that receive his favor.

<sup>8</sup> The language of the parable suggests that the reward was strong in the minds of the laborers who are first hired to go into the vineyard. They were looking forward particularly to the great reward of eternal life. "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." (Matt. 20:2) The vindication of Jehovah's name, which is the all-important thing, was not then seen by those sent into the vineyard in the early morning. Jehovah fixed the wages at a penny, that is to say, "a *denarius*." That was a silver coin equal to about seventeen cents at the present value of American money. The laborers who were called and sent in must first sit down and count the cost; and finally they agree to do God's will. This shows that no one is compelled to go into the vineyard to labor, but he is invited and must accept it willingly. Approximately 1919 God's organization Zion gave birth to her children, which children here constitute the laborers sent forth in the early morning. Since the laborers could bring no value to the householder, the wages paid them is a gracious gift from Jehovah God, and which he pays to them while on earth and at the close of a specific time in which they are engaged in the kingdom work. All of the laborers at the close of that particular time received the same wages or hire, regardless of how long they were employed in the service and worked in the householder's vineyard.

<sup>9</sup> At a general convention held in Cedar Point, Ohio, in 1919 Jehovah brought to the attention of his covenant people the meaning and importance of the Elisha work. (See *The Watchtower*, August 1 and 15, 1919.) Those responding to the call to the kingdom and service at that time agreed to enter into the newly opened service work. While the vindication of Jehovah's name was not then understood, yet it was shown that the workers must be fearless ambassadors for the kingdom, laboring in the field because of their loving devotion to Jehovah. The laborers in the Elisha work, according to their understanding, agreed to work "while it is day". (John 9:4) The Lord therefore set them to work in his vineyard to bring forth fruits of the kingdom. In the year 1919 God's covenant people on earth began a house-to-house work of obtaining subscriptions for *The Golden Age*. *The Watchtower*, September 15 of that year, page 281, gave instructions "How to Proceed" with that work. Such was the beginning of the Elisha work and is therefore the period designated in the parable as "early in the morning". The time of the parable therefore begins to count in the year A.D. 1919.

<sup>10</sup> The great householder gives attention to others that are standing idle in the market place: "And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go

ye also into the vineyard, and whatsoever is right, I will give you. And they went their way." (Matt. 20: 3, 4) The third hour is "at nine o'clock". (*Moffatt*) This corresponds with the beginning of "The Day", September 8, 1922, and this is marked by a convention of God's covenant people held at Cedar Point, Ohio. There was then room for more workers in the field, as shown by the action of the householder who desired to increase the work and have more fruit brought forth. Those "standing . . . in the market place", as shown in the picture, were Jews, hence represented the spirit-begotten ones to whom the call to labor in the vineyard of the kingdom comes. Being in the market place shows that they were offering their service for sale and were ready to work. They were not yet in the covenant for the kingdom. These were well illustrated by Ruth, who had to be "purchased" to bring forth fruit. (Ruth 4: 1-10) It was at that time that God's people first discerned that Christ Jesus was at the temple for judgment. Through the Head of the temple the Householder spoke to his covenant people, who were then looking for service, and said: "Go ye also into the vineyard." This counsel was repeated to the Esther and Ruth class by those of the "faithful and wise servant" class pictured by Mordecai and Naomi. This instruction from the Lord given at this convention in 1922 was also marked by the outpouring of the holy spirit on all flesh, that is, on all that accepted the temple service. (Acts 2: 16-18) The ones now called into the vineyard were promised no definite wage, that being left to the righteous decision of the Lord, the Great Householder. The day was already partly spent and there was no bargaining as to what they should have as a reward for the work the remainder of the day. The motive for going into the service must be that they might render service pleasing to the Lord. *The Watchtower*, in February and March, 1923, published the meaning of the parables of the "pounds" and "talents", and in the April 1 issue of the same year the Lord gave his people an understanding of the phrase "the joy of the Lord" as to the establishment of the kingdom, and the honor and glory it will confer upon Jehovah's name. (*The Watchtower*, 1923, page 103) The parable shows that the newly hired ones went not their own way, but "went their way" into the kingdom service; hence they entered into the "joy of the Lord". From 1922 forward service opportunities were greatly increased. The work took on a more organized form, and at the end of that year there were in the United States 676 pioneers and auxiliaries, to compare with 463 the year previous. The Esther and Ruth class now became identified with those who made up the "faithful and wise servant" class, and hence became a part of Jehovah's "vineyard of red wine" bringing forth the fruits of the kingdom. The facts seem clearly to show that the hours correspond to the years, that is to say,

beginning with 1919 and thereafter up to the end of a specific time.

<sup>11</sup> At the sixth hour, or "at twelve o'clock" (*Moffatt*), the householder went out and engaged and sent more workers into his vineyard. (Matt. 20: 5) That further corresponds with the year 1925, counting according to the above rule, an hour for a year. *The Watchtower* of February 1, 1925, gave for the first time an explanation of "the robe of righteousness" and "the garments of salvation", and in March, 1925, there appeared the article "The Birth of The Nation", and which caused a great stir amongst God's people and was the inducement for others to enter into the service. Then followed the Indianapolis convention when the Lord gave his people the understanding of the complete fulfilment of the prophecy concerning the outpouring of the holy spirit as having taken place since the coming of the Lord Jesus to the temple. November 1, 1925, *The Watchtower* published the article "A Call to Action", and to which there was an active response by the consecrated. The Lord continued to enlighten his people, and in January, 1926, they were given an understanding that Jehovah would make a name for himself. The kingdom class learned that the fixing of days, and so much talk about chronology, was out of order and that the service must be willingly and joyfully performed regardless of time. It was then seen that the King was in action and that the remnant of his people, being now discerned, must be in action with him. (*The Watchtower*, July 15, 1926; September 15, 1926) During the service years of 1925-1926 the pioneers and auxiliaries increased in the United States alone to the number of 727 regularly in the field. These facts now well known are here recounted in order to show that they fit the parable.

<sup>12</sup> Further quoting the parable concerning the action of the householder: "Again he went out about the sixth and ninth hour, and did likewise." (Matt. 20: 5) Thus it is seen that again at the ninth hour, or three o'clock in the afternoon, others were sent into the field or vineyard of the Lord. In spite of the lateness of the hour of the day the workers and the work from that time forward increased. This corresponds to the year 1928, during which year at a convention of God's covenant people the "Declaration against Satan and for Jehovah" was made and sent forth by the workers in the vineyard to the nations of the earth as a testimony. It marked the time of the pouring out of the seventh vial. (Revelation 17) In the same year, 1928, the erstwhile "pilgrim department" was superseded by the regional service men, that the service might be organized in a more efficient way and that the work might be increased. During that year the full-time pioneers and auxiliaries in the vineyard increased to the monthly average of 1,766 in the United States and dependencies. There was a great increase of the distribution of the kingdom message from that time forward, and on November 18, 1928, the *Watchtower*

radio network, with twelve radio stations, began the broadcasting of the kingdom message. The workers increased and they went into the vineyard with the understanding from the householder, according to the parable, that "whatsoever is right, I will give you". Those entering into the service in these latter times realized the shortness of time for labor and were thankful for the service, having in mind the name of Jehovah and the honor that they might bring to him rather than what they were to receive as a personal reward.

<sup>13</sup> The "day" of the parable, of course, now was growing shorter. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." (Matt. 20: 6, 7) That must have been about the close of the eleventh hour, for the workers now entering are said to "have wrought but one hour", that is to say, the twelfth hour. (See verse twelve of the parable.) This corresponds with A.D. 1930, during which time *The Watchtower* published the series of articles on "Jehovah's Royal House", making clear, by the Lord's grace, as never before, the begetting, calling and anointing of those who make up the house of Jehovah. Then followed in that same year the *Watchtower* articles on 'Bearing the fruits of the Kingdom'; the "Wine Vineyard"; "Who Are God's Witnesses?"; "His Campaign," and an explanation of the prophecy of Revelation given in the books *Light*. There was no time now for a slacking of the hand; hence early in that year *The Watchtower* announced "Special Service Weeks" for advertising the kingdom. A quota also was announced based upon the service performed during the year 1930, and the quota setting the amount of work that should be done during the year 1931. There was a continuous effort to increase the work of bringing the message of the kingdom to the people to the glory of Jehovah's name. At that time there appeared to be many more partaking of the Memorial and attending conventions than were actually in the service, and these are pictured by "others standing idle" and to whom the householder addressed the question: "Why stand ye here . . . idle?" (Matt. 20: 6) Their idleness was called to their attention. Surely the Lord was directing his work then in that he directed the sending forth of the *Bulletin* of December, 1930, to every subscriber of *The Watchtower*, and extra copies to the service directors, outlining the organization and the service work for the year 1931. Thus the facts which the Lord caused to come about fit this hour of the parable.

<sup>14</sup> Those standing idle answered: "Because no man hath hired us." Satan by his instrument the "evil servant" had not yet induced these idle ones to oppose the Lord's witness work. It was by the September 15

(1930) *Watchtower* that "the man of sin" was first identified by the Lord's anointed people. The Society's publications continued to call attention to the increased opportunities of service, and many more entered into the service from that time forward. Thus the Lord brought more into the covenant for the kingdom and into his service. The work so enlarged that by December, 1930, 150 radio stations began broadcasting by electrical transcription the kingdom message, and the house-to-house work of carrying the message in printed form to the people was greatly increased. In the year 1930-1931 in the United States and dependencies the monthly average of pioneers and auxiliary workers was 2,272 regularly reporting in the vineyard. By the end of 1930 Jehovah's people began to realize that the vindication of Jehovah's name is the all-important thing, and, this being emphasized in the publications *Prophecy* and *Light* and *Vindication*, those engaged in the service at the "eleventh hour" could hardly have had hire or wages in mind, but the great inducement for them to enter and continue in the vineyard work was to have a share in the vindication of Jehovah's name.

#### PAY DAY

<sup>15</sup> Thus the facts well known to have been brought to pass from 1919 to 1931 exactly correspond with the hours of the day mentioned in the parable. Jehovah's law required laborers to be paid off at the close of the day's work. (Lev. 19: 13) The Householder, of course, would proceed according to his own law; therefore the parable continues: "So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first." (Matt. 20: 8) Paying the laborers at the end of the day would not mean that there was no more work to be performed. The parable fulfilled concerning the pay day, therefore, does not mean that the work in the vineyard had come to an end. Rather does it show that those who receive their wages with gladness and appreciation are the ones to whom, from that time on, the Lord assigns the work of finishing the testimony and doing the work from then till and at the battle of Armageddon.

<sup>16</sup> The penny or *denarius* symbolized a valuable thing received from the hands of the householder, Jehovah, as the hire, wage or reward, and is not such as is earned and as might by right be demanded. At least, this surely would be the rule concerning those who work during the "eleventh hour"; but all that was paid was and is a gracious gift bestowed by the Great Householder upon those who had rendered service in his vineyard. This hire or wage is paid to the workers while they are on earth, and not after they get into heaven. The hire is paid at some specific time during the activity of bringing forth the fruits of the kingdom. All who are actively engaged in the



vineyard service of the Lord at the close of this specific period receive the same amount, to wit, a penny, regardless of how long they have been employed in the service of the Lord. This is further proof that they do not receive such hire or wage by reason of having brought any profit to the Lord, but that they receive it as a token of Jehovah's loving-kindness, and it shows the close relationship of the creature or laborer to the Great Householder. Not only did Jehovah's law require the wages of the laborer to be paid at the close of the working day, but it required that there should be no discrimination shown: "Thou shalt not respect the person of the poor, nor honour the person of the mighty." (Lev. 19: 15) In the Lord's vineyard, as shown by the facts, there are laborers in various positions, such as officers, messengers, speakers, teachers, organization workers, pioneers, auxiliaries, company workers, and many who, because of conditions over which they had no control, could engage for only a few hours each day in the service work. Many of the company workers, being required to give most of their time to some service to provide the things decent and honest for themselves and their dependent ones, could spend only a few hours during the week in the actual vineyard service. According now to the divine rule, when the paying-off time arrived every one in the service, regardless of position occupied in the vineyard, must be treated exactly alike. All being treated alike and all having the right heart condition and appreciation, they would necessarily rejoice together. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4: 36) "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (1 Cor. 3: 8, 9) Jehovah would see to it that all are dealt with righteously and without partiality. What, then, do the facts show that Jehovah has paid or given to all his people alike and with partiality to none?

#### "NEW NAME"

<sup>17</sup> The facts in fulfilment of the prophetic parable show that "early in the morning" corresponds to the year A.D. 1919, which was the beginning of the Elisha work after the coming of the King to the temple. Counting the hour for a year, as shown by the facts foregoing, and which is supported by the Scriptures, the "even" or close of the twelfth hour (Matt. 20: 8), the period of time mentioned in the parable, came to a close with the year A.D. 1931. The parable shows that the "even" or evening marks the time of an outstanding expression of judgment by Jehovah toward those of his household and which judgment is pronounced for Jehovah by his duly delegated officer, Christ Jesus, who, according to the parable, is the Steward. This judgment of the Lord applies specifi-

cally to the house of God. (1 Pet. 4: 17) When the due time came the Lord of the vineyard, that is, the owner of the "vineyard of red wine", and who is therefore Jehovah, gave direction what should be done. This is supported by the scripture, "The Head of Christ is God," showing that God gives the direction to his Chief Officer, Christ Jesus. (1 Cor. 11: 3) Jehovah does not deal directly with the laborers, but by and through his "steward", who is his Chief Executive Officer and overseer of the vineyard. Christ Jesus as the great Executive Officer at the temple now carries out Jehovah's orders. Therefore Jehovah says to Christ: "Call the labourers." The time had come to pay them their hire.

<sup>18</sup> Laborers are always glad to see pay time arrive, and those who have been doing honest work are happy and felicitate their fellow laborers. One day's work was done, and now they would have their wages and have a season of celebration and then go on to another day with greater zeal for their work. Such would be the natural course to be pursued by laborers appreciating their position. It was even so in the work in the Lord's vineyard in 1931. A time of special rejoicing came because the Lord of the vineyard was paying his laborers. The work did not stop there, but, on the contrary, there was added zeal among the workers; and the year following, to wit, in the year 1932, the average number of pioneers and auxiliaries in the United States and dependencies increased to 2,792 and there was greater zeal shown in every department of the service throughout the earth. The remnant in every nation began to put forth greater efforts, and the work began to be done in a more systematic and harmonious manner.

<sup>19</sup> In obedience to the command of the Householder the laborers were called together by Christ Jesus the Steward. They were assembled at the most enthusiastic convention of God's people that anyone of modern times has witnessed. That convention was held at Columbus, Ohio, in July, 1931. God's people assembled there not knowing, of course, what was to be done, but they believed that the Lord had some special blessing in store for those who loved him and who served him joyfully. The Lord called the laborers together that it might be determined how they understood the terms of their covenant with Jehovah for the kingdom and whether they were satisfied with and thankful for their opportunities of service, and whether they were satisfied with the provisions made for them. The Lord arranged that convention and doubtless used his angels to see that the laborers were there called together. Many of the laborers in the vineyard, of course, were compelled to remain at their homes, but these had a part in the convention, because what there took place was communicated to the others throughout the earth. The paper *The Messenger*, published during the convention, gave a general view of the organization of the work in every part of the earth, and then

the published general proceedings of the convention were sent to all parts of the earth wherever there are any of the called-out people of Jehovah used by him as his witnesses. It was a general assembly of the workers or laborers in Jehovah's vineyard.

<sup>20</sup> The parable shows that the wages must be paid while the laborers are engaged in the work on earth, and not after they have reached the end of their journey and have entered into heaven. There will be no complaining or murmuring in heaven, and the parable shows that at the time of payment there were murmurers and complainers. The wages paid cannot be of an earthly material or kind, such as money or houses or that which has a purchasing power for material things on the earth. It is a spiritual reward or wage, having a peculiar value to those who are in the covenant with Jehovah, and which wage can be turned to their account on earth in having a part in the vindication of Jehovah's name. At that convention, on the 26th day of July, 1931, there was submitted to the convention and adopted, and thereafter communicated to and adopted by companies of Jehovah's people throughout the earth, a resolution which now appears to be clearly an epoch-maker in the history of the church. Without a doubt the Lord used his angels and directed the preparation and presentation of that resolution, and all having the spirit of the Lord would gladly accept and did accept its terms. That resolution, adopted amidst the greatest enthusiasm for the kingdom, among other things contains these words:

THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses*. —*The Watchtower*, 1931, page 279.

<sup>21</sup> No greater wage could be paid to creatures on earth than that of receiving a name at the mouth of Jehovah God, and which name shows the close and confidential relationship between Jehovah and his faithful people. Never before has he given such a wage to creatures, and he will never give it to others than the faithful followers of Christ Jesus. To such faithful laborers in his vineyard he gives a new name and to them he says: "I am Jehovah, that is my name; and my glory [honor] will I not give to another."—Isa. 42: 8, *A.R.V.*

<sup>22</sup> His people are thus designated for his name and are equipped and sent forth from that time as the official representatives of the Lord God as his witnesses to make known that Jehovah is the only true God, that his Son Christ Jesus is King, and that the kingdom is here and is the only hope for the human race. To such Jehovah says: "Ye are my witnesses . . . that

I am God." (Isa. 43:12) Zion was now builded up. Her children were brought forth, and 'the place of her tent was enlarged'. The Esther and Ruth class were now brought into the company of Jehovah's people as members of his servant class, and the time had come when all of these faithful laborers should be identified as a "peculiar people" unto Jehovah. In harmony with this conclusion Jehovah's prophet wrote: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name."—Isa. 62: 1, 2.

<sup>23</sup> This prophecy concerning the new name could not be applied after the faithful are taken to heaven, but must have fulfilment while the faithful remain on earth as representatives of Jehovah and his kingdom. The nations of the earth could not see the honor Jehovah conferred upon the witnesses after they are removed from earth to heaven; and this prophecy shows that these witnesses are observed by the nations of the earth. These laborers are not sent into the field to labor in order to get the laborers into heaven, but rather to prove them and to prepare them for special service to Jehovah in making known his name. The peoples of the nations of the earth must know that Jehovah is God, and that he has a people on earth who are faithful and true to him and who maintain their integrity toward him. God's purpose to destroy the nations forming Satan's organization must be made known, and he confers upon his faithful ones the new name and they are granted the honor of going forth and making announcement of Jehovah's judgments before they are executed. No one would want the name that Jehovah confers upon them as his witnesses unless he loved God. Others are ashamed to bear the name of the Most High. This is proved by the fact that those who delight to be known as Jehovah's witnesses are the objects of scorn and ridicule by those who pretend to be followers of Christ but who in fact are not. Christ Jesus, as the "steward" of Jehovah, pays the wages and acknowledges those before Jehovah who are not ashamed to be called by his name: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26) Only those who love the owner of the vineyard would be entirely satisfied with the wages received and would rejoice upon receiving same. Such are the ones who now delight to bear the name *Jehovah's witnesses* and to carry the fruits of his kingdom to others as a testimony to his name.

<sup>24</sup> At the time of the payment of the wages to the laborers that had been laboring in the vineyard these laborers automatically divided themselves into two



groups: one group or company that is glad, and the other group or company that complains and murmurs. The payment of the wage or hire discloses who are the selfish ones and who are the unselfish ones, and it is the unselfish ones whom the Lord continues to use for his name's sake, that the peoples of earth may see that he has witnesses that will maintain their integrity toward him. The calling of the laborers at this specific time and paying to them their hire marks the time of a special test upon all who had responded to the call for the kingdom and who had been sent into the vineyard to labor; and this conclusion is fully borne out by the Scriptures and by the facts that follow.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. To whom does Jehovah pay wages, and on what condition? How have these come into position to receive this honor?
- ¶ 2. Identify the "householder", the "steward", and the "labourers", mentioned in the parable here under consideration. What is the "penny"? When does the parable have application?
- ¶ 3. Describe the occasion which seems to have called forth this parable. Who shall "receive an hundredfold"? Of what? When?
- ¶ 4-7. Explain (a) the statement that "the householder went out early in the morning". (b) The expression "to hire labourers". (c) The phrase "into his vineyard". In brief, then, what is the application of Matthew 20: 1?
- ¶ 8. In what four points is there prophetic significance in his 'agreeing with the laborers for a penny a day', as shown by the facts which mark the fulfilment of this part of the parable?
- ¶ 9. Describe the circumstances in which the 'hiring of laborers early in the morning' was accomplished.
- ¶ 10. Compare the relationship of those referred to in verse 4, after 'going their way', with that when they were 'seen standing in the market place'. How does the prophetic statement, "Whatsoever is right, I will give you," find its application? How, then, does the prophecy of verses 3, 4 have fulfilment?
- ¶ 11, 12. Point out the important truths revealed and the circumstances brought about in fulfilment of the statement concerning (a) the "sixth hour". (b) The "ninth hour".
- ¶ 13, 14. Relate prominent important facts fitting the fulfilment of the prophecy regarding the "eleventh hour".
- ¶ 15, 16. What is shown in 'paying the laborers at the end of the day'? What was symbolized by the "penny"? Show (a) that the time and purpose of the payment, and the uniform amount of the "hire", are in accordance with Jehovah's law, and (b) that the facts brought to pass in the fulfilment of the parable harmonize therewith.
- ¶ 17-21. Show (a) how the "new name" fits the parable in relation to time, manner and purpose of 'paying the laborers their hire'; (b) also whether 'paying the laborers' meant that there was no more work to be done. Describe the course of events in which the 'calling of the laborers and giving them their hire' was fulfilled. How valuable is this 'wage' which the Householder, through his Steward, has given to his laborers?
- ¶ 22, 23. Point out other prophetic scriptures also finding fulfilment or the beginning thereof at that time. What is the purpose in sending these laborers into the vineyard? What responsibility attends opportunity to work in Jehovah's vineyard?
- ¶ 24. Show that receiving the wages involves a test upon the laborers, and what such test has disclosed.

## PROPHETIC MOVING PICTURES

**A** BRAHAM, the great-grandfather of the Jewish nation, was called "the friend of God". It was his grand measure of faith in Jehovah God that earned for him this expression of divine favor. (Jas. 2: 23) That faith was manifested in its highest degree when Abraham, at the command of Jehovah, proceeded to offer up Isaac, his only son by his beloved wife Sarah, as a human sacrifice to God. Ere Abraham, however, could strike the deathblow God's angel called unto Abraham to proceed no further, and God restored to him his only son, as it were from the dead. The Scriptures clearly indicate that this stirring incident was a prophetic moving picture of how Jehovah God would sacrifice his only begotten Son Jesus for the sin of the world and would then raise him up from the dead.

The time came for Isaac to take unto himself a wife. Abraham selected the wife for his son Isaac. He did not send to Egypt for a wife, nor did he take a wife from the peoples of the land of Canaan. Abraham sent his servant back to Abraham's native land, to the house of his brother Nahor, and there selected Rebecca to be the wife of Isaac. (Gen. 11: 29; 24: 1-67) The fact that Rebecca was of the household and kinsmen of Abraham would indicate that she was of the same faith of Abraham. Rebecca became the bride

of Isaac. In this we have another beautiful picture.

Abraham represents Jehovah God, and Isaac represents God's beloved Son, Christ Jesus. Abraham selects Isaac's bride. Jehovah selects the bride of his beloved Son; and the bride and Bridegroom together constitute God's new creation, which is here foreshadowed. This picture also indicates that those who are selected from among men to constitute the bride of the beloved Son of God must be those who are of the same faith of Abraham, and that only those who have and maintain that faith will ultimately become a part of the new creation. This is the construction that the apostle Paul puts upon it when he says concerning the selection of the bride of Christ: 'For he laid not hold upon angels; but he laid hold upon the seed of Abraham.' (Heb. 2: 16) "Know ye therefore, that they which are of faith, the same are the children of Abraham." (Gal. 3: 7) As the husband and the wife are one in the sight of God, even so Christ Jesus and his bride, constituting the new creation, are one; and they together constitute the seed of Abraham according to the promise of God. (Gal. 3: 16, 27, 29) This new creation is the "seed" through which the blessing must come to the people of earth.

Isaac became the heir of all that Abraham possessed. (Gen. 25: 5) This indicates that the One whom Isaac

foreshadowed would become the "heir of all things". The apostle Paul states concerning Jesus Christ, the beloved Son of God: "[Him] he hath appointed heir of all things." (Heb. 1:2) The faithful ones who participated in making these pictures could not understand the meaning of them; necessarily they would expect that God's promised blessings would come through the natural or fleshly seed of Abraham. God arranged that the true import of these pictures would be understood in the future, and that the pictures would foreshadow greater things than were then understood.—1 Cor. 10:11; Heb. 10:1.

Jehovah continued these pictures foreshadowing the development of his purpose. His promise to Abraham was confirmed to Isaac. (Gen. 26:4, 5) In due time there were born to Isaac and his wife Rebecca two sons, who were twins. They were named Esau and Jacob. Naturally Esau was in line for the blessing of his father; but God purposed that Jacob should be the one favored and should receive the blessing. These two sons foreshadowed in this picture two classes of professed Christians.

Esau represents those Christians who merely profess to be obedient to the Lord, and who seemingly are in line for the Lord's blessings; while Jacob pictures or foreshadows those professed Christians who continue faithful to the Lord and who become recipients of his blessings and become a part of the seed of promise. Esau persecuted Jacob; and, true to the picture, the merely professed followers of the Lord throughout the Christian era have persecuted the true followers of the Lord. The merely professed ones, represented by Esau, are in fact a part of the world, which is the Devil's organization. The true and faithfully obedient ones unto God are a part of his organization.

After Jacob had fled from home because of persecution, he lay down at night to sleep on the hillside. There God gave to him a vision in a dream. Jacob beheld a ladder set upon the earth, the top reaching into heaven; and upon this ladder he beheld the angels of God, who were ascending and descending. In this picture the Lord foreshadowed that in his own due time he would establish communication between his creatures on earth and his creatures in heaven, and that through the new creation he would accomplish this end. It was on this occasion that God confirmed the promise to Jacob concerning the blessing of all the families of the earth.—Gen. 28:11-15.

Jacob, whose name the Lord afterwards changed to Israel, was the father of twelve sons, and these became respectively the heads of the twelve tribes of Israel; which tribes, at the death of Jacob, became the organized people of God on earth. God organized this people for a purpose, and one of the purposes was to foreshadow the unfolding of his arrangement with reference to the new creation. When Jacob was about to die he called his sons before him that he might tell them of the things to come to pass in the remote future. God's invisible power moved the mind and

tongue of Jacob at that time to utter a great prophecy foreshadowing the coming of the mighty Ruler and Prince of Peace.

Amongst other things uttered by Jacob on this memorable occasion were these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10) This prophecy shows that the promised seed, through whom the blessing must come, would be a descendant of the tribe of Judah. The sceptre is a symbol of authority to rule. "Shiloh" means "tranquil, peaceful, happy and prosperous one". Unto that mighty Law-giver and Governor should be granted the power and authority to gather together all the peoples of earth, and to bless all according to God's promise. Through the mighty One all the nations of the earth shall be blessed. This prophecy was a restatement of the promise which God gave to Abraham, and forms a part of the great picture foreshadowing the coming of the great Blessor.

The Israelites were then domiciled in Egypt. Prior thereto the beloved son of Jacob, Joseph, had been sold into Egypt and by the grace of the Lord had become a mighty man in Egypt, next to Pharaoh the king. The blessings that the Lord brought to the people of Egypt through Joseph foreshadowed how the great One, whom Joseph prefigured, would bless the peoples of the world. After the death of Joseph there came to the throne of Egypt another emperor, one who had no respect for God, who had forgotten the goodness that God had bestowed upon Egypt through Joseph, and who showed his wicked condition of heart by persecuting the Israelites, God's chosen people.

It was during that period of persecution that Moses was born. The decree of the wicked king of Egypt had gone forth to kill all the male babes of the Hebrew women. (Ex. 1:16, 22) But God miraculously preserved Moses. When the babe was three months of age his mother made an ark of bulrushes, put the child into it, and hid it in the still waters of the Nile river. The babe was discovered by a member of the royal family, and, without doubt by an arrangement of the Lord, Moses' own mother was employed to nurse the child.

Moses grew up as a member of the family of the royal house of the king; but when he attained his majority he refused to be called the son of Pharaoh's daughter. Rather did he prefer to be associated with the people of God, of whom he was a part. (Heb. 11:24) It was his faith in God that led him to take this position, and doubtless Jehovah was directing his course. The oppression of the Israelites in the land of Egypt continued. This was another part of the picture, from which man can now learn. The then wicked ruler of Egypt represented Satan, the Devil, oppressing the peoples of the world.

Many have thought that all the peoples of earth, except those who belong to some church, are a part of the world; but this is not true. The world is represented in the governing factors that rule the people. The government of Egypt, of which Pharaoh was the head, represented the Devil's wicked organization, by which the people are oppressed. God now began the making of a picture which foreshadowed how he will deliver the people from the hand of the oppressor, Satan the Devil. Jehovah sent Moses to be the deliverer of the Israelites from Egyptian bondage. Moses, in this picture, represented or foreshadowed the Mighty One, the Messiah, who shall deliver the peoples of earth from the oppression of Satan and all his agencies, and bring the people into a condition of blessing.

When the time came for God's chosen people, the Israelites, to leave Egypt, Moses led the march. Six hundred thousand men on foot, with their women, children and servants, made an imposing company marching out of Egypt. In this picture Moses represented Christ the Messiah, the great Deliverer, leading the people to safety; while those who followed Moses represented all of those who shall ultimately accept and follow Christ as the great Executive Officer of Jehovah God, the One whom God has provided for the deliverance of man.

The wicked Pharaoh, the ruler of Egypt, with his army, followed after the Israelites with the purpose and desire to destroy them. He would have succeeded in carrying out his wicked designs had not God intervened and protected the Israelites and directed them, through Moses, which way to go. (Ex. 12:37, 38; 14:1-5) Pharaoh and his hosts pursuing the Israelites picture the Devil and his agencies which he uses in his effort to destroy those who love the Lord.

When the Israelites reached the Red sea, and the hosts of Egypt were pressing hard after them, God sent his angel to protect the Israelites; and the Lord placed a pillar of cloud between the two hosts to hide the Israelites. Then the Lord God directed Moses what to do; and in obedience to the Lord's command

Moses stretched forth his rod over the sea, and the Lord caused the waters of the sea to stand apart on either side so that the Israelites, under the leadership of Moses, crossed over on dry land. When in pursuit Pharaoh and his hosts marched in between the walls of the sea the waters overflowed them and they perished. (Ex. 14:13-30) This picture foreshadows that God in his own due time will deliver all who obey him from the oppressive hand of Satan, and that he will completely destroy Satan's organization and ultimately Satan himself; and that in this great work the One whom Moses represents, to wit, Christ, the great Executive Officer of Jehovah, will perform the work.

When Moses and the Israelites were in safety across the sea, they sang together a song of praise unto Jehovah God, and amongst other things in this song is written: "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." (Ex. 15:6) This foreshadows that when the people are fully delivered from Satan the oppressor they will recognize that in the exercise of his loving-kindness God has made provision for their salvation. Then the people will sing as they did then: "The Lord is my strength and song, and he is become my salvation."

The demonstration of Jehovah's power in the overthrow of the Egyptians, and the miraculous preservation of the Israelites, was for the purpose of keeping before the minds of that people that Jehovah is the only true God, and that from him alone can blessings proceed. These things occurred and were recorded, not for Israel alone, but particularly for the peoples of earth who seek righteousness in the end of the age, where we now are. (1 Cor. 10:11) God purposed that his people now, in this twentieth century, should receive comfort and encouragement by getting a mental vision of this picture. This divinely provided picture foreshadows that God willed from the beginning to provide a seed or new creation which would be fully in harmony with him and have all faith and confidence in him, and that this seed should be his means of blessing mankind.

## PURPOSES OF THE LAW COVENANT

**W**ELL-INFORMED Jews admit that in the days of their forefathers there lived in Palestine a man whose name was, according to records of those times, Jesus. This man was known in his time to have been born, as the record shows, of a Jewish maiden named Mary. The Scriptures setting forth the reasons for the Jewish ancestry of Jesus, who was and is the Son of Jehovah God, may now be clearly understood by both Jew and Gentile.

Why was it necessary for Jesus to be born a Jew? God through his prophets foretold that the Redeemer would come from the seed of Abraham. That of itself

would be sufficient. The apostle Paul shows an additional reason when he says: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4,5) The Jews' being unable to keep the law covenant proved them to be sinners and therefore servants of sin. The law defines sin, and their inability to meet the terms of the law gendered them unto the bondage of sin. As sinners they could not become the sons of God. Of their own selves they could not get out from under this disability.

They would therefore during their existence be subject to bondage.—Heb. 2: 15.

In due time Jesus came. He was not a son of Hagar, and therefore cannot be said to be the 'seed of the law covenant'. The fact that he was made under the law evidently means that he was under the discipline of the law covenant from the time of his birth, as a child, until his consecration. In this same connection Paul says: "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." (Gal. 4: 1, 2) The Son of God from his birth until his majority at thirty years of age was nothing different from a servant, because he was under the discipline of the law, which was his tutor. Clearly this is the argument of the apostle. As a direct Son of God, Jesus was free as a man; but it pleased Jehovah to subject him to the discipline arrangement of the law covenant. The record is that Mary and Joseph brought the boy Jesus to Jerusalem and presented him to the Lord, as the law provided. (Luke 2: 22-24) Thereafter he was subject to his parents while a child, as the law provided. Jesus being presented to Jehovah as a first-born of his Jewish parent, Jehovah had the legal claim upon him from that time forward.

The apostle in this same connection says: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3: 13.

Were the Jews, by reason of their covenant, under two death penalties, one as children of Adam, and another by their failure to keep the covenant? Such does not seem possible. As children of Adam they were sinners and must die. (Rom. 3: 9; 6: 23) Abraham, Isaac, Jacob and all the prophets died because of inherited sin making them imperfect. Their deaths, however, were not ignominious. But if a Jew should willfully violate the law covenant and be subject to death therefor, he should die an accursed death. How must he die an accursed death? "He that is hanged is accursed of God." (Deut. 21: 22, 23) The apostle evidently had this in mind when he said: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3: 13) The curse can hardly be said to be death itself, but the ignominious manner of death by hanging.

The death of the perfect man Jesus provides the ransom price, regardless of the manner of his death. The man Adam had sinned, and all of his offspring had come under sin. The perfect man Jesus tasted death for every man. (Heb. 2: 9) It is the death of the perfect man that provides the ransom price. But dying in an ignominious manner, by crucifixion or hanging on a tree, was manifestly for the purpose of removing the curse from Israel. Being "made under the law" as a Jew in the flesh, by his ignominious death on the tree he removed the curse from the Is-

raelites. Jesus fulfilled every requirement of the law, even dying as if an accursed sinner. Thus he purchased Israel as a nation from that curse and made it possible for the Israelites to become of the house of sons, of which he is the Head.—Heb. 3: 6.

The covenant being made with Israel as a nation, the curse upon that nation was the ignominious death of hanging on a tree, which was inflicted for a violation of the law, which called for the infliction of the death penalty. Jesus died on the tree as a sinner yet without sin; that is to say, he died as an accursed one of God would die, yet holy, harmless and undefiled. Thereby he took away the curse. He relieved the Jews of the disability upon them as a nation by reason of the law covenant and their inability to keep it, and made it possible for those accepting Christ to become the sons of God.—John 1: 12.

The death of Jesus Christ upon the tree put an end to the law covenant. He in no wise annulled the law covenant, but he fulfilled it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5: 17) Being fulfilled, its abolishment was in order. The "seed" had come, and no longer was the covenant necessary. He magnified the law and made it honorable.—Isa. 42: 21.

The objective of the law covenant, as stated by Paul, was to operate until the "seed" should come to whom the promise was made. Christ the seed having come, all now of the Jews who accepted him were made free from the law. "For Christ is the end [objective as well as the finis] of the law for righteousness to every one that believeth." (Rom. 10: 4) He put an end to the law by nailing it to the cross; that is to say, by dying as though he were a sinner and in the sinner's place and stead, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2: 14) The law was against Israel because she could not keep it. Christ by his death abolished it to those who would believe and accept him as the Messiah. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." (Eph. 2: 15) Again, the apostle Paul says, in Hebrews 8: 6, that Christ also is "the mediator of a better covenant, which was established upon better promises", which is proof that the old covenant of the law was abolished at the time of Jesus' death.

Was the law covenant a failure? For the purposes for which God made it, the law covenant was not a failure. It failed to make men perfect because of weakness and imperfections of men. God promised that he would give life to all who would keep the law. But Paul says: "I found [it] to be unto death. . . . Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that

which is good; that sin by the commandment might become exceeding sinful."—Rom. 7: 10-13.

Then adds the apostle: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8: 3) This cannot mean that the law itself was weak, but that the law covenant was weak because of Israel, who was on one side of the covenant. The Israelites were weak; and Moses, its mediator, was weak; and what the law could not do, because of such weakness, God did through his perfect and beloved Son.

It is manifest, therefore, that the purposes of the law covenant may be summed up as these: (1) It was made because of the weakness or sin of the Israelites, and it defines sin and teaches what would be required of anyone to become of the "seed"; and, they knowing this, it operated as a teacher or schoolmaster to direct and lead the Jews in the right way until the coming of the Messiah. This was for the purpose of keeping the people free from the influence of the Devil, that not all might forget God. God had set a fixed time when he who was to be the "seed" of promise should come to earth, and until that time the law covenant would serve as a shield and protection and aid to the Jews. He selected the Jews as a people for himself. They became his peculiar people. They were a much favored people. They oftentimes fell away from their covenant, and he showed mercy toward them. The nation under their leaders fell entirely away from God, and when Jesus came the nation rejected him. A few of Israel, however, accepted Jesus as the Messiah.

(2) In addition thereto the law covenant demonstrated beyond a question that there could be no life granted to mankind without a ransom and a sin-offering. It foreshadowed the great sacrifice and taught that there must be a sacrifice before the terms of the Abrahamic covenant could be fully carried out. It foreshadowed better things to come; and among these better things is the new covenant which God makes for the purpose of carrying out the promise made to Abraham.

The mediator of the law covenant was himself imperfect, and whatsoever he could do would be limited by his death. Moses died in the land of Moab, according to the word of the Lord. (Deut. 34: 5) Christ Jesus is the great High Priest after the order of Melchisedec. He is the Mediator of the new covenant, and his ability knows no limitation. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7: 24, 25.

God selected from amongst the people of Israel a portion of those who shall be associated with Christ Jesus and members of the "seed" of promise. God foreknew that there would not be a sufficient number

amongst the Jews who would accept Christ to make up the entire number required for the "seed". Therefore God long in advance provided that a part of the "seed" should be taken from among the Gentiles or non-Jews. The due time came that the Jews were cast off and "concerning the gospel, [became] enemies for your [the Gentiles'] sakes". (Rom. 11: 28) That is to say, God made it possible for Gentiles to be brought to him through Christ and to be justified and begotten and made a part of the "seed" of Abraham according to the promise. It is from among the Gentiles that he takes out "a people for his name". (Acts 15: 14) The "people for his name" are especially the true Christians now on earth, Jehovah's witnesses, and it becomes the privilege and duty of all such to glorify the name of Jehovah by telling the hungry people his truth. Soon the new covenant will go into operation for the purpose of carrying out God's promise to reconcile and bless all the families of the earth.

The nation of Israel was greatly honored and favored by the Lord. Concerning the Jews Paul wrote: "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3: 1, 2) They were given the privilege of being the representatives of God on the earth. The Jewish nation foreshadowed organized Christianity, particularly those who profess to be the followers of Christ but who have fallen away and have become mixed up with the affairs of this evil world. The Jews forsook God and were cast off. "Organized Christianity" has forsaken God and has been cast away, even as God foretold. "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."—Jer. 2: 13, 21-25.

Jehovah's great and loving purpose goes majestically on to completion, and in his due time all mankind shall be brought in contact with the truth and given a full opportunity to be reconciled to God and to live. The time has now come for the people to begin to understand the truth, and for this reason the message of truth is being given to the people.

## DOES GOD TORMENT ETERNALLY?

**A**GAINST what did God manifest his justice when he pronounced judgment upon Adam for his sin and said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return"? Did God there sentence the body or the soul of man to death? Is it true that the soul of man is immortal; and if so, how could God put it to death?

It is profitable to define terms before attempting to discuss them. The definition given should be supported by proof from the Bible. This we will attempt to do before answering the question here asked.

"Immortal" means that which cannot die; something that cannot be destroyed in death. "Soul" means a moving, breathing, sentient creature, or person; a creature or person that possesses faculties and uses them. To understand whether or not a soul is immortal it is first essential to determine from the Bible what constitutes a soul. Genesis, chapter two, verse seven, reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of [lives (according to the Hebrew)]; and man became a living soul." The word "soul" is synonymous with the words "being", "creature," and "man". The dust out of which Jehovah formed the body was not conscious. It had no life in it. After God had used these elements to form the man, he breathed into his nostrils the breath of lives, which animated the body, caused the lungs to begin to work, sent the blood tingling through the arteries and returning through the veins; therefore there resulted a moving, breathing, sentient creature, a man, which is a soul. The body aside from the breath does not constitute the soul; but it requires the uniting of the breath with the body to constitute the soul. And when we separate the breath from the body the soul no longer exists. The Scriptures do not say that God breathed into this body immortality, but merely that the soul resulted by animating the body after it had been created; and this resulted from the breath which he breathed into the nostrils.

A locomotive may be used as an illustration. It stands upon the track with no fire in the box, no water in the boiler, hence no steam. We speak of it as a dead engine. Then the steam is produced by heating the water; the throttle is opened, the steam enters the cylinders, and the machine moves. Shut off the steam and it stops.

Just so with man. When the body is formed it would be inanimate and inactive without breath. When the breath of life is breathed into the nostrils and his organs begin to functionate, it is said that man then is a breathing creature, hence a soul. When he ceases to breathe he is dead.

Man is a soul. He does not possess a soul. Every creature that breathes is a soul. God applied the word "living soul" to the lower order of animals long before man's creation, as reference to the marginal reading of Genesis, chapter one, verse twenty, will quickly show. That all breathing creatures are designated as souls by Jehovah is proved by these words written in Numbers, chapter thirty-one, verse twenty-eight: "Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." All souls die alike. Ecclesiastes, chapter three, verses nineteen and twenty, says: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

In the manifestation of divine justice God said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat; . . . for in the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17, *margin*) This sentence was pronounced against man, the creature, the soul. If there could be any doubt about this, it is definitely settled by another statement in the Bible which reads: "The soul that sinneth, it shall die." (Ezek. 18:4) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Ps. 89:48.

The thought of immortal human souls originated with Satan the Devil. He approached mother Eve and said: 'If you eat of this tree, you shall not surely die.' Jesus later denounced this statement as the first lie ever told, and denounced Satan as the father of lies. (John 8:44) Satan has been trying to blind the people to the truth concerning God's great purpose in order to keep them away from God and from the blessings they would receive by obeying him. The apostle Paul says of Satan that he is "the god [mighty one] of this world", meaning the present wicked worldly arrangement and organization; and that he has blinded the minds of men to the truth, lest the glorious gospel of the Lord Jesus Christ should shine into their hearts. (2 Cor. 4:4) From the day of Eden until now Satan has been blinding the minds of men to the truth by getting into their minds a false conception of Jehovah's arrangement; and the basis for this blindness is chiefly the lie first told: "Ye shall not surely die." All false doctrines are based upon this first lie.

If man possessed an immortal soul it could not be put to death. Hence we see that God would be unable to enforce his judgment against a sinner, and justice would fail. The Scriptures, however, plainly tell us that the quality of immortality belongs originally only to Jehovah God. "Who only hath immortality,



dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." (1 Tim. 6:16) Immortality will be given as a great reward to faithful Christians and to none other of the human race. Such Christians who live and continue faithful until death are promised the divine nature, immortality, the crown of life. (2 Pet. 1:4; 1 Pet. 1:3, 4; Rom. 2:7; Rev. 2:10) We may be sure that a man does not seek that which he already possesses; and the apostle Paul plainly says: "Seek for . . . immortality." And again he says to those who will be faithful Christians: "This mortal must put on immortality." (1 Cor. 15:53) If a soul, a man, were already immortal, he could not subsequently *put on* immortality. No one of the human race will ever be made immortal except the faithful Christians. God has a different reward for others who are obedient to him.

Another of Satan's deceptions by which he has blinded the people is the teaching that the dead are still conscious after death. This is not supported by the Bible, however. Those who die are never again conscious unless they are resurrected by the Lord. The resurrection of the dead must be reserved for discussion at some other time. If the soul were immortal it would be conscious somewhere. Let us observe the Scriptures which show that the dead are not conscious.

In the Psalms these statements occur: "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (6:5) Thus is shown that they have no memory while dead. "The dead praise not the Lord, neither any that go down into silence." (115:17) Hence they could not speak while dead.

The dead cannot breathe, think, or feel. "Thou takest away their breath, they die, and return to their dust." (104:29) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (146:4) A person when unconscious does not feel. This is illustrated by the fact that when a person is taken to a hospital for an operation the surgeon puts the patient under an anesthetic, puts him to sleep so that he cannot feel during the operation.

Again the Scriptures read: "The living know that they shall die, but the dead know not any thing. Also their love, and their hatred, and their envy, is now perished." (Ecl. 9:5, 6) Being unconscious, they know not anything when dead. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecl. 9:10.

Again speaking of man, God says of him: "Nevertheless, man being in honour abideth not: he is like the beasts that perish." (Ps. 49:12) Anything that perishes cannot be conscious, cannot be in existence, and, of course, cannot be immortal.

It was Jesus who said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Here the proof is conclusive

that death means the perishing of all unless redemption is received through Jesus Christ. This would absolutely disprove consciousness of the dead, and would disprove also the immortality of the soul.

Death is spoken of in the Bible as a sleep, for the reason that God purposes in his due time to awaken all the dead and give them an opportunity of life. The Bible abounds in the expressions referring to the dead as asleep. A few of these expressions are mentioned here. "David slept with his fathers, and was buried in the city of David." (1 Ki. 2:10) "The fathers fell asleep." (2 Pet. 3:4) "The greater part remain unto this present, but some are fallen asleep." (1 Cor. 15:6) "I would not have you to be ignorant, brethren, concerning them which are fallen asleep, . . . them also which sleep in Jesus will God bring [forth] with him [in the resurrection]."—1 Thess. 4:13, 14.

We must conclude from these scriptures that the dead are wholly unconscious from the moment of death until such future time as the Lord may be pleased to awaken them out of death, and give them an opportunity of life, which he purposes to do, as set forth in his Word. (John 5:28, 29) Man was made of the dust. He was sentenced to return to the dust; that is, the condition of the dead.

For a long time men have been taught that the punishment for the wicked, those who disobey God, is everlasting torment or torture in a hell burning with unquenchable fire and brimstone. Because of this terrible doctrine many have been frightened away from studying the Bible. Because of it many have refused to believe in God and the Lord Jesus. It is another doctrine of Satan, used to blind the people. The doctrine of eternal torment cannot be true, for at least four separate and distinct reasons: first, because it is unreasonable; second, because it is repugnant to justice; third, because it is contrary to the principle of love; and, fourth, because it is entirely unscriptural.

It seems strange that men with reasoning faculties should ever reach the conclusion that the all-wise Creator would eternally torment any of his creatures. What could be the purpose of such torment? Could it accomplish any good? Would it result to the glory of God?

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. A Creator that would put in operation a system of endless torment would be a fiend, and not a reasonable God. Man is not perfect, yet he has some love. God is perfect. He is love. A man or a child would not torture his horse, his dog, or his cat.

Suppose we have a dog that becomes mad and tries to bite everyone in the neighborhood. He must be killed; but we would not torment the poor brute by putting it into a slow fire. We would kill it in the easiest way, so that it would not suffer much pain.

Why would a person do this? Because his sense of justice and love would deter him from doing anything else. Man has not as much love as God. Everything that God does for man he does for man's good.

The doctrine is unreasonable because no one could be eternally tormented unless that one were eternally conscious; and the scriptures above quoted show that the dead are not conscious. Furthermore, there could be no eternal torment of the soul unless that soul were immortal, indestructible; and the scriptures above

quoted and all other scriptures bearing upon the subject show that man is not immortal, that none are granted immortality except those who receive it as a reward for right-doing and who are made joint-heirs with Christ Jesus in his glorious kingdom. Then it is easy to be seen that this is a doctrine of Satan the Devil; and the two doctrines or teachings of inherent immortality and eternal torture must stand or fall together. And since they are both false, they must both fall.

(Continued from page 338)

#### ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes

of sending out the message over the radio, to encourage the people to read the literature.

In these days, when the average radio program is proving monotonous to increasing numbers, the field workers will render the people a service in telling them that the Watchtower programs may be heard each week. In this behalf the Society supplies radio folders, and all workers should make constant use of them in house-to-house calling, leaving one of them, if nothing else.

#### SERVICE APPOINTMENTS

##### T. L. BANKS

Pensacola, Fla. ....	Nov. 28, 29	Galveston, Tex. ....	Dec. 15, 16
New Orleans, La. ....	Dec. 1, 2	Houston, Tex. ....	" 17, 18
Amite, La. ....	" 3, 4	Wharton, Tex. ....	" 19, 20
Osyka, Miss. ....	" 5, 6	San Antonio, Tex. ....	" 22, 23
Baton Rouge, La. ....	" 7, 8	Austin, Tex. ....	" 24, 25
Beaumont, Tex. ....	" 10, 11	Mexia, Tex. ....	" 26, 27
Port Arthur, Tex. ....	" 12, 13	Oklahoma City, Okla. ....	" 29, 30

##### G. H. DRAPER

Graham, N. C. ....	Dec. 2	Statesville, N. C. ....	Dec. 18
Greensboro, N. C. ....	" 3, 4	Hickory, N. C. ....	" 19
Rural Hall, N. C. ....	" 5	Asheville, N. C. ....	" 21, 23
Winston-Salem, N. C. ....	" 6, 7	Johnson City, Tenn. ....	" 24, 25
High Point, N. C. ....	" 8, 9	Kingsport, Tenn. ....	" 26
Salisbury, N. C. ....	" 10, 11	Bristol, Tenn. ....	" 27
Kannapolis, N. C. ....	" 12, 13	Slant, Va. ....	" 29
Charlotte, N. C. ....	" 15, 16	Coeburn, Va. ....	" 30
Shelby, N. C. ....	" 17	Wytheville, Va. ....	" 31

##### M. L. HERR

Pawnee, Okla. ....	Dec. 1, 2	Holdenville, Okla. ....	Dec. 17, 18
Glencoe, Okla. ....	" 3, 4	Atwood, Okla. ....	" 19, 20
Yale, Okla. ....	" 5, 6	Stuart, Okla. ....	" 22, 23
Stillwater, Okla. ....	" 8, 9	Non, Okla. ....	" 24, 25
Cushing, Okla. ....	" 10, 11	Purcell, Okla. ....	" 26, 27
Sparks, Okla. ....	" 12, 13	Blanchard, Okla. ....	" 29, 30
Seminole, Okla. ....	" 15, 16	Paoli, Okla. ....	Dec. 31, Jan. 1

##### A. H. MACMILLAN

Hallowell, Me. ....	Dec. 1, 2	Taunton, Mass. ....	Dec. 15
Bangor, Me. ....	" 3, 4	New Bedford, Mass. ....	" 16, 17
Old Town, Me. ....	" 5	Newport, R. I. ....	" 18, 19
Portland, Me. ....	" 6	Attleboro, Mass. ....	" 21, 22
Hudson, N. H. ....	" 8	Providence, R. I. ....	" 24, 25
Leominster, Mass. ....	" 9	New London, Conn. ....	" 26
Boston, Mass. ....	" 10, 11	Norwich, Conn. ....	" 27
Brockton, Mass. ....	" 12, 13	New Haven, Conn. ....	" 29, 30

##### G. Y. M'CORMICK

Newcastle, Ind. ....	Dec. 2	Attica, Ind. ....	Dec. 17
Muncie, Ind. ....	" 3, 4	Romney, Ind. ....	" 18
Anderson, Ind. ....	" 5, 6	Frankfort, Ind. ....	" 19
Elwood, Ind. ....	" 8, 9	Indianapolis, Ind. ....	" 21-24
Marion, Ind. ....	" 10, 11	London, Ind. ....	" 25
Kokomo, Ind. ....	" 12, 13	Sunman, Ind. ....	" 26
Sedalia, Ind. ....	" 15	Madison, Ind. ....	" 28-30
La Fayette, Ind. ....	" 16	Salem, Ind. ....	" 31

##### J. C. RAINBOW

Cincinnati, Ohio ....	Dec. 1-4	Barnetts Creek, Ky. ....	Dec. 16
Frankfort, Ky. ....	" 5	Craney, Ky. ....	" 17
Lexington, Ky. ....	" 6	Ashland, Ky. ....	" 18, 19
Eubank, Ky. ....	" 7	Huntington, W. Va. ....	" 20, 21
Loval, Ky. ....	" 9	Pliny, W. Va. ....	" 23
Smithsboro, Ky. ....	" 10	Charleston, W. Va. ....	" 24, 25
Williamson, W. Va. ....	" 11	Mt Lookout, W. Va. ....	" 26, 27
Garrett, Ky. ....	" 12	Lookout, W. Va. ....	" 29
Auxler, Ky. ....	" 13	Springdale, W. Va. ....	" 30
Paintsville, Ky. ....	" 14	Laurel Creek, W. Va. ....	Jan. 1

##### W. J. THORN

Wichita Falls, Tex. ....	Dec. 1, 2	Brownwood, Tex. ....	Dec. 17
Breckenridge, Tex. ....	" 3	Dublin, Tex. ....	" 18
Ahlsene, Tex. ....	" 4, 5	Cleburne, Tex. ....	" 19
Sweetwater, Tex. ....	" 6, 7	Alvarado, Tex. ....	" 20
Aspermont, Tex. ....	" 9	Ft Worth, Tex. ....	" 22, 23
Rochester, Tex. ....	" 10	Dallas, Tex. ....	" 24, 25
Colorado, Tex. ....	" 11	Weatherford, Tex. ....	" 26
Robert Lee, Tex. ....	" 12	Mineral Wells, Tex. ....	" 27
San Angelo, Tex. ....	" 13	McKinney, Tex. ....	" 29
Mertzon, Tex. ....	" 14	Denison, Tex. ....	" 30, 31
Coleman, Tex. ....	" 16	Bonham, Tex. ....	Jan. 1

##### S. H. TOUTJIAN

Pasadena, Calif. ....	Dec. 1, 2	San Diego, Calif. ....	Dec. 17, 18
Monrovia, Calif. ....	" 3, 4	El Centro, Calif. ....	" 19
Rosemead, Calif. ....	" 5, 6	Yuma, Ariz. ....	" 20
Long Beach, Calif. ....	" 8, 9	Tucson, Ariz. ....	" 22
Santa Ana, Calif. ....	" 10, 11	Globe, Ariz. ....	" 24
Fullerton, Calif. ....	" 12, 13	Phoenix, Ariz. ....	" 25, 26
Riverside, Calif. ....	" 15, 16	Prescott, Ariz. ....	" 28, 29

##### J. C. WATT

Lincoln, Nebr. ....	Dec. 3, 4	Norfolk, Nebr. ....	Dec. 18
Nebraska City, Nebr. ....	" 5	Clearwater, Nebr. ....	" 19
Humboldt, Nebr. ....	" 6	Albion, Nebr. ....	" 20
Wymore, Nebr. ....	" 8	Spalding, Nebr. ....	" 22
Beatrice, Nebr. ....	" 9	Sargent, Nebr. ....	" 23
Hastings, Nebr. ....	" 10, 11	Litchfield, Nebr. ....	" 24
Cambridge, Nebr. ....	" 12	Wood River, Nebr. ....	" 25
McCook, Nebr. ....	" 13	Grand Island, Nebr. ....	" 26
York, Nebr. ....	" 15	Mullen, Nebr. ....	" 27
David City, Nebr. ....	" 16	Alliance, Nebr. ....	" 29
Columbus, Nebr. ....	" 17	Scottsbluff, Nebr. ....	" 30