



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LVIII SEMIMONTHLY No. 2

JANUARY 15, 1937

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

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# The WATCHTOWER

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

## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## MEMORIAL

The date for the celebration to the name of Jehovah God and to the sacrifice of Christ Jesus in 1937 will be Friday, March 26, after six p.m. The book entitled *Jehovah* contains a detailed explanation of the Memorial. Carefully and prayerfully study chapters two and three thereof. Then on the 26th day of March, after six p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the Scriptural requirements. The Lord and the apostles used real red wine, and we should follow their lead.

## "JEHOVAH OF HOSTS"

The testimony period "Jehovah of Hosts" embraces the nine days February 6-14, 1937. This midwinter campaign will specialize on booklets, and all those on Jehovah's side will offer a 10c combination consisting of two booklets with colored cover and the latest self-covered booklet. Let Jehovah's people take this coming campaign to heart, faithfully making all due preparation therefor. Consult forthcoming issues of the *Informant* for additional instructions. The "man with the inkhorn" promptly reported the matter, and likewise each one will report his activities and the results in this campaign.

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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

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

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## "PROTECTION"

This new booklet, of 64 pages, is self-covered. It bears an attractive cover design, in color, and also the title and legend: "PROTECTION from those who seek to hurt or destroy me. How can I find it?" After reading it, you will surely want to distribute the booklet. Its release for general distribution will be duly announced. Meantime you may procure a copy, or copies, on a contribution of 5c each, and read up in preparation.

## YEAR BOOK FOR 1937

This is to announce the Society's issuance of a new year book for use during 1937. It contains the comprehensive report by the president of the Society covering the work accomplished during the service year 1935-1936 by Jehovah through his witnesses and their companions throughout the world. The information included therein is most valuable, especially in view of the war now on with the religionists. There is also a brief discussion by the president on the 1937 year text; additionally a text for each day of the year together with an enlightening and encouraging comment taken from *The Watchtower*. In view of the special expense of publishing such a limited edition as that of the *Year Book* a contribution is asked of 50c a copy. Please order now, sending remittance with order. Groups will place individual orders with their local servant, so as to spare the Society much time and expense in shipping.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

JANUARY 15, 1937

No. 2

### MALACHI

#### PART 6

*"My covenant will I not break, nor alter the thing that is gone out of my lips."—Ps. 89: 34.*

**J**EHOVAH is a covenant-keeping God. Having given his word, he always performs his word. "I have purposed it, I will also do it." (Isa. 46: 11) "My word . . . shall not return unto me void; but it shall accomplish that which I please." (Isa. 55: 11) When a creature enters into a covenant with Jehovah, he must perform that covenant faithfully. Otherwise he does not receive God's approval. All whom God approves must be dependable. One who treats his covenant lightly is not dependable. A covenant-breaker is contemptible in the sight of God and is worthy of death. (Rom. 1: 31, 32) The course of religionists is therefore foolish and disastrous. Those who follow religionists are walking the broad way of destruction.

<sup>2</sup> According to his covenant with Levi Jehovah took the priests from that tribe. The Levites pictured those in line for the royal house of Jehovah. Some of the Levitical priesthood were faithful, and some of them, moved by selfishness, were unfaithful. The same is true with the antitypical Levites, both priests and servants. Having stated what he required of the priests, Jehovah then addresses the unfaithful and to them he says: "But ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts."—Mal. 2: 8.

<sup>3</sup> Jehovah had previously told the priests that they had not given honor to his name. On the contrary, they had dishonored his name, and Jehovah said to them: "O priests, that despise my name." (Mal. 1: 6) They had departed and gone out of the way by offering imperfect sacrifices unto the Lord. The antitypical priesthood must offer "the sacrifice of praise to God [not to men] continually". (Heb. 13: 15) When the Lord Jesus appeared at the temple, there were those in line for the kingdom, and therefore of the priestly order, who were guilty of going out of the way and offering unto the Lord imperfect sacrifices. In fact practically all in the year 1917 were more or less contaminated and God was angry with them. They were somewhat excusable, however, because of their ignorance and of the erroneous teachings which they had received. Many never did get into the right way, even after they were informed by the Lord. The self-

important and selfish ones not only went wrong themselves but "caused many to stumble in the law". (Leeser) This they did by teaching the traditions of men and wrongfully giving the same as the interpretation of Jehovah's law, and by assuming themselves to be teachers and interpreters of the Word of God, and which wrongful interpretations in time caused many to become bewildered and lose confidence in the organization of the Lord on earth. By the teaching of "character development" and adulation and praise of human leaders they dishonored God's name and caused many to become discouraged, because such discouraged ones saw that they must fail in character development, that is, in bringing themselves to the point of perfection while in the flesh. They were constantly reminded of their imperfections and their inability to make themselves perfect. The self-exalted and very pious ones held themselves out as perfect patterns and tried to draw away after them followers, and this they did for their own aggrandizement and adulation. Doing that and otherwise working iniquity, it was needful for Christ Jesus to 'send forth his angels and gather out of his kingdom those offenders and workers of iniquity'. (Matt. 13: 41) Many have wondered why there should be such a division between various companies claiming to be in present truth. The Scriptures make it clear that from the time of the temple judgment the faithful and unfaithful priestly class must be separated, in spirit, if not entirely in person.

<sup>4</sup> The unfaithful became covenant-breakers, and hence Jehovah says: "Ye have corrupted the covenant." Thus it was with natural Israel, and even so it has been and is with spiritual Israel. An example of natural Israel is found in this, that "one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite" and was unfaithful; and Nehemiah chased him away; concerning which Nehemiah said: "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites."—Neh. 13: 28, 29.

<sup>5</sup> No man can serve two masters. One cannot be faithful to the Lord and in any manner compromise

with the Devil and the Devil's organization. Some of the antitypical priesthood, spiritual Israelites, attempted to satisfy worldly demands and at the same time to please and serve Jehovah God. That was compromising with the world. Using their position in God's organization in selfishly gaining personal advancement constituted unfaithfulness. Those selfish ones have assumed to hold the truth for their own selfish purpose and private enjoyment and have failed and refused to carry the truth to others, and they oppose those who do faithfully carry the truth to hungry souls. The unfaithful fear men and try to please men, and such makes them covenant-breakers. Continuing to pretend to serve the Lord, they bring blind and otherwise blemished sacrifices unto the Lord. Thereby they dishonor the name of Jehovah.

\* The disobedient include those who because of their disobedience are placed in the "evil servant" class at the judgment beginning at the temple, and also those of the "elective elder" class who refuse to heed the warning of the Lord. To such Jehovah by his prophet says: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." (Mal. 2:9) Jehovah caused Christ Jesus to cleanse his sanctuary and thus to make the unfaithful "priests" and corrupters of the covenant of Levi to be viewed from God's standpoint with contempt and likewise viewed with contempt by all persons who have the spirit of the Lord God and who faithfully serve him. God does not use the unfaithful "priests" in his service, but he does get his truth to his faithful covenant people, and to all of good will, in spite of the stubborn and unfaithful ones who oppose the proclamation of the truth. The faithful Jehovah names as his witnesses; and to the Lord Jesus, his great Servant, he commits all "his goods", meaning all his kingdom interests. Jehovah further says to the unfaithful: "Ye shall leave your name for a curse unto my chosen [servants]: for the Lord God shall slay thee, and [honor] his [chosen and faithful] servants by another name." (Isa. 65:15) From the slothful and unfaithful servant 'the talents' are taken away and given to the faithful. (Matt. 25:28, 29) "For them that honour me I will honour, and they that despise me shall be lightly esteemed." (1 Sam. 2:30) The Lord makes manifest the unfaithful of the priestly class and the faithful ones, using the latter to carry forward his purpose.

<sup>7</sup> The self-important ones of the priestly class, says the Lord, "have been partial in the law." They have "had respect of persons". (R.V.) The self-important and negligent "elective elder" class have said and say, 'The law or rule of the Lord requiring witnesses to go from house to house may apply to the ordinary members of God's people, but that said law or rule does not apply to the "elective elder" class or "chief elders" in the congregation.' Such self-important

ones occupy too high a position in their own estimation to perform what is thus called by them "menial service". Those "elective elder" and self-important ones try to soften down the law of God, or put on the soft pedal, in order to appear not to be too hard on the clergy and others who practice religion, such as politicians, who use religion to accomplish their selfish purpose. When the law of God comes in conflict with the law of the land made by men, the unfaithful have bowed down to the human rulers on earth, claiming such human rulers to be "the higher powers", and have let that be their excuse for declining to carry the message of the kingdom from house to house in obedience to the commandment or law of God. They have also tried to retain their high and honorable positions amongst the consecrated in order that they might lord it over others and appear to be wise and mighty, rather than submit to the rule of the Lord. They have murmured and complained against the action taken by God's visible organization, and refused to conform themselves to the law of his organization.—Jude 16.

<sup>8</sup> Those of the "elective elder" spirit have insisted on following their own selfish ways and have therefore opposed the united witness work of God's people on the earth. The prophet now, in behalf of the faithful, addresses his words to those objectors and murmurers and says: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Mal. 2:10) Otherwise stated, these faithful ask: "Have we not all made a covenant to do the will of God? and that being true, why should there be any division amongst us? Why not all be obedient and work together? Why should there be opposition and treacherous dealing amongst those who profess to be the followers of Christ Jesus?" The Scriptures show that Abraham was used as a representative of Jehovah in the great prophetic drama disclosing God's purpose, and that Abraham stood as the father of all of the members of the body of Christ; hence the faithful remnant now on earth are of the "seed of Abraham" according to the promise. To them the apostle says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29) Among such there must be no partiality shown, because all are brethren and all on a common level: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Matt. 23:8.

<sup>9</sup> Each one of the antitypical Levites is therefore a new creature in Christ Jesus, and hence all are fellow servants. They should all stand together and work harmoniously together to the glory of Jehovah's name, and not in dealing treacherously with his brethren. The faithful are pictured by Jacob, and concerning them it is written: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called

thee by thy name; thou art mine. . . . Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. . . . Ye are my witnesses, saith the Lord, and my servant whom I have chosen.”—Isa. 43: 1-10.

<sup>10</sup> All of the servant class are equal members of one organization, which is Jehovah’s capital organization, with Christ Jesus as head; and this is especially true since Zion gave birth to the nation and has brought forth her other children. (Isa. 66: 7, 8) These facts the faithful call to the attention of the hinderers and ask: ‘Why, then, should any among us deal treacherously? Why profane the covenant of our Father?’ Even to this day there are those in some of the local companies who insist on strife and are constantly fomenting trouble amongst the company, and thereby they show that they are not at unity but are disturbers of God’s people; and this is proof that they are not in the temple. The same question above propounded may be properly asked of all such now. It is the selfish ones who fight against their brethren, insisting on having their own way. They fail to heed the admonition of the apostle to stand shoulder to shoulder and fight for the gospel of the kingdom and against the common enemy. They are out of harmony and not at unity. (Phil. 1: 27; Eph. 4: 1-4) In every company where there are disputes and where there is strife, let each one solemnly inquire of himself as to his own heart condition and search himself to see whether or not he is for peace and unity; and if he is not for peace and unity, that is positive evidence that he is not of the temple company. Those who are truly devoted to the Lord and are of the temple will earnestly endeavor to get on in peace and to avoid strife and controversy amongst themselves and to maintain the unity of the body of Christ.

<sup>11</sup> The fathers in Israel, that is, Abraham, Isaac and Jacob, were consistently against intermarriage, because God had so commanded. (Gen. 12: 1-5; 24: 1-7) This position concerning intermarriage with the heathen foreshadows that spiritual Israelites must be a people separate and distinct from the world and must keep themselves aloof from and therefore unsullied by the world. The covenant inaugurated at Mount Sinai included the “covenant of Levi” and applied to all Israel, and the purpose thereof was to bring forth a pure and undefiled people for Jehovah’s name, and for that reason the law of God forbade intermarriage with the heathen. “Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.”—Ex. 34: 15, 16.

<sup>12</sup> The covenant made at Moab likewise declared against such intermarriage. (Deut. 7: 1-4) This shows that the people chosen for Jehovah’s name, that is,

his witnesses called out for his name, must be separate and apart from the world and must refuse to compromise with worldly organizations or to have anything in common with any part of the worldly organizations. Faithfulness and dependability is required of those whom Jehovah approves. If one is not dependable, is careless and indifferent, or opposes the united action of Jehovah’s organization in giving witness to the kingdom, such is evidence that he is not of the temple company.

<sup>13</sup> Particularly during the period when Christ Jesus was preparing the way before Jehovah there was brought forth a people who covenanted to devote themselves to God and to his unqualified praise. Such people were pictured by Judah for the reason that the name “Judah” means “Praise to Jehovah”. The remnant of Israel delivered from Babylon was made up from the tribes of Judah and Levi, foreshadowing those who stood before the Lord at the beginning of the temple judgment. Now, says the prophet: “Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.”—Mal. 2: 11.

<sup>14</sup> The self-important and selfish ones of the Judah class “dealt treacherously”, in this, that they did not hold strictly to the covenant and to Jehovah’s organization and keep themselves separate from Satan’s organization. They broke their covenant and committed abominations amongst the chosen people of God. In this text of Malachi 2: 11 “Israel” representatively stands for those taken out as a people for Jehovah’s name. Jerusalem’s being the capital city of God’s temple shows that all who stood before the Lord at the beginning of the temple judgment were in some measure guilty of coming short of keeping their covenant. These had been brought out of the world for the temple of God, and their compromising with Satan’s organization and giving adulation to creatures was against their covenant, and it was a serious matter. “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”—1 Cor. 3: 16, 17.

<sup>15</sup> Those who were called out to be of the temple company, and at the same time mixing with and compromising with the world, were thereby profaning the temple. Says the prophet concerning Judah: “Hath married the daughter of a strange [foreign (A.R.V.)] god.” This means the god of this world, Satan, whose “daughter”, that is, his organization created on earth, is a stranger and against God. The mixing up with religionists and following their formalism, while claiming to be the servants of God, is profaning his name. Unity with this crowd is marrying the strange or foreign god against God’s covenant.

The strange marriage of natural Israel pictured this unholy relationship that the consecrated had with the religious organizations of the world. There is nothing in common between God's organization and Satan's organization, as Jesus said: "My kingdom is not of this world." "The prince of this world . . . hath nothing in me [with me]." (John 18:36; 14:30) Any union of the antitypical Levites, that is, God's covenanted and consecrated people, with Satan's organization constitutes a violation of their covenant, because there is no concord or unity of God's organization with that of the enemy. (2 Cor. 6:14-17) There must be a cleaning or a cleansing work done amongst the consecrated in order that the approved ones might be qualified to serve the Lord in a manner pleasing to him.

<sup>16</sup> When the cleansing work began, those who failed or refused to "come clean" were completely rejected by the Lord, and concerning such it is written: "The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts." (Mal. 2:12) It is written and declared that judgment is against both "teacher and scholar". (*Leeser*, margin) There are those who have set themselves up as spiritual watchers and instructors over others, and those who lean upon and look to such human teachers or leaders and who thus lean upon the arm of flesh. There are those who assume to be teachers, even after the Lord has made it plainly to appear, since coming to the temple, that the teachers are God and Christ. There are those who look to and lean upon such presumptuous human teachers and continue to follow after them. It is certain from God's declaration above quoted that none of these shall abide in his organization. In this text of the prophecy "Jacob" stands for all the ones called and chosen, and who are in line for the kingdom. Therefore to be 'cut off from Jacob's tents' (*R.V.*) means to be entirely separated from God's organization and pushed out or driven out into the world as unclean and as unfit for the Lord. The Levite shown in the prophecy as "him that offereth an offering unto the Lord of hosts" means those who are an abomination in his sight. The great Judge at the temple gathers out such and thrusts them away from him, as foreshadowed in the action of Nehemiah. —Neh. 13:28-31.

<sup>17</sup> Some in line for the kingdom have thought to play the hypocrite and to get away with it. They have deceived themselves and deceived other creatures, and to such the Lord in this prophecy says: "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inasmuch that he regardeth not the offering any more, or receiveth it with good will at your hand." (Mal. 2:13) On certain occasions those deceivers have attempted to appear very pious and very sorrowful and have shed many crocodile tears, expecting these to clear up their

crookedness before the Lord. But God cannot be deceived. Religious ceremonies do not count for anything with the Lord. With natural Israel this was tried and failed in Zechariah's time. (See *Preparation*, page 107.) After the remnant of the covenant people of God were brought back in 1919 various ones tried to carry on in the same manner as before the captivity that took place in the years previous. They continued to look wise and pious and to go right on with the so-called "character development" and religious ceremoniousness, and with great mourning at the memorial time of the death of an earthly leader, and with tenaciously holding to a human teacher, and with soft-pedaling and pussyfooting before political rulers, that they might appear to be exemplary persons. All this they did, neglecting God's instruction given by Christ Jesus at the temple, and thus they acted in utter disregard of the necessity of bringing forth the fruits of the kingdom. The Lord emphatically declares that such hypocritical offerings are displeasing to him, and concerning such he says: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." (Mal. 1:10) Such ultra-pious-appearing ones were not doing the will of God, but were proceeding in an unlawful manner, deceiving themselves and deceiving others. At this point it might be well said that obedience is better than sacrifice. Those who were disobedient do not have Jehovah's favor. The faithful and dependable ones do receive the favor of the Lord.

<sup>18</sup> Here it seems again appropriate to call attention to those who have taken another extreme course. *The Watchtower* on several occasions has mentioned that so-called "character development", as that was emphasized during the Elijah period, will never bring one to perfection and fit him for the kingdom, but that God requires more, that is, faithful obedience to his commandments. Unselfish devotion to God, which is love for God, is the principal thing. "If ye love me, keep my commandments." (John 14:15) Without any reason or justification some have seized upon the statements made in *The Watchtower* concerning "character development" as an excuse for indulging in loose conduct. Such is entirely wrong. While one cannot develop a character and ever bring himself to perfection, and by this means alone qualify himself for the kingdom, yet he must strictly obey the commandments of the Lord and do his very best to walk perfectly with God. For the benefit of those in line for the kingdom it is written: "Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. See then that ye



walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5:7-12, 15-18) "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5:13-26) During the Elijah period the church received much instruction concerning the right course of living. Now there must be added to that a full obedience to the law of God in bearing the fruits of the kingdom before the world as he has commanded.

<sup>19</sup> The temple judgment must be adverse to those unfaithful and who break their covenant, and this regardless of how pious they may appear to be or how much they claim to be servants of God. Jehovah God does not accept the offering of such deceivers, and these ask the question as to why he does not receive their sacrifice or offering; and the Lord answers them: "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." —Mal. 2:14.

<sup>20</sup> Those unfaithful "priests" have asked, and continue to ask, the foregoing question. They complain against the WATCH TOWER and its progressive activity in declaring the name of Jehovah, and wonder why their own offerings of ultrapiety and inactivity cannot be just as acceptable as going from house to house and proclaiming the message of the truth. The unfaithful "priests" attempt to hinder the worthy work of carrying the message of truth to others, and

thereby they 'turn the stranger from his right', that is, those of the Jonadabs, from hearing the truth and participating in the proclamation thereof. These complainers object to the remnant's using the sound equipment to announce the kingdom. They cite and quote in support of their objection the words of the prophet: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isa. 42:2) Then they say to the people of good will: "How do Jehovah's witnesses explain that prophecy and get around it?" The above text from Isaiah's prophecy cannot be properly construed as meaning that the servant of the Lord cannot speak the kingdom message in the street. Satan's agents, with great self-display to attract attention to themselves, make a great noise about the adoration and worship of creatures, and much display before the people, such as the Roman Catholic Hierarchy and other religionists do, to call attention to themselves and to their organization. It is properly said of them that they "rage in the streets". (Nah. 2:4-3:1, 2) God's people are not permitted to attract attention to themselves to advertise themselves, as do Satan's agents. Jehovah, by his prophet, says of his servant: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Manifestly this text means that the work of God's servant is to be done with modesty and consistently, and always for the purpose of attracting attention to Jehovah and his kingdom, and never for the purpose of attracting attention to creatures. Jehovah's witnesses must advertise the King and the kingdom and not individuals. The witnesses of the Lord must honor their Father, Jehovah, and their "mother", his organization, and not honor men. This is the very thing they do by giving proclamation to the kingdom message by means of sound equipment, thus calling the attention of the people to the great Jehovah God and to his King, and by telling the people how they may learn the only way to life and happiness. A man who goes into the street or public place, dressed in a long robe, and covered with gold lace, and wears a Dagon hat, and is proceeded and followed by a blare of trumpets, manifestly is thus doing to advertise a hypocritical and blasphemous organization, and not to advertise the kingdom. Everyone knows that the religious organizations do these very things to attract attention to themselves and to extol the name of man. Jehovah's witnesses are never heard to extol the name of any man, but are always calling attention to the King eternal, and his kingdom, as the only hope of the world. This they do in obedience to the commandment of the Lord: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops [public places]." (Matt. 10:27) If Jehovah's witnesses are doing contrary to God's commandments, why not let the Lord judge them? Since they are doing this in obedience to his commandments, they are doing exactly right. The Roman Cath-

olic Hierarchy and their allies, the "evil servant" class, attempt to judge Jehovah's witnesses adversely and to punish them under the laws of Satan's world, and to do this for the reason that such opposers do not want the message of truth to be heard. In doing the work that the remnant are now doing they are subjected to all manner of abuse and are despised because of the name of the Lord, and they are glad to be made of no reputation and called the offscourings of the world, because they do honor and serve the Lord. Christ Jesus suffered for a like reason, and all the members of his body suffer as he suffered. In brief, then, the words of the prophet here mean that His servant shall not advertise himself in the streets, but shall advertise God's kingdom and his King to the honor and glory of Jehovah and his organization, and do so in public places.

<sup>21</sup> Jehovah then declares through his prophet that he has been a witness of the treacherous conduct of the unfaithful "priests" toward "the wife of thy youth". In this prophecy "the wife of thy youth" stands for God's organization, Zion. In the early days, or "youth", of the church the apostles and their faithful co-workers were inseparably wedded and united to Jehovah's organization under Christ, the Head thereof: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. 7:4.

<sup>22</sup> For many years Jehovah has been a witness of the treachery against God's organization under Christ Jesus by a class of men who have professed to be the followers of Christ Jesus but who have played with and connived with Satan's organization, Babylon. *The Watchtower* has repeatedly called attention to this, and for that reason *The Watchtower* has been subjected to much opposition and cruel criticism. Then says the Lord to those unfaithful "priests": "Yet is she thy companion." The word "companion" here used means "one who is joined". It is different from the word "companions" used in Psalm 45:14.

<sup>23</sup> Jehovah did not accept the child of Abraham by Hagar as the promised seed. Jehovah made just one woman, the faithful Sarah, to bear the typical seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) "But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:23, 28.

<sup>24</sup> Jehovah was picturing one pure and holy nation that he would bring forth. That nation must be in complete unity in the worship of Almighty God. There were twelve tribes in natural Israel, and yet there was but 'one nation'. Thus were pictured the spiritual Israelites composed of many, yet forming but one.

Says the prophet Malachi: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."—Mal. 2:15.

<sup>25</sup> Out of the nation of natural Israel there came only a "residue" or remnant that had the spirit of the Lord and showed faith in and obedience to him. Out of the many who have covenanted to be the people of God as followers of Christ Jesus there has come only a remnant, and that remnant is made manifest with the beginning of the temple judgment. The faithful in Malachi's day pictured the faithful spiritual Israelites, particularly the remnant now on the earth. (Rom. 11:1-5; Isa. 10:20, 21; 11:11, 16) This question is propounded in the prophecy: "And wherefore one?" What was God's purpose in making of Israel only one nation without adulteration or heathen mixture? Was it because the Jews were of a different blood-stream than those of the heathen and God did not want their blood-stream contaminated? That was not the reason. God made all nations of one blood. (Acts 17:26) It was because Jehovah was foretelling his purpose to make one godly seed. This prophecy of Malachi therefore answers the question: "That he might seek a godly seed," or, "a seed of God" (*margin*). This seed here mentioned by the prophet refers not to Christ, who is the real seed according to the promise, but foreshadowed that seed. The covenant made in Egypt, and confirmed at Mount Sinai and which was pictured by Hagar, bound natural Israel firmly to God's typical organization. God did not recognize Hagar as Abraham's wife. Sarah was his real wife, and her son Isaac pictured the real seed. The Israelites were not to mix or intermarry with the heathen nations, lest the ungodliness of such heathen nations would corrupt the Israelites. The typical "godly seed" was therefore preserved from ungodly mixture. That foreshadowed that the real godly seed must be entirely free and separate from the world, which is Satan's organization. Consequently it is written in the prophecy: "Therefore take heed to your spirit." And why was that admonition given? That the spirit of the godly seed be not spoiled by mixing with the spirit of the world or heathen. The real seed must have the spirit of entire devotion to Jehovah and his organization. There must be no union with any part of Satan's organization. To taint or to lose that spirit would cause one to be entirely unfit to be of the real "godly seed". That is a great calamity to the creature.

<sup>26</sup> The mixing with Satan's organization and imbibing the spirit thereof is treacherous dealing. Jehovah by his prophet therefore says to those who have covenanted to do his will: "Let none deal treacherously against the wife of his youth," that is, against Zion, which is God's organization, and to which the priestly class are united or joined. And why not? Be-



cause, as it is written, "evil communications corrupt good manners," or, "evil companionships corrupt good morals." (A.R.V.) "Vicious intercourse corrupts virtuous habits." (*Diag.*) (1 Cor. 15:33; Prov. 13:20) Fools are those who say by their course of conduct, "There is no God"; and to go along with them leads to disaster. Nehemiah, the servant of God, caused the Israelites to take an oath that they would not intermarry with the heathen: "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless, even him did outlandish women cause to sin."—Neh. 13:25, 26.

<sup>27</sup> There are but two organizations: the one righteous, which is God's, and the other wicked, which is Satan's. One who has been joined to God's organization, and who then forsakes that organization, automatically joins Satan's organization. No one can serve both God and Satan. Since the religionists and the "evil servant" class do not serve God, although operating in the name of God and Christ, it clearly appears that they are of the Devil's organization. There can be no middle ground. One is either for God or against him.

<sup>28</sup> Jehovah used the relationship of husband and wife to illustrate the relationship of those who become a part of God's organization. For that reason the law of God with Israel was against divorce: "For the Lord, the God of Israel, saith that he hateth putting away [divorce (*Roth.*)]: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously."—Mal. 2:16.

<sup>29</sup> The law was typical and prescribed the proper course for the typical organization and foretold and prescribed the proper course of spiritual Israel. God's organization is pure and is guilty of no fornication or illicit relationship. It therefore follows that when one enters the covenant relationship with God and is united with his organization through Christ Jesus, he cannot divorce himself from that organization on the ground of *uncleanness in that organization*. It is not possible for God's organization to be unclean. The uncleanness is in the one who mixes with Satan's organization, which is unfaithfulness and rebellion on his part against God, and so therefore he deals treacherously. There is no excuse or justification for one to withdraw from God's organization, and if he does withdraw he thereby shows his own uncleanness. Manifestly such is the meaning of the words of James addressed to those who have covenanted with God to do his will and who have become contaminated with the Devil's organization. "Ye adulterers and adulteresses,

know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

<sup>30</sup> All religionists are, as such, an unclean class, because they have a form of godliness but deny his power, draw near to him with their mouths, but their hearts are far removed from him, and they make themselves a part of the world, which is Satan's organization. Likewise, those once in line for the kingdom who become unfaithful corrupt themselves by pursuing an unlawful course. "They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" (Deut. 32:5, 6) The practitioners of religion therefore could not have God's favor.

<sup>31</sup> When one divorces himself or withdraws himself from God's organization he identifies himself as a violent creature, for the reason, he does violence to his vows of faithfulness and obedience. To such Jehovah, by his prophet Malachi, says: "For one covereth violence with his garment." "Him also who covereth with violence his own clothing." (*Roth.*) This leads to violence against God's organization and against the faithful members, the servants thereof. Such a person violates God's commandment and the law of his organization. (Prov. 6:20) Jesus described those in line for the kingdom and who become evil, separating themselves from God's organization, and of them he said: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. 24:48-51.

<sup>32</sup> Today there are those who are in opposition to God's organization and his work he is doing in the earth, and such opposing persons were once fully identified with God's organization. They therefore identify themselves as of the "evil servant". They not only deny the presence of the Lord at the temple, but mock those who are of the temple and continue to denounce them and their work in the name of the Lord.

<sup>33</sup> Jehovah by his prophet warns against such treacherous dealing, saying: "Take heed to your spirit, that ye deal not treacherously." Dealing treacherously with God's organization destroys the spirit of the Lord in one and makes him the servant of the Devil. Jehovah removes his spirit from such and casts him away into darkness. Those faithfully devoted to Jehovah therefore pray, as is written in the Psalms: "Create in me a clean heart, O God; and renew a right spirit

within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Ps. 51:10-12) "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live." (Rom. 8:9,13) "And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30) Those who are now of the "evil servant" class had the warning from the Lord, but they give no heed thereto. It behooves everyone in line for the kingdom to take heed to such warning and to 'walk obediently with thy God'.—Mic. 6:8.

<sup>84</sup> Those who are of the "elective elder" class, and those of the "evil servant" class, have uttered and continue to utter many words in an attempt to justify their course. They lay stumblingblocks in the way of others who are seeking to walk with the Lord. Jehovah is not pleased with such persons. By his prophet he says to such "moutherers": "Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighted in them; or, Where is the God of judgment?"—Mal. 2:17.

<sup>85</sup> Such persons are constantly uttering words of adverse judgment against those who are diligent in bringing the kingdom message before the people of good will. Those opposers are wise in their own conceits and listen not to the commandments of the Lord, and they positively refuse to walk lawfully with God's organization. The Lord declares he is tired of them and of their senseless words, and tells them so, and says to them: "Yet ye say, Wherein have we wearied [thee]?" By such question those murmurers assume that God has no cause or reason to be tired at their words and their course of conduct. They are in this attitude when the day of God's judgment at the temple comes. The time of God's forbearance with them is past. At the temple he makes known his judgment by and through Christ Jesus, and then no more can ignorance be pleaded as a defense.

<sup>86</sup> To the question of those unfaithful ones Jehovah answers: "In that ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them." (R.V.) The opposers may not utter such words with their mouths, but by their course of conduct they speak louder than by words. They attempt to justify Satan's organization and their association therewith. They attempt to show that it is not displeasing to the Lord Jehovah to make an alliance with religionists or other parts of Satan's organization, or to compromise with that worldly organization. They say it is all right to put on the soft pedal and speak with honeyed words to those clergy who defame God's name. They say of the representatives of Satan's organization, "We

know God would have us to obey all of the laws of the land, and that we will do." They insist that God has ordained these human rulers, as well as the invisible rulers of this world, to rule and that the human rulers are the "higher powers", within the meaning of the Scriptures, and that we must obey every law, even though that law is in direct conflict with God's law. Jehovah has no alliance with wrongdoers, and does not approve any who do ally themselves with wrongdoers. The so-called "higher powers" of the world frame mischief by legislation; which is an abomination in the sight of God. "Shall the throne of iniquity have fellowship [partnership] with thee [with God's organization], which [throne of iniquity] frameth mischief by a law?" (Ps. 94:20) The ungodly organization that legislates laws, and causes them to be enforced, which bring reproach upon God's name and punish his witnesses for telling the truth, is thus framing mischief by legislation, and God declares that his true children can have no partnership with that gang.

<sup>87</sup> A striking example is that of present-day compulsory flag saluting. The commandment of God to his covenant people is that they shall make no image of any thing in heaven and earth and shall not bow down to any thing or to images. (Ex. 20:3-5) Making an image and bowing down to that is attributing to that image, or what it represents, protection and salvation, and such is an insult to Jehovah. Salvation of man is possible only by the means which Jehovah has provided through Christ Jesus, and there is no other way. (Acts 4:12; Rev. 7:10) In the face of the plain commandments of the Lord God the religionists make images and bow down before them. They hang up a flag and command that men shall salute that, and thus attribute salvation to what the flag represents. They frame laws and by such laws attempt to compel the true followers of Christ Jesus to attribute protection and salvation to such images. What is the real purpose? and what is back of all this formalism? The real purpose of such religious ceremonies is to proselyte the people and bring them into subjection to the religious or devilish organizations. To be sure, there is no harm in the flag itself. But that is not the question involved. The flag is used to represent the visible, human earthly powers, and compelling one to salute the same means to compel a person to say: "That flag stands for or represents my protection and my salvation." Anyone who wants to do this, it is his privilege, of course, to attribute salvation to what the flag represents. But one who has covenanted to do God's will must obey God's law, and to disobey it means an insult to Jehovah and a loss by the creature of everything. Each one for himself must determine whether he will obey God and remain true to him or not, or whether he will compromise by obeying the Devil's organization. Of course, the faithful will be misunderstood and misrepresented and hated because of their

faithfulness to the Lord; and Jesus said it would be even so. Therefore the faithful priestly class answer those who make such attempts, that 'it is the will of God that we obey him and not man'. Every law of the land that is in harmony with God's law the true follower of Christ must and will gladly obey. But the "evil servant" class mouth and make much noise about the saluting of the flag and about many other things concerning loyalty to God, and the Lord God answers their question and says: 'You make me tired with your senseless jabber.' Quite recently one who used to be actively working with the Lord's organization issued a tract which he calls "Old Theology Tract", in which he denounces those who stand out firmly against compulsory flag saluting. That is a concrete example of the "evil servant" class.

<sup>28</sup> One may appear to be developing a "beautiful character" and to be outwardly very good and pious, but that is no indication whatsoever that God is pleased with that person, but rather the contrary. One who claims to be in the truth and who is so very "sweet" in appearance, and who has honeyed words upon his lips, may be doing real evil by neglecting to serve God, whom he has covenanted to serve, or by opposing those who are serving God as he has commanded. Adulation and worship of human leaders, and holding out that God committed all his truth to a human leader, is thereby doing violence to God and his organization. Such hypocritical, pious ones in very nice words will say, as the Lord states: "Wherein have we wearied him?" These pious opposers say: 'Everyone that doth evil is good in the sight of the Lord, and he delighteth in him, because God is love and he wants us to see the good in everyone.' They go even to the point of saying that in due time God will save everybody, even the Devil himself. The Lord Jehovah makes it clear in his Word that he will save no one who is not devoted to him and his organization.

<sup>29</sup> Those unfaithful "priests" once in line for the kingdom, but who have taken an unlawful course, by their course of conduct say, 'There is no God of justice.' The Lord tells them that they say, "Where is the God of justice?" (*Roth.*) That lawless crowd say, at least by their course of action, that there is no law against us and therefore it does not matter seriously if we do violate the rules of the covenant which we have made, and which rules it is claimed govern God's visible organization. They follow their own selfish course, disregard the law of God and the commandments of his organization, and commit violence against his organization. It was that same kind and class of persons who took offense at God's prophet Malachi for pointing out to them wherein they displeased God. Their counterpart of the present time is that unfaithful class, once in line for the kingdom, who become very angry against God's witnesses for proclaiming the truth that is written in his Word, and which clearly points out the "evil servant" class. When it

is published that God requires full and complete obedience to him, and that those who take a course against his organization are taking a course against God, they become offended and hypocritically and with feigned piety say, "Where is the God of justice?" Such persons began to manifest themselves openly particularly in the years 1917 and 1918.

<sup>40</sup> Prior to the coming of Jehovah's Messenger, Christ Jesus, to the temple, that great Messenger did a work, as described in the Scriptures as 'preparing the way before Jehovah'. Christ Jesus taught the truth to his disciples, and his disciples likewise followed the commandments of God and completely ignored the traditions of men. Amongst the apostles that were last called was Paul, who had been following the traditions of the Jews' religion; but when the Lord opened his eyes he turned completely around, repudiated the tradition of the religionists and became a faithful servant of the Lord. For that reason Jew religionists cruelly persecuted Paul. After the passing away of the apostles selfish men arose in the organization of the church and substituted the doctrines of men for the Word of God. Perverting the Scriptures, they taught their own ideas and introduced into the church organization, and taught, such false doctrines as the trinity, immortality of all souls, eternal torment, purgatory, the primacy of the pope, and like doctrines, none of which find any support whatever in the Scriptures. The men who introduced and taught such doctrines thereafter are designated "the fathers of our faith". It will not be necessary to call into question the sincerity of those men. Their wrongful course may well be attributed to selfishness and the influence exercised over them by the adversary. Their own desire to shine amongst men and their own importance made them easy victims of Satan, and they soon convinced themselves that their construction of the Scriptures, and their doctrines, were correct. Formalism was introduced into the congregation, and many formal ceremonies were performed, and hence a religious organization came into action, and that organization was misnamed the "Christian religion". Then the people who desired to find out about the future state of man, and what might be their hope after death, sought information at the mouths of such earthly teachers in the church organization misnamed the "Christian religious organization". The real truth of the Bible was soon hid and Jehovah's name defamed throughout the earth, and the doctrines of men were substituted for his Word. The Roman Catholic Hierarchy, being formed, assumed to have and to teach the truth in the world and assumed that their religious organization was and is the true representative of the Lord on earth. The gross and flagrant practices in that organization in time led to the formation of another organization called "Protestant". The so-called "Protestant organization", however, never did get away from the traditions of men, and their leaders

taught the people many of the false doctrines that had been brought forward by the Roman Catholic Hierarchy. Blindness to the truth was the result, and even the most honest and sincere ones were soon steeped in error. How many real Christians lived on the earth after the formation of the Roman Catholic Hierarchy until the coming of the Lord, no one can know; but it seems reasonable that there were not many who truly served God.

<sup>41</sup> The apostles emphasized the great truth of the coming of the Lord Jesus. They loved his appearing, and those who walked with them likewise desired the coming of the Lord and his kingdom, and looked forward to it with great expectation. In more recent years a work has been carried on on earth, foreshadowed by the prophet Elijah, whom God used. The persons who studied the Bible and hoped for the coming of the Lord sought more diligently to know the truth. It was during this period of time that the Lord Jesus, as the great Messenger of Jehovah, prepared the way before the Lord. In that period of time he directed the minds and hearts of the sincere ones toward the Scriptures and began to unfold to them the true meaning of the fundamental truths that had been hidden by reason of the false doctrines taught by men in the religious organizations. During the Elijah period of the church, when the Lord was preparing the way before Jehovah, a goodly number of persons were drawn to the Lord and made a covenant to do God's will. They began to understand somewhat the philosophy of the ransom sacrifice, the true state of the dead, the manner of selecting the church, the punishment of the wicked, and that there was hope for millions of others during the reign of Christ. Sincere and honest men were used by the Lord during that period to proclaim these truths, and their proclaiming them enabled other honest persons to seek after the truth. That work of the Lord Jesus was preparing a people for Jehovah and gathered them together preparatory to the test or judgment. The work is described by the prophet Malachi as 'preparing the way before Jehovah'; as it is written: "Behold, I will send my messenger, and he shall prepare the way before me." Manifestly this preparatory work was the gathering out from amongst the world a people hungering and thirsting for the truth, and who should be brought to a point and tested, that the approved ones might be the witnesses for Jehovah in the earth and used in connection with the vindication of his name. It is true that those who were then seeking the Lord understood that Jehovah's purpose was the salvation of the human race and that he was taking out his church, and that he would use this church to co-operate with Christ Jesus in "restoring obedient humanity". The primary purpose of the vindication of Jehovah's name was not understood because clearly it was not God's due time for it to be understood by those on earth. Salvation from death to life in happiness was under-

stood generally to be the purpose of the coming of Christ to his kingdom. Some who were brought to a knowledge of the truth were moved by a selfish desire to be saved from death, and to have and enjoy life in heaven, and to reign with Christ Jesus. They looked forward with great expectation to their exaltation to that place. Others, who were moved by an unselfish desire to do the will of God, loved him and sought to do his will in so far as they could understand it. The work the Lord Jesus performed in preparing the way before Jehovah resulted in bringing a goodly number out from the world, their begetting by the spirit, and forming them into the company of antitypical Levites. With the completion of this work of preparing the way before the Lord, says Jehovah by his prophet Malachi, "the Lord, whom ye seek, shall suddenly come to his temple."

<sup>42</sup> In fulfillment of this prophecy the Lord did straightway come to his temple. All the consecrated and spirit-begotten ones on earth stood on an equal footing, and now the crucial testing time must come. This is made certain by the words of God's prophet in Malachi 3:2; that the coming of the Lord Jesus to the temple was for the purpose of purifying these antitypical sons of Levi. In 1918 the great Judge and Messenger of Jehovah appeared at the house of God. The prophecy uttered by Malachi at the command of Jehovah therefore discloses the condition of the consecrated and spirit-begotten ones at the coming of the Lord to the temple; discloses the judgment and its results, and makes known who constitutes the faithful sons of God, the antitypical Levites, and who are the unfaithful ones. This judgment, therefore, brings forth and makes known the "evil servant" class and the "faithful and wise servant" class. The ones that have been moved by selfishness and that did not realize their expectations by being taken to heaven in 1914 or thereabouts, because of their selfish heart condition were judged adversely and assigned to the "evil servant" class. The unselfish ones, who loved God and desired to do his will and who loved the appearing of Christ Jesus, were assigned to the "faithful and wise servant" class; and to this latter class the Lord commits all "his goods", that is, all his kingdom interests on the earth. The faithful ones are admitted to the temple and are there enlightened. They are instructed by the Lord and sent forth to declare the day of the vengeance of our God, to give warning, and to give aid and instruction to those who are seeking to know the way into God's organization. The duty and obligation is laid upon them to declare the whole counsel of God, which he has revealed to his people. The prophecy of Malachi, therefore, clearly shows the "faithful and wise servant" class and the reason why they are opposed by others who claim to be servants of the Lord, and shows what shall be the final result to each class. Only those who remain faithful and true to the Lord, walking humbly with God, and joyfully

obey his commandments, shall receive the final approval and exaltation with Christ Jesus. It is the duty of such to proclaim the message of truth to others of good will, and this they delight to do in obedience to God's commandments and to the law of his organization, and they delight to honor Jehovah, their Father, and their "mother", God's organization, and they are diligent in their efforts to prove faithful and are anxious to participate in the vindication of Jehovah's holy name. The prophecy of Malachi is therefore present truth, meat in due season for those who love the Lord. The prophecy discloses clearly to all people of good will, the Jonadabs, who shall form the great multitude, that religion is of the Devil; and that those who desire to serve God will keep away from religion and be diligent in learning and obeying the commandments of Jehovah. Christ Jesus is their great Teacher and Leader, and these of good will delight to join together in attributing salvation to Jehovah and to his great King, who is upon his throne.

#### QUESTIONS FOR STUDY

- ¶ 1. When a creature enters into a covenant with Jehovah, will he ultimately have Jehovah's approval?
- ¶ 2. Whom did the Levites picture? and how is this shown?
- ¶ 3-5. Apply Jehovah's prophetic charge (Mal. 2:3), (a) "But ye are departed out of the way." (b) "Ye have caused many to stumble at the law." (c) "Ye have corrupted the covenant of Levi." What have been the chief causes of covenant-breaking?
- ¶ 6, 7. Who "have not kept my ways, but have been partial in the law" (verse 9), and how? With related scriptures, show how Jehovah "made them contemptible and base before all the people".
- ¶ 8-10. Who is represented as speaking, and to whom, in verse 10? Explain the occasion for that inquiry. Show, with scriptures, why such situation should never have developed.
- ¶ 11, 12. Why, for that time and for a prophetic purpose, did

- Jehovah, at Mount Sinai and at Moab, command and warn Israel against intermarriage with the heathen?
- ¶ 13-15. How has "Judah" done as charged at verse 11?
- ¶ 16. Identify "the master and the scholar", and "him that offereth an offering unto the Lord of hosts", referred to in verse 12. Why and how will the Lord "cut them off out of the tabernacles of Jacob"?
- ¶ 17. How, further, have they done as charged in verse 13, with the result as there prophetically stated?
- ¶ 18. What other extreme course have some taken? With scriptures, show whether they have been justified or excusable in so doing.
- ¶ 19, 20. Explain how and why the unfaithful "priests" "say, Wherefore?" as foretold in verse 14. Show whether their interpretation of Isaiah 42:2 is in harmony with other scriptures. Compare their position in this regard with that of the Roman Catholic Hierarchy.
- ¶ 21-23. How have the unfaithful "priests" "dealt treacherously" with "the wife of thy youth"? When and how has Jehovah "been witness" thereof?
- ¶ 24-27. With scriptures, explain and apply verse 15.
- ¶ 28-31. Point out the prophetic purpose in the Lord's saying that he "hates putting away", and his mentioning no ground for divorce. Apply the statement, "For one covereth violence with his garment."
- ¶ 32, 33. Explain the warning, "Take heed to your spirit, that ye deal not treacherously."
- ¶ 34, 35. To whom are the words addressed, "Ye have wearied the Lord with your words"? Describe how they have done this, and then said, "Wherein have we wearied him?"
- ¶ 36-39. How do the opposers say "Every one that doeth evil is good in the sight of the Lord"? Describe their course of conduct by which they say, "Where is the God of justice?"
- ¶ 40. Since Christ Jesus and his disciples taught the truth and followed the commandments of God, account for the blindness and opposition to the truth now manifest by the "church" organizations of today.
- ¶ 41. Describe the work foreshadowed by the prophet Elijah and foretold in the opening statement of Malachi 3:1. What was the purpose, and the outcome, of that preparatory work? Account for the result of the test attending the completion of that work.
- ¶ 42. What, then, are the prominent facts and conditions which Jehovah foretold by his prophet Malachi? What is here seen to be the duty, and privilege, of those who remain true and faithful to the Lord?

## THE SOUL, IMMORTALITY, AND HEAVEN

SINCE Adam was expelled from Eden billions of persons have died. Where did they go at death? and what is the present state of the dead?

Two answers have been given to this question. They are exactly opposite to each other. If one of the answers given is true, then of necessity the other must be false. It is written concerning the Word of God: "Thy word is truth." (John 17:17) Therefore in determining which answer is true and which is false both must be measured by the Word of God. For convenience in considering the proof and argument, one of the answers may here be designated the *layman's* answer and the other may be designated the *clergymen's* answer.

The layman's answer is: Every man is a mortal soul. When death ensues the man is completely dead, out of existence, and not conscious anywhere. In that state he must remain for ever unless God awakens him out of death and affords him an opportunity for life. That is the true answer.

The clergymen's answer is: Every man has an immortal soul; and when death ensues only the body dies, but the soul lives on. If the man is good, when he dies he goes immediately to heaven, and there remains for ever in endless bliss. If he is not good and has not satisfied the justice of God for sins already forgiven, he goes to purgatory, where he cannot help himself; but he may be aided by the prayers of faithful men on the earth. If the man is wicked at death he goes immediately to hell, the place of conscious torment; and there he remains for ever, suffering torture, with no hope of relief. This is the false answer.

The true answer to the question must of necessity be consistent with God and in harmony with every part of his revealed purpose. The very essence of the divine purpose now revealed is that God is providing a way for man to gain everlasting life by and through the sacrifice of his beloved Son, Christ Jesus (John 3:16), and this is in harmony with his supreme purpose to vindicate his name before all creation. The

teaching of the clergy concerning the dead, to wit, that every man has inherent life and cannot actually die and that at the time of the dissolution of the body the "good soul" goes to heaven and the "wicked soul" goes to hell, is wholly inconsistent with the divine purpose.

Men had been dying for four thousand years when Jesus came to earth and gave his life as a ransom for mankind. (John 6:51-53; 10:10; Matt. 20:28) The answer of the clergy to the question concerning the state of the dead is entirely inconsistent with God's purpose, because if such millions were in heaven or torment the ransom would do them no good. If the clergy's theory or answer is correct, then the death of Jesus was of no value.

What is man? Is he a soul or does he *possess* a soul? The Scriptures answer: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) The words "soul", "being," and "man" are synonymous terms. No man *has* a soul. Every man *is* a soul. The Scriptures declare that the beeves, asses and sheep are souls. (Num. 31:28) The preachers have made the people believe that man carries a soul around in him, and that when he dies the body decays and the soul "hikes off" to some other place. Their answer finds absolutely no support in the Scriptures.

To support their answer that the dead are conscious, in either heaven, purgatory, or hell, the clergy must find that man has an immortal soul. Immortality means that which cannot die. It is easy to be seen that no creature could be for ever in hell torment or in heaven or in purgatory if that creature could be killed. Therefore the master mind behind these false doctrines said: 'We must teach that the man has an immortal soul.' If the Scriptural proof is that man is a *mortal* soul, subject to death, then the purgatory and torment theories must be completely false.

When God made man and placed him in Eden he said to him: 'In the day that you sin you shall surely die.' (Gen. 2:17) That was the plain statement of God's law. Did he mean that only the body would die? The answer is: "The soul that sinneth, it shall die." (Ezek. 18:4, 20) "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.

Jehovah had told Adam the eating of a certain fruit would result in his death. Satan desired to alienate man from God and have the worship of man for himself. Fraudulently he approached Eve and said to her: 'You can eat of that food; and if you do eat of it, you will be as wise as God himself. You shall surely not die.' He induced Eve to disobey God.

The only support for the theory of immortality of all souls is what the Devil said. God stated: "Thou shalt surely die." The Devil stated: "Ye shall not surely die." Whom shall we believe, God or the Devil?

The clergy have accepted the Devil's statement and rejected God's; therefore their answer is false. The Devil was the father of lies, and this was his first. To the clergy of his time Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

The Devil himself is not immortal, because the Scriptures show that God is going to destroy him in due time. (Heb. 2:14; Ezek. 28:18) We might with propriety propound to clergymen this question: If hell is a place of eternal torment, and if the Devil is the chief fireman, who is going to keep up the fire when the Devil is destroyed?

A Christian is admonished to "seek" immortality. (Rom. 2:7) A man does not seek that which he already possesses. God alone possesses the quality of immortality, as it is written: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."—1 Tim. 6:16.

When Jesus was on the earth he was not immortal, but God gave him immortality at his resurrection. (John 5:26; Rev. 1:18) The faithful overcoming Christians are promised immortality as a glorious reward, as it is written: "This mortal must put on immortality." (1 Cor. 15:53) It would be inconsistent for the Lord to have put that into his Word if man were already immortal. Now these scriptures show that man is a soul; that he is subject to death; that he is therefore not immortal. (Job 4:17) And these things being true, it must follow that a man, when he dies, could not immediately go to heaven, purgatory or eternal torment.

The theory of purgatory is this: A man dies who professes to be a Christian and is a member of the Catholic church, but not a very good one. He then must go to purgatory, and can do nothing to help himself; but the priest or clergy remaining on earth may aid the poor fellow in purgatory, by praying for him.—See *Faith of the Fathers*, page 205, by Gibbons.

"Purgatory" has been a source of revenue for the clergy for a long period of time. Is it reasonable that God would permit the poor man to die, and go to a place of suffering, and then permit selfish men to use that condition for commercial purposes? Such is absolutely repugnant to the very name of Jehovah, and is wholly unreasonable and unscriptural. The clergy in Jesus' time tried to use their religion, and did use it, for commercial purposes. As to how God regarded them may be determined by what Jesus said to them: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13) Then Jesus drove the seekers for filthy lucre out of the temple.



For many years the people have relied upon the statements of the preachers and priests, believing that they were teaching the truth. For this reason there is still a great amount of ignorance concerning "purgatory" and other doctrines taught by them. No one has ever cited a scripture in support of the "purgatory" theory, but has cited only such men as Dante, and other clergymen who lived years ago. Not only is the doctrine of "purgatory" without support in the Scriptures, but the Scriptures show that the teaching concerning it has operated as a fraud and a snare, and that it was invented by the Devil himself and is used by Satan's agents against man's interests, and to the defamation of God's holy name.

People in sorrow like to believe that their loved ones have gone to a place of rest and peace, and so the clergy have told the people that all the good members of their church go to heaven when they die. They have found no support for this in the Scriptures. *Heaven* means high, lofty and exalted. Heaven is the habitation of Jehovah. No man ever has seen Jehovah God or ever can see him. "For," said God to Moses, "there shall no man see me, and live." (Ex. 33:20) Anyone who goes to heaven must be changed from a human to a spirit creature. Jesus was changed from human to spirit or divine creature at his resurrection.

At that time more than four thousand years had elapsed since death entered the human race. Great numbers had died, and amongst them men whom God approved. A long list of these approved ones is given in the eleventh chapter of the epistle to the Hebrews. Not one there mentioned went to heaven. Concerning all the good who had died when Jesus was on earth, he said: "No man hath ascended up to heaven."—John 3:13.

Amongst those who were faithful to God was David. It is written concerning David that he was a man after God's own heart. (1 Sam. 13:14; Acts 13:22) David is used to foreshadow The Christ. The name David means "beloved". At the dictation of Jehovah, he was the writer of many of the Psalms. Surely if any men were to be taken to heaven at death, David would be amongst them. But it is plainly written concerning him: "David is not ascended into the heavens." (Acts 2:34) John the Baptist was a good man, and received the approval of God, and was the one selected to announce the coming of the Savior of the world. He was beheaded shortly after Jesus began his ministry. He died because of his faithfulness to God. Yet Jesus declared that John the Baptist would never be of the heavenly kingdom class; he said: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."—Matt. 11:11.

Heaven is promised as a special reward to those who are faithful unto God as members of the new creation. It is written: "God . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. 1:3-5) It is wholly unreasonable, and inconsistent with God's revealed purpose, that he will provide heaven for the "good" in general, whereas he specifically states that it is only for those who, after the giving of the ransom sacrifice of Jesus, are faithful unto death.—Rev. 2:10.

## LETTERS

### JEHOVAH WILL SUSTAIN ALL FAITHFUL

DEAR BROTHER RUTHERFORD:

At the regular midweek meeting of the Winnipeg [Canada] company a motion was adopted to write you, assuring you of our love and co-operation.

We desire you to know, for your encouragement, that we are wholeheartedly in harmony with the work being done by the Lord's organization on earth now and are rejoicing in the truths being brought forth through *The Watchtower*.

Our sympathy goes out to our brethren who are being so cruelly persecuted in many parts, whom we continually remember at the throne of grace. We realize that Jehovah will sustain all who remain faithful, and in his own good time deal with his and their enemies.

We wish you the Lord's richest blessings, and we will continue to stand with you shoulder to shoulder for the cause of our glorious King, until everything shall be done.

### HERALDING IT TO THE WORLD

DEAR BROTHER RUTHERFORD:

Christian greetings from the Greenfield [Mass.] company of Jehovah's witnesses, who wish to express their wholehearted sympathy with the Resolution passed at the Newark (N.J.) convention. It was certainly a fitting climax to a wonderful address; and we wish to do our part in heralding it to the world. It was voted unanimously at our little meeting last night to so advise you.

### IN THE BATTLE TO THE END

DEAR BROTHER RUTHERFORD:

At a united assembly of the units of the Toronto [Ont.] company, the following resolution was duly moved, and, without one dissenting voice, carried by a standing vote of those present.

Jehovah's witnesses assembled in Toronto, on the final day of the "Battle Shout" period, send greetings.

As a company, recognizing your bold and fearless stand in holding high the banner of truth to the honor of the name of Jehovah, and having in mind the coming convention at Newark, N.J., at which the lecture "Armageddon" will be sounded forth right in the very heart of the enemy's stronghold, we hereby assure you, dear brother, that your labor of love on our behalf, and on behalf of our brethren, the great multitude, is deeply appreciated; as is also the gracious provision of our heavenly Father in providing, to our entire satisfaction, meat in due season, through the channel which he is using, i.e., the Watch Tower.

We want you to know that your fearlessness in proclaiming the "judgments of Jehovah written", against the wicked Hierarchy, is an incentive to us to more closely follow your example and more earnestly press the battle to the gates.

Further, we take this opportunity of extending to you our Christian love and further assuring you that the Toronto company of Jehovah's witnesses are with you in the battle to the end, even unto death.—Phil. 1:28.

## INSTRUMENTS FOR BREAKING DOWN PREJUDICE

DEAR BROTHER RUTHERFORD:

In the warfare as a group of five pioneers we send greetings! We were thrilled beyond words to have the sweet privilege of attending the service convention just past in Newark, N. J., and to participate with others of the Lord's true fighters. To then have the further privilege of being at Bethel following the convention, and getting the latest type of sound equipment mounted on our car, in that way making it a real war chariot, thrilled each of us beyond words, and created in us a desire by God's grace to press on in the warfare with grim determination to use our all, even our lifeblood, in sacrifice to our great Jehovah, by exposing every part of the Devil's organization, and standing true and firm for the Lord and His united organization.

We, Brother Rutherford, are more convinced than ever that the Lord God has placed his King upon his throne to rule and destroy literally his enemies; and that Christ Jesus, the mighty Battle-ax of Jehovah, is at the helm of God's organization and is instructing his covenant people in matters pertaining to the warfare, and how each and every one may become more efficient in the work the Lord has entrusted us to perform.

We find, as business pioneers, that there is actually no end to the use of the phonograph machines and the sound equipment. If there ever was a method of breaking down prejudice and ignorance among the people it is by means of the phonograph and the sound equipment. We wish to relate briefly our experience with our new sound equipment in Fort Smith, Ark.:

In the Harding glass factory 425 men are employed. The office force were very much uninterested in our work. At lunch hour, two days after speaking to the office force, we returned to this factory, and, by the assistance of two men of the factory, soon found a suitable place in the center of all the buildings to play the sound equipment. Shortly after the lecture on "Perilous Times" got under way, three of our party got out and went into the buildings and began speaking to the men. The one-o'clock whistle blew; and we thought sure we would have to leave then; but instead of that, the men went to their duties, and we made return trips to our car for more ammunition, and by the Lord's help we completed witnessing to all the men by 3:35 p.m., and found that we had placed upward of 30 *Riches* books and many booklets.

We also find in using the new phonographs that the Lord is

behind the witness work, and that this is the day HE has made, and that we as his servants must be not only willing but eager to give our all in his service and make active use of all such avenues of service as we are being equipped with. As we continue to be instructed through *The Watchtower* and the *Informant* in how to use these instruments of warfare, for pioneers, auxiliaries or for company workers not to put their shoulders to the wheel and make use of this—surely we would be fooling ourselves and not taking advantage of what the Lord has entrusted us with. To see the improvement in the phonograph machines, and also in the sound equipment as manufactured by our brethren at the factory in Brooklyn, proves to us beyond a doubt that the Lord's equipment speaks of beauty, majesty and grandeur, while almost all other equipment speaks of commercialism.

We are thankful for the privilege, therefore, to use the Society's equipment in preference to anything else and to enjoy the many rich blessings that Jehovah and Christ Jesus, the Teachers, continue to shower upon all who are faithful to their post of duty. How happy and thrilled we can be, and are, to live in that day the Lord's people have long looked forward to, in exposing the old "whore" and all of the organization attached to her, and standing faithful even unto death, watching the vindication of our Father's name! What a thrilling privilege to now be used of the good Lord in any capacity!

Wishing you the Lord's richest blessing in the battle now on between truth and entrenched lies, we remain

Your fighting companions for Jehovah and his Vindicator,

GLENN GERBER

JACK LISLE, JR.

JUNE GERBER

RUTH LISLE

ROSA MAY DREYER

## THANKS TO JEHOVAH GOD

DEAR BROTHER RUTHERFORD:

Have read your lecture "Separating the Nations". Thanks to Jehovah God for this wonderful message of truth.

I have been taking my stand for Jehovah God and his kingdom with Christ Jesus as the world's Ruler, and shall join Jehovah's witnesses in making his great name known to others as opportunity affords.

A Jonadab,

MRS. W. A. PERKINS, California.

## SERVICE APPOINTMENTS

## J. C. BOOTH

Adair, Iowa .....	Feb. 2	Ashton, Iowa .....	Feb. 14
Anita, Iowa .....	3	Inwood, Iowa .....	16
Clarinda, Iowa .....	4	Hawarden, Iowa .....	17, 18
Red Oak, Iowa .....	5, 6	Alton, Iowa .....	19, 20
Atlantic, Iowa .....	7	Sioux City, Iowa .....	21, 22
Elk Horn, Iowa .....	9	S. Sioux City, Nebr. ..	24
Audubon, Iowa .....	10	Missouri Valley, Iowa ..	25
Denison, Iowa .....	11	Council Bluffs, Iowa ..	26, 27
Marathon, Iowa .....	12	Omaha, Nebr. ....Feb. 28, Mar. 1	
Milford, Iowa .....	13	Tekamah, Nebr. ....Mar. 3, 4	

## M. L. HERR

Collinsville, Miss. ....Feb.	2	Prairieville, La. ....Feb.	18
Hattiesburg, Miss. ....	3, 4	Baton Rouge, La. ....	19, 20
Lucedale, Miss. ....	5	Palmetto, La. ....	21
Biloxi, Miss. ....	6, 7	Folsom, La. ....	23, 24
Mobile, Ala. ....	9, 10	Bogalusa, La. ....	25
Silverhill, Ala. ....	11	Piedmont, Miss. ....	26
Waveland, Miss. ....	12	Lumberton, Miss. ....	27
New Orleans, La. ....	13, 14	Kokomo, Miss. ....	28
New Orleans, La. ....	16, 17	Magnolia, Miss. ....Mar.	2

## A. H. MACMILLAN

Mineola, Tex. ....Feb.	2, 3	Ennis, Tex. ....Feb.	17
Grand Saline, Tex. ....	4	Mabank, Tex. ....	18
Terrell, Tex. ....	5	Van, Tex. ....	19
Dallas, Tex. ....	6, 7	Overton, Tex. ....	20
Fort Worth, Tex. ....	9, 10	Henderson, Tex. ....	21, 22
Waco, Tex. ....	11, 12	Jacksonville, Tex. ....	24, 25
Mexia, Tex. ....	13	Rusk, Tex. ....	26
Corsicana, Tex. ....	14, 15	Garrison, Tex. ....	27, 28

## G. Y. MC'CORMICK

Sallsbury, N. C. ....Feb.	3, 4	Chapel Hill, N. C. ....Feb.	18
Winston-Salem, N. C. ....	5-7	Raleigh, N. C. ....	19-21
Rural Hall, N. C. ....	9	Clayton, N. C. ....	23
Dunn, N. C. ....	10, 11	Dunn, N. C. ....	24
Greensboro, N. C. ....	12	Smithfield, N. C. ....	25
Burlington, N. C. ....	13	Wilson, N. C. ....	26, 27
Stem, N. C. ....	14	Rocky Mt., N. C. ....Feb. 28, Mar. 1	
Louisburg, N. C. ....	16, 17	Enfield, N. C. ....Mar.	3, 4

## S. H. TOUTJIAN

Grants Pass, Oreg. ....Feb.	3, 4	Bend, Oreg. ....Feb.	17, 18
Brookings, Oreg. ....	5, 6	Siletz, Oreg. ....	19
Crescent City, Calif. ....	7	Dallas, Oreg. ....	20, 21
Myrtle Creek, Oreg. ....	9, 10	Salem, Oreg. ....	23, 24
Rosburg, Oreg. ....	11, 12	Newberg, Oreg. ....	25, 26
Reedsport, Oreg. ....	13	Portland, Oreg. ....	27, 28
Eugene, Oreg. ....	14, 15	Willamette, Oreg. ....Mar.	2

## A. S. WRIGHT

Bennett, Mo. ....Feb.	2	Monett, Mo. ....Feb.	16
Thayer, Mo. ....	3, 4	Larussell, Mo. ....	17
Hocoma, Mo. ....	5	Alba, Mo. ....	18
Cider, Mo. ....	6	Joplin, Mo. ....	19-21
Protem, Mo. ....	7	Pinville, Mo. ....	23
Springfield, Mo. ....	9, 10	Columbus, Kans. ....	24, 25
Ash Grove, Mo. ....	11	Coffeyville, Kans. ....	26, 27
Billings, Mo. ....	12, 13	Parsons, Kans. ....Feb. 28, Mar. 1	
Verona, Mo. ....	14	Pittsburg, Kans. ....Mar.	3, 4