



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 16

AUGUST 15, 1933

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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 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.

## KINGDOM PROCLAMATION PERIOD

This period, September 30 to October 8 inclusive, marks the opening of a new service year. Believing that at that time the pure river of the water of life will flow out from the throne of the kingdom in greater volume over the earth than during any previous world-witness period, none excepted, we here give prompt notice thereof that due preparation may be begun at once. Realizing that THE KINGDOM IS HERE and has been steadily increasing and that of its increase there shall be no end, Jehovah's witnesses in all lands will have growing boldness, zeal and joy in proclaiming that kingdom. The increasing numbers of the Jonadab class should be invited, as of the Lord, to share actively in the proclamation. Those not working under any branch of the Society will please report direct to this office at the close of this period. The *Bulletins* will contain full details and instructions.

## HAS YOUR SUBSCRIPTION EXPIRED?

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## 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

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

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## RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing.

## LITERATURE FOR THE BLIND

The booklet *Who Is God?* is now ready, in Braille, for the blind. This booklet is procurable at a cost of \$1.00 a copy, but may be had on loan by all blind readers. Apply to the Society's branch for the blind, 1210 Spear St., Logansport, Ind. Jehovah's witnesses may well bring this to the attention of blind persons whom they encounter in their house-to-house work.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

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### CONSOLATION

*"And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zech. 2: 3, 4.*

**J**EHOVAH is the Father of mercy and the God of all comfort, and therefore he comforts his own people according to their needs. (2 Cor. 1: 3-5) The anointed now are commissioned to comfort those on earth who mourn and who trust in Jehovah. This consolation is administered by informing those who will hear that Jehovah is God and that his kingdom is the means of complete relief and blessings for humankind. The greatest consolation that comes to the anointed is for them to know Jehovah and to understand his purposes and their own relationship to the Most High, and such privilege is given to them now by Jehovah through Christ Jesus the Head of the temple organization.

<sup>2</sup> In the preceding issue of *The Watchtower* is considered a vision had by Zechariah and in which the declaration is made by Jehovah of hosts that "a line shall be stretched forth upon Jerusalem". Now the prophet Zechariah has another vision: "I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand." (Zech. 2: 1) In this vision the man that appeared with the measuring line in his hand is shown by verse four to be a young man; hence he here pictures that same class represented in the prophecy of Joel as 'the young men which see visions'. (Joel 2: 28) In this vision the young man represents the faithful and zealous ones that appear before the Lord upon his coming to the temple for judgment. The prophet Zechariah then inquires the purpose of this man: "Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." (Zech. 2: 2) Thus he represents God's faithful people examining his prophecies to ascertain what should be their state and their present work in his organization. These do not rely merely on what has been said by others concerning God's Word, but they go "to the law and to the testimony" and continue to examine it, that they may find out what God would have done by his anointed people. (Isa. 8: 20) The young man here, picturing the faithful remnant, does not come to find fault with or criti-

cize God's organization and condemn it, but to know what he must do to be in harmony with Jehovah and to receive at his hands prosperity and blessings. Such is the correct attitude of the faithful remnant on earth. Such is further shown by the work of Ezekiel in taking note of the depths of the waters flowing out from the temple.—Ezek. 47: 3-6.

<sup>3</sup> Certain duties and kingdom interests have been committed by the Lord to his angels, which include the transmission of information to God's anointed people on the earth for their aid and comfort. Even though we cannot understand how the angels transmit this information, we know that they do it; and the Scriptures and the facts show that it is done. (Matt. 25: 31; Jude 14, 15; Zech. 14: 5) This conclusion is fully supported by the following words of Zechariah's prophecy: "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. 2: 3, 4) There the angel of the Lord is commanded to make haste and to tell the message of comfort to the inquiring saints on the earth. Many will recall now that in the year 1919, when the faithful were disconsolate, the Lord gave to his people an understanding of the Elijah and Elisha pictures that had troubled them for a long while, and this brought them consolation. It was then that they learned that there was still much work to be done to the glory of the Lord, and this brought them great joy. Then later, at the convention of God's people in 1922, the angel of the Lord 'spoke' to the "young man" class, that is to say, those who were strong in the Lord, and brought information to them; and these faithful ones were then permitted to "see visions", that is to say, to understand God's Word, and those who showed an appreciation of God's favor thus bestowed upon them have since continued to progress in the understanding of prophecy, all of which has brought to them great consolation.

<sup>4</sup> The "young man", which is Jehovah's faithful

remnant on earth, is informed that Jerusalem is to be inhabited as a town without walls "for the multitude of men and cattle therein". Jehovah's woman, which is Zion, now having travailed, must bring forth her children, "the remnant of her seed," and thus increase the number in God's organization. (Isa. 66:8; Rev. 12:17; Mic. 5:3) The command is given to "enlarge the place of thy tent", for "thy seed shall inherit the [nations]". (Isa. 54:2,3) The prophecy applies to the time after the kingdom had been born, and now the city shall be brought under the rulership of the great Prince of Peace. This information, which began to be appreciated by some in 1924, was of real comfort and prepared them for greater things that followed, particularly participation in the work for the vindication of Jehovah's name. "Towns without walls" does not mean that God's organization is to be without protection, but that Jehovah is her protection. (Zech. 2:5) "Men," as used in verse four, must exclude all unclean ones. (Isa. 52:1) That means that those in the covenant with Jehovah, and who had responded to the call for the kingdom, and were at this time on the "highway", are small in number; but in God's due time all spirit-begotten ones must come over the "highway" and into God's organization, hence the prophecy must refer to and include those of the "great multitude" class. (Rev. 7:9-14) When these are brought in it will constitute a multitude in God's organization which no man can number.

The multitude of cattle represents the wealth of God's organization. God made cattle and creeping things and gave man dominion over the same; hence the word "cattle" of Jerusalem seems to figuratively represent those who are ultimately brought into Jehovah's organization on earth and who are under the "Anointed One", such as the "sheep" class described by Christ Jesus. (Matt. 25:31-40) In due time these must come over the "highway" and come into God's organization. All things of the earth which receive life will be put under Jehovah's anointed "man", Christ Jesus. (Ps. 8:4-7) The picture here is of the great increase of God's organization. Man who is favored by being given a knowledge of truth and who refuses to heed the same is 'like the beast that perisheth'. (Ps. 49:12,20) Such men have no preeminence above the beast. (Eccl. 3:18,19) "The multitude of . . . cattle" may well picture those who are 'marked in the forehead' by the anointed class, and who are brought through the "tribulation", and who are designated as 'the Jonadab class', and who later come over the "highway", which class is also described as 'the millions now living who will never die'. Such will be the spared ones described by the prophet. (Ezek. 9:4; 14:13,17,19,21; Isa. 49:20,21) These must be marked by the 'man in linen, with the writer's inkhorn by his side'. These prophecies, being understood, therefore have brought consolation to Jehovah's anointed, because they inform them that there

is a big work to be done, which they are privileged to have a part in if they are faithful, and that this work shall result in the vindication of Jehovah's name. All who come over the "highway", as above mentioned, must be informed before Armageddon, and this work Jehovah has committed to his anointed remnant, giving them the privilege to carry the "fruits" of his kingdom and bear them to others that they might know that he is the Almighty God. This work in the field of Jehovah is a blessed thing and is accompanied with peace and joy.

<sup>5</sup> This prophetic vision of Zechariah discloses that God's temple or sanctuary will be built and cleansed and that Jehovah himself will be in the midst of and over and above all of his holy organization. Hence Jehovah is the complete protection thereof. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." (Zech. 2:5) Jehovah's remnant on the earth will not be relying on protection such as is furnished by detectives, policemen, armies and navies, but will rely for their protection upon the Lord, who is their real wall and strength. He is a wall of complete protection to those inside of his organization, and a wall of destructive fire to those on the outside and in opposition. Anyone who tries to go into God's organization in any other way than by the "gate" or "door", Christ Jesus, finds that he is attempting the impossible thing. He cannot scale the wall. (John 10:1-9) To the enemy "our God is a consuming fire". (Heb. 12:29) To His organization Jehovah is full protection: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. 125:2) This prophecy applies particularly at the present time and discloses that Jehovah will give all the needed protection to his people to whom he has given his name, and therefore to them his name is a strong tower or fortress.—Prov. 18:10, A.R.V.

<sup>6</sup> The glory of the entire organization is Jehovah himself: "I . . . will be the glory in the midst of her." It is Jehovah's palace that is being built, and he is the light and the glory thereof. This prophecy discloses that Jehovah's temple must be built and that he will dwell in his holy temple, in the midst of his organization. There will be no glory therein of creatures, such as leaders or elected elders or the 'more holy than thou' character developers. Nor will there be any praise, honor and glory therein given to men, whether these men have lived in the past or live in the present. Jehovah is to be given all the glory for the truth and the work accomplished by it. The glory of God's anointed people will be in the name and power of Jehovah. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Arise, shine; for thy light is come, and the glory of the Lord

is risen upon thee." (Isa. 60:1) "The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory." (Ps. 29:9) The reason for this is stated in Ezekiel's prophecy.—Ezek. 43:2, 4; *Vindication*, Book Three, page 244.

<sup>7</sup> The land of Babylon lay to the north of the land of Palestine inhabited by the Jews and is called "the land of the north". (Jer. 25:9) Babylon is symbolic of Satan's organization, particularly of "Christendom"; and all who will be prepared for the battle of the great day of God Almighty and be on God's side must abandon the Devil's organization. In harmony with this the prophecy of Zechariah says: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord." (Zech. 2:6) Ever since the general convention of God's people in 1919 the cry has gone forth continually: "Come out of her, my people." (Rev. 18:4) After learning that Satan had been cast out of heaven, and after discerning his organization, God's anointed people have been more persistent than ever in crying out against that wicked organization and warning the people to take their stand outside of it and against it and on Jehovah's side. The persecutions that were inflicted upon God's people during the World War, particularly by the Anglo-American empire system of "Christendom", Jehovah has turned to his own honor by increasing and intensifying the witness work done throughout the world. This is emphasized by Zechariah's prophecy: "I have spread you abroad as the four winds of the heaven, saith the Lord." Jehovah has provided the ways and means and has sent his witnesses into all nations of "Christendom", and in the spring of 1933 a united witness work was given in seventy-eight different nations of the earth. The preparation of the people for the great battle of Armageddon progresses.

<sup>8</sup> When the Israelites returned from Babylon to Jerusalem they went back, not for a selfish purpose, but went up "to build the house of the Lord which is in Jerusalem". (Ezra 1:5) When Zechariah received the vision and began to prophesy more than eighteen years had passed since Babylon had been overthrown; and yet he prophesied saying: "Ho! Zion, deliver thyself, thou that dwellest with the daughter of Babylon." (Zech. 2:7, *Roth.*) "To Zion escape, thou inhabitress of Babel." (*Roth.*, margin) The gathering of the remnant to Zion, God's organization, is not for rest and idleness, but to be prepared for work and to do the work of bearing testimony of Jehovah, and continuing this up to the time of Armageddon. God's anointed people, therefore, must be completely separate and distinct from Satan's organization. The gathering of the remnant of Zion began after Satan's organization was cast out of heaven, and after that the cry speaks of Babylon as being still in existence,

showing that the cry, in fulfilment of the prophecy, must go forth at the present time and before the battle of Armageddon. It is therefore the present work of the remnant; hence we behold the prophecy in course of fulfilment preparatory for the great day of God Almighty.

<sup>9</sup> Christ Jesus is the vindicator of Jehovah's name, and God has sent him to the nations, particularly to "Christendom", which has persecuted the anointed ones. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." (Zech. 2:8) *Rotherham* renders this text: "For his own honour hath [Jehovah] sent me unto the nations that are spoiling you." The Anglo-American imperialism constitutes the nations where the major portion of the persecution of Jehovah's witnesses takes place, and it is among that people that "the testimony of Jesus Christ" must be delivered, and this is done for the honor of Jehovah's name. Christ Jesus leads the "servant" class, causing them to go about the land and deliver the testimony of Jehovah, which is committed unto Christ Jesus and by him to the remnant. (Rev. 12:17) This is preparatory work for the great war, because Jehovah will have the testimony delivered before he engages in the fight. It is the honor of Jehovah's name that is involved, and that is the reason the testimony must be given. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." —Ezek. 36:22; Ps. 115:1, 2; Isa. 66:18, 19.

<sup>10</sup> The authoritative words of Jesus are that he would send forth his angels and gather out all that offend and all workers of iniquity. (Matt. 13:41) This is work of cleansing the sanctuary that the approved ones may be prepared to do the work of Jehovah and give full attention to the kingdom interests. This being done, the approved ones constitute the remnant, which are specially dear to the Lord and tenderly loved by him; hence Jehovah by his prophet speaks of these as "the apple of his eye". The eyes of Jehovah watch over the remnant, and to commit an offense against them is to commit offense against the eyes of Jehovah God. Those who serve Jehovah faithfully he will protect and will prepare them for the war. "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." (Ps. 101:6) With confidence the remnant pray: "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17:8, 9) Those who maintain their integrity toward God he will keep.—Deut. 32:10.

<sup>11</sup> Jehovah constantly bestows his loving-kindness upon his faithful witnesses, and to them that loving-

kindness is great consolation. While the Lord comforts his own people he informs them that he will turn the tables on Satan's organization, and particularly on that part of the organization of earth that persecutes the faithful remnant. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." (Zech. 2:9) Other translations of this text read: "For, behold, I will shake mine hand over them." (*E.R.V.*) "For behold me! brandishing my hand over them, and they shall become a spoil unto their own slaves, and ye [hypocritical 'Christendom'] shall know that Jehovah of hosts hath sent me." (*Roth.*) This prophecy shows that it is the judgment of Jehovah against the persecutors of his people executed against them because they have thus dishonored Jehovah's name. During the World War the Anglo-American imperialistic system, which is "Christendom", spoiled Jehovah's witnesses and killed the Elijah work. Now Jehovah says: "Behold me! brandishing my hand over them." This is his hand of judgment that will destroy them. (Deut. 32:41) Jehovah has sent his witnesses to bear his testimony before "Christendom" and to thus 'serve them', and in turn "Christendom" has maltreated Jehovah's witnesses, which is an insult to the Lord. Therefore the Lord directs his servants, saying concerning the enemy: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." (Rev. 18:6) The people of Satan's organization, particularly the ruling class of "Christendom", namely, the shepherds and the principal of the flocks, shall know that Jehovah of hosts has sent his witnesses to them. God will make known to these hypocrites that he sent his Judge and Messenger to the temple in 1918 and that since that time he has been causing his humble and faithful representatives on earth to bring the truth to the rulers of the world, and that they have spurned the truth and now shall receive their just punishment. It is displeasing to Jehovah to have the praises of men sung in connection with such work; hence he commands that his people shall sing forth God's praises: "Sing unto the Lord; for he hath done excellent things: this is known [make known] in all the earth." (Isa. 12:5) The universal organization of Jehovah is mentioned under the symbol of a woman called Zion, which gives birth to his kingdom or capital organization. This includes those of the remnant on earth who maintain their integrity to the end. The kingdom organization is therefore properly called the "daughter of Zion". Those of the capital organization are told to sing forth the praises of Jehovah for the excellent things which he has done. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10) The kingdom was born in 1914, and the birth of the children of Zion began in 1918, when

judgment began at the house of God. All who have been thus born and who continue faithful are taught of God and have great peace, and hence with them it is a time of joy and singing. Now the anointed see that Jehovah has come to his sanctuary in the representative capacity of his beloved Son, and their joy knows no bounds. Jehovah is in his holy temple, and such is a cause of rejoicing to all who love his appearing. (Hab. 2:20; 2 Tim. 4:8) This is "the glorious appearing of the great God and our Saviour Jesus Christ". (Titus 2:13) This means to the faithful that they are free and that they will serve God according to his will and not according to the will of any creature. Therefore they rejoice in the Lord and dwell in comfort and in safety in his temple.

<sup>12</sup> That "day of the Lord" is from and after the beginning of the kingdom, and for the remnant it dates particularly from 1918. For the further consolation of his faithful people Jehovah through Zechariah says: "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2:11) The organization of the nations of the earth that now rule will be destroyed and will never be joined unto the Lord. The "many nations" here mentioned means the people of the many nationalities which shall accept the message of the truth and take their stand on the side of God and his kingdom; and this is exactly what many are now doing, and which class of people were pictured by Jonadab joining Jehu and entering into his chariot. Those that "shall be joined to the Lord in that day" must also include the "great multitude", which comes from all nations. (Rev. 7:9) All who come into God's organization must be included in this prophecy. (Num. 18:2, 4; Gen. 29:34) All such become the people of God because they take Jehovah's side in the controversy. A distinction is made between such and those whom God takes out as "a people for his name", and it is these latter ones that the prophecy mentions as "the sanctuary" of Jehovah. The remnant now know that Jehovah has sent his Messenger to the temple and that he has made known to the faithful the meaning of the prophecy. That means, then, that the remnant must not be idle, but that they must do with their might the work that has been assigned to them. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) The remnant cannot fulfil God's commands by indulging in what is called "character development". They must do much more than that. The remnant are marching to the battlefield, and they must be diligent while on the way, giving heed to every command-



ment of the Greater Moses, Christ Jesus.—Acts 3: 22, 23.

<sup>13</sup> The remnant now constitute the class on earth pictured by Judah ("Praise"), because they are engaged in singing the praises of Jehovah, and concerning these the prophet says: "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." (Zech. 2: 12) The kingdom covenant was made with the tribe of Judah; and those who have been called to the kingdom and accepted into the covenant for the kingdom, and who are faithfully keeping the terms of that covenant, are Jehovah's "portion". (Deut. 32: 9) Jehovah has inherited them since the building up of Zion as his palace and place of official residence, at which time he made Christ Jesus as the chief corner and head stone of Zion, and then he brought forth his children by his woman.—Isa. 28: 16; 54: 13; 66: 8; Ps. 132: 13; 33: 12.

<sup>14</sup> The "holy land" mentioned in this prophecy is called also "the soil of the sanctuary". (*Roth.*) It is particularly the presence of God's beloved Son at the temple which sanctifies or makes holy the "land" or "soil", that is to say, the condition of the remnant on earth. The temple is pictured by Ezekiel as located in the midst of the "holy portion of the land". (Ezek. 45: 1-3) Jerusalem is the name applied to God's organization, symbolized by his woman. (Isa. 54: 6, 7) Now according to the prophecy of Zechariah Jehovah "shall choose Jerusalem again". This marks the time of Jehovah's organization giving birth to her children, and which means that all such will be taught of God in the temple and will have great peace and be prepared for the time of Armageddon and what shall follow.

<sup>15</sup> Much boasting and foolish babble has been indulged in by creatures of Satan's organization for centuries, and now Jehovah's time for judgment has come, and he says: "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." (Zech. 2: 13) The official element of Satan's organization presumptuously tries to control the speech of Jehovah's witnesses, bragging about their own supreme power and determining what the people shall have or hear. Furthermore, they make feigned predictions as to what shall come to pass and they bring forth vain and abortive schemes for the recovery of the sick world. They have refused to give heed to the message of Jehovah, and the day for the sacrifice of Satan's wicked organization is at hand, and Jehovah says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice [of Satan's organization], he hath bid his guests [*margin*, prepared his guests; the faithful members of God's organization]. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children [seed of the Serpent], and all such as are clothed with strange apparel [marks of identification]." (Zeph. 1:

7, 8) The Devil's servants are clothed with garments that identify them as members of his organization. Many people in the earth today, and particularly the rulers, are thus identifying themselves by taking their stand on the Devil's side, and they shall be sacrificed. "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2: 20) Since 1918 Jehovah, in the representative capacity of Christ Jesus, has been at his temple for judgment. But none of these braggarts shall be able to stand. The day of Jehovah's wrath is at hand. (Ps. 76: 7, 8) Self-important members of Satan's earthly organization continue to boast and talk loud and to stress their own importance. Therefore the Lord says to them: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon [roar over] his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." (Jer. 25: 30) Jehovah's witnesses must continue to boldly declare the message of the kingdom. This is to be done, not with an air of apology, but with open frankness of speech, at the same time trusting implicitly in the Lord. Why should one of Jehovah's witnesses ask permission of any part of Satan's organization to go and preach the gospel of the kingdom? This is Jehovah's fight, and he will ask no quarter. His faithful sons entirely trust and fully obey his commandments. Jehovah raises up and prepares his army and says: "When I have . . . raised up [my] sons . . . against thy sons, O Greece [the seed of the Serpent], and made thee [Zion] as a sword of a mighty man," then the Lord will destroy the enemy.—Zech. 9: 13, 14.

<sup>16</sup> Jehovah now shows his favored ones that he is preparing his creatures and maneuvering his forces for the battle of the great day. Hence let no man who will maintain his integrity toward God show any fear of creatures, but let him "stand in awe [of Jehovah], and sin not: commune with your own heart upon your bed, and be still". (Ps. 4: 4) This means that no creature dares to run ahead of the Lord and carry out his own views, but must watch the hand of the Lord and move strictly according to the commandments of the Lord God. Jehovah's great Prophet, Christ Jesus, gives commandment, and let every one who will have the approval of Jehovah obey that great Prophet. (Acts 3: 23) Not only a fight is just ahead, but the greatest fight of all ages. Those who steadfastly remain on the side of Jehovah will continue to enjoy peace and comfort while marching to the war.

#### ENLIGHTENMENT

<sup>17</sup> Enlightenment proceeds from Jehovah by and through Christ Jesus and is given to the faithful anointed on earth at the temple, and brings great peace and consolation to them. Again Zechariah talked with the angel of the Lord, which shows that the rem-

nant are instructed by the angels of the Lord. The remnant do not hear audible sounds, because such is not necessary. Jehovah has provided his own good way to convey thoughts to the minds of his anointed ones. To all on the outside of the organization of Jehovah his is a secret organization. To Zechariah, meaning the remnant, the angel of the Lord speaks: "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." (Zech. 4:2, 3) In this vision the remnant is shown as receiving further or cumulative evidence of the organization of Jehovah and their own work in connection therewith. God's covenant people 'did slumber and sleep' for a time, as indicated by verse one. (Zech. 4:1; Matt. 25:1-5; Rev. 8:1) In 1919 they began to wake up, and some three years later were wide awake; and from that time forward those fully devoted to Jehovah have been able to "see afar off", while others have indulged in dreaming and have remained in darkness.—Rev. 3:18; 2 Pet. 1:9; Joel 2:28.

<sup>18</sup> Zechariah saw a golden candlestick, a symbol of enlightenment and joy. The significant part of the vision is that, at the time of its fulfilment, 'the temple of God has been opened in heaven' for the enlightenment of those who are devoted to Jehovah. (Rev. 11:19) The bowl in the top of the candlestick contained the oil which produces the light and symbolizes the anointing by the spirit of God; and then those who had received the anointing could be enlightened concerning the "deep things" not before that time discernible; as it is written: "But God hath revealed them unto us by his spirit; for the spirit searcheth [revealeth] all things, yea, the deep things of God." (1 Cor. 2:10) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27) The "seven pipes to the seven lamps" is a symbol of the perfect channel of imparting the anointing and the enlightenment. The "seven lamps" impart complete spiritual light. The candlestick in its entirety pictures the organization and witness work for the enlightenment of all who devote themselves to Jehovah and learn of his purpose and his kingdom. The vision of the golden candlestick is a prophecy to Jehovah's witnesses at the present time, and which is now being fulfilled to their joy in the Lord.

<sup>19</sup> The two olive trees on either side of the bowls picture Jehovah's remnant people, that is to say, the faithful witnesses. "These are the two anointed ones that stand by the Lord of the whole earth." (Zech. 4:14) That these picture Jehovah's witnesses is cor-

roborated by Revelation 11:3, 4. The facts show that there are two parts of Jehovah's witnesses receiving the anointing of Jehovah, to wit, (1) those found faithful at the time of the coming of Christ Jesus to the temple for judgment, and which are represented by Mordecai and Naomi, and which class doubtless received the anointing in 1922; and (2) those who afterwards came to the Lord and were chosen and anointed and which class is pictured by Esther and Ruth. Being all of one "tree" family (olive), they all really form one class, to wit, the remnant, the witnesses of Jehovah, all doing one thing, to wit, bearing the illuminating message of the Lord to those who desire to know Jehovah and his kingdom. All are looking after the "goods" or kingdom interests and constitute the two-talent and five-talent servants, to wit, the "faithful and wise servant". They have oil in themselves because they are 'partakers of the root of the fatness of the olive tree'.—Rom. 11:17, *R.V.*

<sup>20</sup> Jehovah's anointed, pictured by Zechariah, inquire: "What are these [things], my lord?" showing that they seek the divine interpretation of God's Word and do not seek the conclusion of men, nor rely upon the dreams of men. The angel said to Zechariah: "Knowest thou not what these be? And I said, No, my lord." (Zech. 4:4, 5) God's covenant people, here pictured by Zechariah, could not know until the coming of Christ Jesus to the temple. The fact that the prophecy relates to the temple and shows an intimacy between Zechariah and the angel proves that the angels of the Lord at the temple are used to enlighten and comfort the anointed ones and to bring them refreshing truths. Those of the remnant, being honest and true, must say, We do not know; and the Lord enlightens them, sending his angels for that very purpose.

<sup>21</sup> Note in this connection that the angel has a proper appreciation of his place in the organization. A man who thinks himself wise and important would say: "I will tell you, because I am learned and I am on the inside." The angel did not speak of his own private interpretation or teaching, but he gave Jehovah God all the credit. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6) The great lesson here is to honor and glorify Jehovah, who by his power accomplishes his purposes and spreads the feast for his people. This gives strength of faith to the people of God, and they are not in doubt as to whether they are following in the right course or not. Those who follow the teachings of men and give glory to man are not enlightened, and hence are not taught of God. The remnant should take notice of these and avoid such. At most, the earthly remnant possess a very small amount of might and power or wealth, but their lack of these should not cause them discouragement. They can accomplish



nothing except by the spirit of God. The candlestick and the olive trees teach the very same lesson. Jehovah's witnesses now give forth the light of Jehovah only because they are in his organization and have his spirit. The real power causing them to bear testimony is "the golden oil" (verse 12), which is the spirit of Jehovah. It is Jehovah's testimony which he has committed to Christ Jesus, who in turn has committed a part thereof to his faithful remnant. (Rev. 12: 17) The temple cannot be completed in its entirety until the witness work is completed, because it is participating in this witness work that edifies and builds up the temple class and proves who is faithful unto the end.

<sup>22</sup> The self-important, self-centered "elective elders" assume a ridiculous position by trying to hinder the forward progress of the witness work, which is an attempt to stop the building of the temple preparatory to the great day of battle. Such opposers are pictured by the religious hybrids, the Samaritans, who claimed to be God's people; and which opposers now make a like claim but in fact are supporters of Satan's organization. The angel of the Lord says unto the opposers: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." (Zech. 4: 7) A class of religionists, foreshadowed by the people of Samaria, set up an organization which opposes God's organization and its work on earth, and this opposing organization gives honor to a man or men and follows the teachings of a man, and not the teachings of the Lord, and by thus doing they commit "the sin of Samaria". (Amos 8: 14) These make themselves a part of Babylon, which is Satan's organization. This class has been saying and still says: "There has been no truth in *The Watchtower* since the death of its original editor, and no revealed truth since that time." This declaration is a presumptuous insult to Jehovah. The Lord ironically addresses these boasters as a "great mountain", that is to say, great in their own estimation. They oppose the Greater Zerubbabel, Christ Jesus, the builder of the temple. In his organization are his faithful members which are the remnant now on earth, because they are of the anointed temple class and are temple builders; and this the "great mountain" opposes. The prophecy declares that this boasting "great mountain" shall become before Zerubbabel, Christ Jesus, a "plain", meaning it is to be brought down flat. To his great temple builder, Christ Jesus, Jehovah says: "Behold, I will make thee a new sharp threshing instrument having teeth [*Roth.*, a new pointed threshing sledge owning teeth]; thou shalt thresh the mountains, and beat them small [*Roth.*, crush them], and shalt make the hills [highest portions] as chaff."—Isa. 41: 15; 40: 4.

<sup>23</sup> The head stone of the temple is Christ Jesus. The prophecy positively declares it shall be brought forth.

This took place at the final laying of the "head stone of the corner" at the coming of Christ Jesus to the temple for judgment in 1918. (Ps. 118: 22; Isa. 23: 16) He was then presented by Jehovah as earth's rightful King. The body members of Christ on earth are used to bring this information to the attention of others. The faithful witnesses bring the information "with thundering shouts", and this really began in 1922, at the general convention, when the thousands, assembled together, discerned the King had come to his temple, and rose and shouted, crying out: "Advertise the King and the kingdom"; and since then they have continued to shout fearlessly and with joy give the testimony.—Isa. 12: 6; Zech. 9: 9.

<sup>24</sup> Jehovah gave grace and glory to the Stone, and his witnesses so declare: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45: 2) "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (Ps. 84: 11) The faithful remnant admire the Stone as the fairest of all creation, being altogether lovely, the grandest ruler the world will ever have. They do not glorify man and give him credit, but because God has honored his beloved Son his witnesses cry out in honor to the Son: "Beautiful! beautiful!" and say: "Blessed be he that cometh in the name of Jehovah: we have blessed you out of the house of Jehovah," because you are the greatest of all builders. (Ps. 118: 26, *A.R.V.*) Such is admiration of Jehovah's workmanship done and provided for the vindication of his name; and hence credit is given to the Most High.—John 5: 23; 2 Thess. 1: 10.

<sup>25</sup> Jehovah will use his anointed to accomplish his purposes regardless of all opposition, and his positive assurance thereof is stated by his prophet thus: "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou [the remnant] shalt know that the Lord of hosts hath sent me unto you." (Zech. 4: 9) In the spring of 535 B.C. Zerubbabel laid the foundation of the temple. (Ezra 3: 8-10) Sixteen years later Zerubbabel laid the foundation of the temple anew. (Hag. 2: 18) Thus it was done successfully despite all opposition. Christ Jesus, the builder of the temple of Jehovah, uses his small number to represent him on the earth and to begin the Elisha work after coming to the temple for judgment; and having begun it, he will finish it regardless of all opposition. (Phil. 1: 6) He is no respecter of persons, but will permit those, and those only, to have a part in the temple building who are wholly devoted to Jehovah and who are obedient to Jehovah's great Prophet. In due time he will finish the work. (Ezra 5: 1, 2; 6: 14, 15) This work Christ Jesus does to vindicate Jehovah's name, and in this the remnant will be in full unity with him.—John 17: 21-23; Eph. 4: 12-14.

<sup>26</sup> As Goliath despised the smallness of the man

David, who came to fight him, even so Satan and all of his cohorts despise the smallness and the allied equipment of God's organization on the earth. Satan and all of his crowd despise Jehovah's organization, and many who think themselves to be in present truth, but who are of "the synagogue of Satan", also oppose. (Rev. 3:9) These speak with contempt, despising the small remnant, who in fact are small in number and in physical and financial strength. They fail to take into account that not by wealth, or power or influence is the work done, but by the spirit of God. It pleases God to call the "despised" for his service. —1 Cor. 1:28.

<sup>27</sup> Shall these despisers see and rejoice? They shall see the result of the Lord's work, but they will not rejoice. "For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth." (Zech. 4:10, A.R.V.) This text clearly means that the perfect eyes of the Lord shall see the temple progress to completion; hence those perfect eyes blaze with delight. Jehovah knows that he will have a small faithful class on earth that will maintain their integrity unto the completion of the temple and the vindication of his name, and this rejoices his heart and the heart of Christ Jesus. These seven eyes of the Lord run to and fro beholding the work in progress and seeing the accomplishment thereof. (Deut. 11:12; 2 Chron. 16:9; 1 Ki. 8:29) In the *Authorized Version* the preposition "with" is a supplied word, hence the text does not mean that Zerubbabel has both the plummet and also the seven eyes in his hand. The 'seven eyes' are Jehovah's eyes or complete vision beholding the plummet in the hand of the great Builder, and it rejoices him that his anointed will vindicate his name.

<sup>28</sup> After receiving the explanation through the angel of the Lord, Zechariah again asked the meaning of the "two olive trees" upon each side of the candlestick, and of the "two olive branches, which through the two golden pipes [emptied] the golden oil out of themselves". (Zech. 4:11, 12) His repeating the inquiry shows the Zechariah class searching God's Word in the light of the facts well known, desiring to understand the prophecy. The candlestick seems to represent the light-disseminating organization of Jehovah on earth, and this conclusion is supported by the words of Jesus: "repent, and do the first works; or else I . . . will remove thy candlestick." (Rev. 2:5) This pictures those of the 'wise virgin' class having the oil in their vessels; and they put it into their lamps, when going out to "meet the Bridegroom". (Matt. 25:7-9) As "trees of righteousness", and living because 'planted by rivers of waters', these keep their lamps lighted and alive and burning. A miracle here appears, in this: The olive oil is generally obtained by crushing the fruit; but in this instance

it is taken from the trunk of the tree. This is the way these "trees of righteousness" hold forth the fruit of the kingdom. They pipe the oil directly into the light-bearing organization and use it there to the honor of Jehovah and his King. "The olive tree said unto them, Should I leave my fatness, wherewith by me they honour God?"—Judg. 9:9.

<sup>29</sup> The prophet told the angel he did not know the meaning thereof, and the angel answered: "These are the two anointed ones, that stand by the Lord of the whole earth." (Zech. 4:13, 14) These are the two leading prophets in the building of the temple, namely, Joshua the high priest and Zerubbabel, which show Christ Jesus in the position both as a sacrificing Priest and as the great Executive Officer of Jehovah God, and Builder of the temple. As such he stands for Jehovah, the God of the whole earth. All of his anointed body members stand with him and enjoy great peace and consolation, because all have part in the vindication of Jehovah's name.

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. What is the message concerning himself which Jehovah gives through the apostle Paul as recorded at 2 Corinthians 1:3-5? According to these scriptures, what is clearly the purpose of the "mercies" and "comfort" bestowed upon his anointed?
- ¶ 2. Identify the "man with a measuring line in his hand". How does his prophetic answer to the inquiry by Zechariah have fulfilment? Point out the importance of such 'measuring'.
- ¶ 3, 4. Give illustrations showing fact of fulfilment of the prophetic command, "Run, speak to this young man." Explain and apply the message which the angel was directed to convey.
- ¶ 5, 6. What is disclosed by this prophetic vision? How is the Lord (a) 'a wall of fire round about Jerusalem'? (b) "The glory in the midst of her"?
- ¶ 7. To whom, prophetically, is the command given, "Come forth, and flee from the land of the north"? What is meant by the statement, "I have spread you abroad as the four winds of heaven"? Show that the command is being obeyed by the class to whom it is addressed, and that the statement has been fulfilled.
- ¶ 8. Explain whether "Zion" has 'escaped from dwelling with the daughter of Babylon'.
- ¶ 9, 10. Who are "he" and "me" referred to in verse 8? Explain the statement, "After the glory hath he sent me." How can we identify "the nations which spoiled you"? With related scriptures show how fitting is the declaration, "He that toucheth you toucheth the apple of his eye."
- ¶ 11. Upon whom will the Lord 'shake his hand'? How? Why? Just how shall they "be a spoil to their servants"? Describe the situation which brings them into judgment? For what purpose are these judgments visited upon them? Point out the lesson contained in Isaiah 12:5. Referring to Zechariah 2:10: Prove the identity of the "daughter of Zion". "Sing" how? To whom, and why? Explain how Jehovah 'comes and dwells in the midst of Zion'.
- ¶ 12. What is meant by "in that day"? Explain whether verse 11 has been in course of fulfilment. Distinguish between "a people for his name" and the "many nations [which] shall be joined to the Lord and shall become my people". What is the evidence that "thou shalt know that the Lord of hosts hath sent me unto thee" applies at the present time?
- ¶ 13, 14. Why is it said that the Lord "shall inherit Judah"? Point out how and when this has been fulfilled. Show that the "holy land" (verse 12) is fittingly also called "the soil of the sanctuary". Also whether Jehovah has 'chosen Jerusalem again'.

- ¶ 15, 16. Describe the occasion for the command, "Be silent, O all flesh, before the Lord." What is the meaning of the statement, "He is raised up out of his holy habitation"? Show (as in harmony with that of this verse 13) the application of Zephaniah 1: 7, 8. Of Habakkuk 2: 20. Of Jeremiah 25: 30. Of Zechariah 9: 13, 14. Explain Psalm 4: 4, 5, and show its importance in the light of Acts 3: 23.
- ¶ 17, 18. From whom does enlightenment come? How? To whom is it given, and with what result? What is shown by the vision described in Zechariah 4: 2, 3? When does it have its application? Explain the symbolism of the golden candlestick. Of the bowl upon the top of it. Of the seven lamps, and the seven pipes to the seven lamps.
- ¶ 19. Prove the prophetic identity of the "two olive trees". Point out the significance of there being "two" olive trees by the side of the golden candlestick.
- ¶ 20. Apply verses 4, 5.
- ¶ 21. Show that the angel had a proper appreciation of his place in Jehovah's organization. Point out the great lesson therein for the remnant. What important facts kept in mind will enable the remnant to appreciate the lesson taught in the prophetic picture of the candlestick and the olive trees?
- ¶ 22-24. Apply the question, "Who art thou, O great mountain?" Explain the declaration, "Before Zerubbabel thou shalt become a plain." Point out the fulfilment of the latter part of verse 7.
- ¶ 25. When and how did "the hands of Zerubbabel" "lay the foundation of this house"? How and when "shall his hands also finish it"? What is meant by the statement, "Thou shalt know that the Lord of hosts hath sent me unto you"?
- ¶ 26, 27. In what facts do we find answer to the prophetic question, "Who hath despised the day of small things"? Identify "these seven". "Rejoice" in what? and why? What is meant by "shall see the plummet in the hand of Zerubbabel"?
- ¶ 28. What further inquiry does the prophet then make, and what is the prophetic application thereof? Show the relation thereto of Revelation 2: 5. Of Matthew 25: 7-9. Of Judges 9: 9.
- ¶ 29. The prophetic question recorded in verse 13, and the answer thereto, contain what important lesson for the remnant? Identify "the two anointed ones". How do they "stand by the Lord of the whole earth"? In this respect what is the great privilege enjoyed by the anointed body members?

## CREATION'S MELODY

**H**OLY prophets who made record of Jehovah's purposes did not understand what they wrote. They knew they were writing something that would take place in the future, but just how and when they did not know. They inquired and searched diligently all sources of information open to them as to what these prophecies meant and when they would be fulfilled and in what manner of time. Particularly with reference to the coming of Jesus, his suffering, death and resurrection, they prophesied and did not understand, although they attempted to understand. (1 Pet. 1: 10-12) Even the angels of heaven knew that the prophets were thus writing, but they did not understand, although they desired to look into these things. God revealed his great purpose only in his own due time, and until that time he kept it all to himself.

The divine arrangement means the arrangement made by Jehovah God for the creation of everything that has been created and for carrying out his purposes with reference to his creatures. The first one to understand the divine purpose was Jesus, who prior to coming to earth was known as the Logos, which means one who speaks and acts for Jehovah. In the book Revelation, chapter five, a wonderful picture is given in symbolic language. Jehovah is pictured as seated upon his throne, holding in his right hand a record or scroll of his great purpose. The hand is a symbol of power, and holding it in his hand foreshadowed the fact that Jehovah held it exclusively in his own power and keeping. The picture then shows a strong angel or messenger or deputy speaking with a loud voice and asking the question: "Who is worthy to open the book and to loose the seals thereof?" In heaven there was a host of holy creatures or angels. No one of them was able to open the book or scroll,

neither to look on it. No one in earth was able to look upon it, nor to open it.

One of the titles given to Jesus is "Lion of the tribe of Juda". This great and mighty One, the beloved Son of God, afterward designated Jesus, was granted the privilege of opening the book and of loosing the seals that kept it secret, thus picturing how Jehovah made known his purpose to his beloved Son. The picture describes him thus: "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb, as it had been slain, having seven horns and seven eyes, . . . and he came and took the book out of the right hand of him [Jehovah] that sat upon the throne."—Rev. 5: 6, 7.

*Seven* is a symbol of perfection; *horn* a symbol of power; and *eyes* a symbol of wisdom. Therefore this One is pictured as having perfect power and perfect wisdom to perform this wonderful privilege and duty. This is the first time that the great mystery of Jehovah, his great purpose concerning the vindication of his name, was made known to anyone; and since then, from time to time, he has been pleased to reveal portions of his purpose to men who have honestly and faithfully sought to understand it. He has promised to reward those who diligently seek him and who seek a knowledge of him. Therefore we can come to the study of his purpose confidently expecting that he will grant us from time to time such a vision and understanding of it as pleases him and as would be for our good and happiness.

The musical instrument the harp is used in the Bible to symbolize the grandeur and beauty, the exquisite harmony and majestic sweetness of the divine arrangement and purpose. The record of this great arrangement and purpose is found in the Old and New Testaments. This record reveals the purpose of God con-

cerning man, gives a record of his fall, a prophetic vision of his redemption and deliverance, and ultimately the blessing of all obedient ones of mankind with life everlasting. The great fundamental doctrines or truths stated in the Bible and which constitute the fundamentals of his purpose concerning the vindication of his name and concerning man would, therefore, constitute the strings upon the harp of God. These fundamental truths were spoken by Jehovah through the prophets, through Jesus, and through his disciples. God's law is his expressed will. Law means a rule of action, directing that which is right and prohibiting that which is wrong. The Bible contains the law of Jehovah for the governing of mankind.

David, who was a skillful player on the harp, became king of Israel. The name David means "beloved one". The beloved One of Jehovah is his Son, Jesus, the Christ. David was therefore used by Jehovah to picture or to make a type of Christ, including Jesus and his faithful followers. David used the harp of ten strings and was an expert performer upon it. This would seem to picture that the antitype of David, namely, Jesus and the members of his body, his faithful followers, would have an understanding of this harp of God and that God would use them to make it plain to others who would want to understand it. The ten strings of the harp, therefore, very fitly represent the ten great fundamental truths or doctrines of the divine arrangement. These ten fundamental doctrines appear in the order named, as follows: First, creation; second, justice manifested; third, Abrahamic promise; fourth, birth of Jesus; fifth, ransom; sixth, resurrection; seventh, mystery revealed; eighth, the Lord's presence; ninth, glorification; tenth, restoration.

When one understands these ten fundamental truths, and can appreciate the beauty and harmony by them expressed, he is thereby enabled to use the harp of God, and the use of it brings joy to his heart and fills his soul with sweet music. Without doubt the great purpose of God pictured by the harp was all formed at one time, but we will here consider the first of these fundamental truths, represented by the first string of the harp, namely, Creation.

The subject of creation here treated relates particularly to the earth and the creatures of the earth, the chief one of which is man. We will not attempt to discuss at length the creation of other planets, nor of the other creatures. Attention is here called merely to the Scriptural statement that the beginning of God's creation was the Logos, which term is translated in our Bibles as "the Word". The record reads: "In the beginning was the Word, and the Word was with [the] God, and the Word was [a] god." (John 1:1) *God* is a name applied to Jehovah, the Almighty One. It is sometimes applied to other mighty ones also; whereas the name Jehovah applies exclusively to the great eternal God. The Logos, the Word, was a

god, a mighty one. "The same was in the beginning with [the] God. All things were made by him; and without him was not anything made that was made." He was Jehovah's great active agent in the creation of all things created.

Since the Bible was written for *man's* benefit, the account of creation contained in Genesis, the first book of the Bible, has to do with man and his place of habitation. There we read: "In the beginning God created the heaven and the earth." He created the sun, for light by day, and the moon, for light by night, upon the earth. God then created the birds and fowls that fly through the air, and the fish of the sea. He created the cattle and the creeping things, and all the beasts of the earth. All this was before the creation of man. He had formed the earth many centuries before man's creation, and he created it that man might have a place to live. He caused his prophet to write, saying: "I have made the earth, and created man upon it. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:12, 18.

God created the first man and woman out of the elements and gave them power to produce and bring forth children, and all the human race sprang from the first pair. God was the Father and the earth the mother of Adam. The first man was named Adam; the first woman, Eve. "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:27, 28.

We are all interested in knowing how Jehovah created the first man, Adam. The Bible says: "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) God did not give man a soul separate and distinct from the man. The word "soul" means a living, breathing creature. Every man is a soul. No man *has* a soul. Every living creature is a soul. God called all moving creatures that have life "souls". (See Genesis 1:20, *margin*.) He designates various animals as souls.—Num. 31:28.

Jehovah then made a beautiful home for man, which is designated in the Bible as Eden, a garden, a beautiful park. Everything in Eden was perfect, because all the works of Jehovah are perfect. (Deut. 32:4) "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden

of Eden, to dress it and to keep it."—Gen. 2: 8, 9, 15.

God next gave to man a law to govern him. He told him what he might do and what he might not do; and informed him that a violation of this law would bring death upon him. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2: 16, 17.

God then created Eve to be a helpmate or companion to Adam. (Gen. 2: 21-25) If Adam and Eve had been obedient to Jehovah at all times, there would have been no sickness, sorrow, nor death amongst the human race.

In the Scriptures Jesus, the Logos, is designated as "the bright and morning star". (Rev. 22: 16) He at all times was, and is, the joy and delight of the heavenly Father, Jehovah. A star is used to symbolize a heavenly creature. The "Morning Star" is the most honored one in all the divine realm, Jehovah alone excepted. Other heavenly creatures are designated as 'stars'.

Many times you have heard the question asked, Who made the Devil, Satan, the evil one? The correct answer is, He was not always the Devil or Satan. He was created a perfect and beautiful creature. He was also designated a 'star of heaven'. His original name was Lucifer. (Isaiah 14: 12-14) The prophet Ezekiel says of him that he was "the anointed cherub that covereth", which seems to indicate that he had authority over some others. Continuing, the prophet records: "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found

in thee." (Ezek. 28: 14, 15) He is described as a beautiful creature. Thus the prophet speaks of him: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."—Ezek. 28: 13.

Other angelic hosts in heaven are designated the sons of God. When God created the earth, laying its foundations as a habitation for man, when he created these beautiful earthly creatures upon the earth, these two great Stars of heaven, the Logos and Lucifer, sang together a song of gladness, and the angelic sons of God shouted for joy. (Job 38: 4-7) It appears that at that time all the creatures of Jehovah were in harmony with him and obedient to him, and, of course, they would watch the creation develop; and when the highest earthly creatures were made, perfect man and perfect woman, endowed with the attributes of wisdom, justice, love, and power, made in the image and likeness of Jehovah, there was great joy in heaven. Hence the occasion for the song and shouting by the heavenly hosts.

In the unfolding of the divine purpose, therefore, we see that creation is the first part and is properly designated as the first string upon the harp of God. The sacred scripture says: "God is light, and in him is no darkness at all." (1 John 1: 5) All the works of Jehovah are perfect. (Deut. 32: 4) Hence we must conclude that all the creatures of Jehovah were in the light, were creatures of light, all happy, all joyful. And when the perfect man and perfect woman were placed in the beautiful garden of Eden, everything there was joyful.

## DIVINE JUSTICE MANIFESTED

**O**NE of the divine attributes is justice. Addressing Jehovah God the psalmist (Ps. 89: 14) says: "Justice and judgment are the habitation of thy throne." Divine wisdom devised the great divine arrangement. Divine justice must perform its part in harmony with the other divine attributes of Jehovah. God's law must be unchangeable. God being unchangeable, his creatures can have absolute confidence and faith in him, that he always does exactly as he says. A violation of Jehovah's law must in the exercise of justice be followed by punishment upon the violator. The prerogative of justice is to see that the law is enforced. The manifestation of justice magnifies the name and the dignity of Jehovah. Without the manifestation of justice it would have been impossible for Jehovah so fully to manifest his love toward man in providing for his redemption and sub-

sequent blessing. When one understands the office of justice and why it was manifested, he rejoices. A failure to understand and appreciate the divine attributes makes it impossible for one properly to appreciate Jehovah's goodness and loving-kindness to mankind. Jehovah is too good to be unjust. He is too wise to make a mistake; he is too loving to be unkind; and his power is always exercised in such a way that ultimate good may result.

The manifestation of justice is one of the symbolic strings upon the doctrinal harp of God; but we must see and appreciate it in order to understand the beauty and harmony it brings when used in connection with the other strings or doctrines.

Good and evil are antagonistic principles or rules of action. Good is the law or rule of action by which God is always governed. Evil becomes active only

when some creature of Jehovah violates his law. God made man a free moral agent. He did not compel him to do certain things. He told man that if he did certain things he would be blessed; and that if he did other things contrary to divine law he would suffer punishment; and the punishment prescribed was death. Mother Eve was deceived by Satan the Devil, and thereby induced to violate the law of God. Father Adam, seeing that his companion and helpmate had violated the law, and judging that she must die, preferred to join her in the transgression and die with her. (1 Tim. 2:14) It will be of interest here to examine the circumstances leading up to the violation of the law of God and to see why his justice toward man was manifested in sentencing him to death.

All dominion rightly belongs to Jehovah. He had given man dominion over the things of earth. Lucifer observed Adam and Eve, the perfect ones, in Eden; and knowing that they were endowed with authority from Jehovah to multiply and fill the earth, he had an ambitious desire to alienate them from God and cause them to worship him instead of Jehovah that he might be like the Most High. The prophet Isaiah (14:12-15) gives us some light upon this subject when he says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."

Thus we see that Satan had an ambitious desire to be like the Most High. God manifested his justice toward Lucifer by judicially determining that in his own due time that wicked one shall be destroyed. (Ezek. 28:14-18; Heb. 2:14) Lucifer, because of his wickedness, thereafter was and is known by the names of *Dragon*, that old *Serpent*, the *Devil*, and *Satan*. (Rev. 12:9) In Genesis, chapter three, he is spoken of as the *Serpent*. The name *Dragon* means "devourer"; *Satan* means "adversary"; *Devil* means "slanderer"; while *Serpent* means "deceiver"; and all these names indicate the characteristics of Satan, the evil one.

According to the Genesis account, the old *Serpent*, the *Devil*, deceived Eve in this manner: Jehovah had told Adam and Eve that they must not eat of a certain tree in Eden, known as the tree of knowledge of good and evil. Appearing to mother Eve in the capacity of a serpent, a deceiver, the *Devil* said to her in effect: 'Hath God said that ye shall not eat of every tree in the garden of Eden?' To this question Eve responded: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The old

*Serpent*, the *Devil*, replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." In other words, he told Eve that Jehovah was trying to keep her and her husband in ignorance and thus take advantage of them. Doubtless the *Devil* himself ate of the fruit in the presence of Eve and then deliberately lied to her by saying: "Ye shall not surely die." 'God knows that you will not die.' And by this means he induced mother Eve to eat of the fruit, which was a violation of God's law. We know that Satan is a liar, because Jesus said of him: "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 fact that Eve was deceived and thereby induced to violate the law of God in no wise changed the law or affected its enforcement. Adam deliberately ate of the fruit and he also was in the transgression.—1 Tim. 2:14.

After they had violated Jehovah's law, Adam and Eve hid amongst the trees in Eden. Jehovah spoke to Adam and asked: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam responded that Eve had given him the fruit to eat; and Eve said that the serpent had deceived her. They both stood before Jehovah and confessed their guilt. The majesty of the law of Jehovah must be upheld. His law being unchangeable (Heb. 6:18), there remained nothing to do but to enforce that law. Then Jehovah pronounced his judgment against them, the record of which reads: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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."—Gen. 3:16-19.

Thus the perfect man forfeited his life. He had been endowed with perfection of home, liberty, peace, happiness, prosperity and life on earth. Now he must die and return to the dust, from which he was taken. God did not put him to death immediately, but permitted him to have nine hundred and thirty years of existence before going into the tomb. Eden contained perfect food that would have sustained the perfect man and he would not have died had he remained in Eden, unless Jehovah had put him to death in some direct manner. But God drove him out of Eden, took



him away from the perfect food, caused him to gather his food from among the thorns and thistles and from other imperfect elements of the earth that were found outside of Eden; and in this condition he continued to sicken and to die until at the end of the period of nine hundred and thirty years he was dead.

A kind and loving parent sometimes inflicts punishment upon a child because the child has violated a rule. The parent punishes the child, not because he loves to see the child suffer, but for the good of the child, in order that it might be disciplined and might learn the proper lessons. If the child always did good and never did wrong it would not merit nor receive any punishment from a loving parent. One of the chief purposes of Jehovah in dealing with mankind in the manner he does deal with them is to show that his law cannot be broken by anyone with impunity and that no one who does contrary to the divine law may enjoy life for ever, but Jehovah God is the only source of everlasting life and he gives it only to those who love and obey him.

When God sentenced our first parents to death and drove them out of Eden, he had in mind and had already formed his purpose for the vindication of his name and for mankind's future blessing. Hence it was love that prompted his action in sentencing Adam to die. Every act of Jehovah is prompted by love; for God is love. He always acts that good may result. The manifestation of his strict justice was essential that the dignity and greatness of Jehovah might be maintained. At the same time, in his so doing, love was the motive that prompted his action. It must have brought sorrow to the heart of Jehovah to be compelled to thus punish his creatures, because God takes no pleasure in evil things; yet having in mind the ultimate blessing and restoration of them, there would be pleasure in thus manifesting justice that ultimate good might result.

We therefore might with propriety speak of the manifestation of justice as the minor chord in the music of the harp of God. The minor chord seems necessary in music to produce exact harmony.

That example of patience, Job, in his suffering seems to picture the world of mankind under condemnation; and when suffering he said: "My harp also is turned to mourning." (Job 30:31) The perfect man and his helpmeet, deprived now of their perfect home, toiling as they sought to gather their food from the unfinished earth, suffering in body and in mind because of their separation from God, truly would have said, and doubtless in substance did say: "Our harp is turned into mourning." Since that time the whole world has been in a state of mourning; and mankind still suffers and groans in pain. The world of mankind in general has not appreciated the manifestation of the justice of Jehovah. The Christian, however, who has come to a knowledge of Jehovah's purpose, and sees and appreciates his provision for the blessing of mankind, can rejoice and does rejoice at the manifestation of divine justice.

During the Christian era God has been developing a church, the members of which are designated as the body of Christ. (Phil. 1:29; Col. 1:18) These are also designated members of the royal priesthood. (1 Pet. 2:9, 10) During their earthly career they are counted as members of the sacrificing priesthood, of which the Jewish priest Aaron was a type. Aaron and his sons were required to serve before the Lord in the ceremonies in connection with the sacred tabernacle in the wilderness of the Sinaitic peninsula. Two of Aaron's sons were stricken dead because they offered strange fire before the Lord. Aaron and his two remaining sons were forbidden by the Lord to mourn the death of their kinsmen. Evidently this is a picture which shows that those who have come to a knowledge of the divine purpose do not mourn because God sentenced our first parents to death, but rather that they will rejoice at this manifestation of justice when they understand that it was necessary for the vindication of Jehovah's great name. And when we see and appreciate this divine purpose we can truly exclaim: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3.

## LETTERS

### IN ZION'S JOYS

DEAR BROTHER RUTHERFORD:

I have read in the May 15 *Watchtower* Brother Orrell's letter addressed to you re the Chicago company, and your answer thereto.

In my travels I have visited Chicago many times during the past twelve years and have noted, not only in this city, but in others, like conditions as expressed in the letter.

I am glad that *The Watchtower* gave due information, not for any one company, but wherever laxity in positive, unreserved performance of duty exists.

There are still amongst the army of the Lord some professional spiritual actors whose lack of vision and subsequent drowsiness deter many from full devotion because they practice the "sin of Samaria" somewhat.

It is to be hoped that many of these will take due notice

of these timely comments and learn that before we taste some of the sweet victories just ahead of us Jehovah will have dwindled and cut down his army personnel till it is a clean, courageous and 100%-loyal organization. Nothing else will do; everything else must be shaken out.

There has been too much defending of the creature, and not enough defense of the name, Word and organization of Jehovah.

I have appreciated the *Watchtowers* very much recently for their energizing and helpful admonitions. Jesus truly said: "If my kingdom were here, then would my servants FIGHT." The kingdom is here, and FIGHTERS only will be used.

Thanking you for whatever share has been yours in bringing them to me, I am

Yours in Zion's joys,

J. ARTHUR PAYETTE, Mass.

## JOY AND APPRECIATION

DEARLY BELOVED BROTHER RUTHERFORD:

Many times do I think of you and pray the Lord's blessing upon you, and long to have a little chat with you. Have so very much enjoyed all the publications; latest, *Preservation*, is marvelous. After very carefully reading the *Watchtower* article "Spiritually Minded" I am so filled with joy and appreciation that I can so clearly see and eat that great big "square" "round" meal that I cannot refrain from, first, thanking Jehovah for the wonderful light and, second, expressing my appreciation to you, whom he is so abundantly using at this time. That we may always have our minds wholly devoted to Jehovah, and always serve him to the best of our ability, is my sincere desire and determination.

There are spirit-begotten ones here also who are not spiritually minded, but the company of WORKERS are absolutely of one mind and spirit to forward the work.

God bless you, dear Brother Rutherford. Sister Kleinhans joins me in sending Christian love to you and your coworkers.

Desiring to honor Jehovah's name, I am

Your brother,

FORREST J. KLEINHANS, Pa.

## COMPLETE FULFILMENT SOON

DEAR BROTHER RUTHERFORD:

Recently I completed reading the book *Preservation*. I have been real busy, but woke up during the night and got hold of it and finished reading it. I expect to reread it several times.

To say that the contents of this book are "wonderful" is putting it too mildly. It is extraordinary, and truly inspiring. I constantly marvel at Jehovah's goodness in providing such an abundance of cumulative evidence for the establishing and fortifying of his remnant in "the faith". Surely he has spared no effort in fully equipping his "fighting contingent" for the conflict.

I was thrilled when I noted how suddenly and completely Jehovah turned the fable on his enemy, to his chagrin and humiliation, and to the spectacular exaltation of his true witness, Mordecai. And to realize that this prophetic drama is soon to have its complete fulfilment in the lives of Jehovah's witnesses is indeed encouraging and comforting.

With much love and best wishes, I am

Yours for Jehovah's kingdom,

L. O. HILLYARD, Iowa

## SERVICE APPOINTMENTS

## T. E. BANKS

Chattanooga, Tenn. ....	Sept. 13, 14	Clarksville, Tenn. ....	Sept. 22, 23
Knoxville, Tenn. ....	15, 16	Jackson, Tenn. ....	24, 25
Johnson City, Tenn. ....	17, 18	Memphis, Tenn. ....	26, 27
Nashville, Tenn. ....	20, 21	Trumann, Ark. ....	29, 30

## C. W. CUTFORTH

Magnolia, Alta. ....	Sept. 5	McLaughlin, Alta. ....	Sept. 18
Mosside, Alta. ....	6, 7	N. Lattleford, Sask. ....	20
Tawatinaw, Alta. ....	" 8	Prince Albert, Sask. ....	22, 23
Wainwright, Alta. ....	" 10	Kinistino, Sask. ....	25
Viking, Alta. ....	" 12	Ridgedale, Sask. ....	26
Lavoy, Alta. ....	" 14	Spooner, Sask. ....	27
Vermilion, Alta. ....	" 15	Ridgedale, Sask. ....	29
Lloydminster, Alta. ....	" 17	Kinistino, Sask. ....	Oct. 1

## G. H. DRAPER

Lake Worth, Fla. ....	Sept. 1	St. Marys, Ga. ....	Sept. 18
Palm Beach, Fla. ....	" 2	Waycross, Ga. ....	19
Port Mayaca, Fla. ....	" 3, 4	Taylor's Creek, Ga. ....	20
Okeechobee, Fla. ....	" 5	Collins, Ga. ....	22
Melbourne, Fla. ....	" 6	Groveland, Ga. ....	23
Titusville, Fla. ....	" 8	Savannah, Ga. ....	24, 25
Orlando, Fla. ....	" 9, 10	O'lyo, Ga. ....	26
Sanford, Fla. ....	" 11, 12	Brooklet, Ga. ....	27
New Smyrna, Fla. ....	" 13	Swainsboro, Ga. ....	29
Ocala, Fla. ....	" 14	Waynesboro, Ga. ....	30
Jacksonville, Fla. ....	" 16, 17	Augusta, Ga. ....	Oct. 1

## M. L. HERR

McCurtain, Okla. ....	Sept. 3, 4	Durant, Okla. ....	Sept. 17, 18
Heavener, Okla. ....	" 5, 6	Lehigh, Okla. ....	19, 20
Dunbar, Okla. ....	" 8, 9	Atoka, Okla. ....	22, 23
Cloudy, Okla. ....	" 10, 11	Milburn, Okla. ....	26, 27
Valhant, Okla. ....	" 12, 13	Wilson, Okla. ....	29, 30
Idabel, Okla. ....	" 15, 16	Leon, Okla. ....	Oct. 1, 2

## A. KOERBER

Attleboro, Mass. ....	Sept. 5, 6	Hartford, Conn. ....	Sept. 17, 18
Providence, R. I. ....	" 7, 8	Torrington, Conn. ....	" 19
Putnam, Conn. ....	" 9	New Britain, Conn. ....	" 20
Norwich, Conn. ....	" 10	Wallingford, Conn. ....	" 22, 23
Westerly, R. I. ....	" 11	Waterbury, Conn. ....	" 24
Mystic, Conn. ....	" 12	Beacon Falls, Conn. ....	" 25
New London, Conn. ....	" 13	Derby, Conn. ....	" 26
Deep River, Conn. ....	" 15	New Haven, Conn. ....	" 28, 30
Cromwell, Conn. ....	" 16	Bridgeport, Conn. ....	Oct. 1, 2

## A. H. MACMILLAN

Sharon, Pa. ....	Sept. 1, 2	Jeannette, Pa. ....	Sept. 17, 18
Farrell, Pa. ....	" 3, 4	Blairsville, Pa. ....	" 19, 20
New Castle, Pa. ....	" 5, 6	Johnstown, Pa. ....	" 22, 23
Butler, Pa. ....	" 8, 9	Altoona, Pa. ....	" 24, 25
Beaver Falls, Pa. ....	" 10, 11	Lewistown, Pa. ....	" 26, 27
Pittsburgh, Pa. ....	" 12, 13	Harrisburg, Pa. ....	" 29, 30
Duquesne, Pa. ....	" 15, 16	York, Pa. ....	Oct. 1, 2

## G. Y. McCORMICK

Verona, Mo. ....	Sept. 1	Moberly, Mo. ....	Sept. 15
Monett, Mo. ....	" 2	Levasy, Mo. ....	" 16
Larussell, Mo. ....	" 3	Kansas City, Mo. ....	" 17-19
Carthage, Mo. ....	" 4	Belton, Mo. ....	" 20
Joplin, Mo. ....	" 5	St. Joseph, Mo. ....	" 22
Golden City, Mo. ....	" 6	Ridgeway, Mo. ....	" 23
Butler, Mo. ....	" 8	Kirksville, Mo. ....	" 24
Clinton, Mo. ....	" 9	Rutledge, Mo. ....	" 25
Warrensburg, Mo. ....	" 10	Hamilton, Ill. ....	" 26
Sedalia, Mo. ....	" 11	Knoxville, Ill. ....	" 27
Jefferson City, Mo. ....	" 12, 13	Moline, Ill. ....	" 29, 30

## J. C. RAINBOW

Niles, Ohio ....	Sept. 3, 4	Painesville, Ohio ....	Sept. 15, 16
Warren, Ohio ....	" 5, 6	Cleveland, Ohio ....	" 17, 20
Newton Falls, Ohio ....	" 8, 9	Lorain, Ohio ....	" 22, 23
Ashtabula, Ohio ....	" 10, 11	Akron, Ohio ....	" 24-27
Jefferson, Ohio ....	" 12	Kent, Ohio ....	" 28
Perry, Ohio ....	" 13	Ravenna, Ohio ....	" 29, 30

## W. J. THORN

Parsons, Kans. ....	Sept. 1, 2	Blackburn, Okla. ....	Sept. 16
Coffeyville, Kans. ....	" 3, 4	Tulsa, Okla. ....	" 17, 18
Arkansas City, Kans. ....	" 5, 6	Claremore, Okla. ....	" 19, 20
Winheld, Kans. ....	" 8	Nowata, Okla. ....	" 22
Hilltop, Kans. ....	" 9	Muskogee, Okla. ....	" 23, 24
Ponca City, Okla. ....	" 10, 11	Peggs, Okla. ....	" 25
Shidler, Okla. ....	" 12	Stigler, Okla. ....	" 26
Red Rock, Okla. ....	" 13	McAlester, Okla. ....	" 28, 29
Stillwater, Okla. ....	" 14	Atoka, Okla. ....	" 30
Pawnee, Okla. ....	" 15	Milburn, Okla. ....	Oct. 1

## S. H. TOUTJIAN

Yakima, Wash. ....	Sept. 1, 2	Great Falls, Mont. ....	Sept. 16, 17
Prosser, Wash. ....	" 3	Clyde Park, Mont. ....	" 18
Walla Walla, Wash. ....	" 4	Billings, Mont. ....	" 19, 20
La Grande, Oreg. ....	" 5	Red Lodge, Mont. ....	" 22
Dayton, Wash. ....	" 6	Bear Creek, Mont. ....	" 23
Pomeroy, Wash. ....	" 8	Roscoe, Mont. ....	" 24
Colfax, Wash. ....	" 9	Butte, Mont. ....	" 25
Spokane, Wash. ....	" 10, 11	Deer Lodge, Mont. ....	" 27
Pablo, Mont. ....	" 12	Hamilton, Mont. ....	" 28
Big Fork, Mont. ....	" 13	Filler, Idaho ....	" 30
Whitefish, Mont. ....	" 14	Pocatello, Idaho ....	Oct. 1, 2

## J. C. WATT

Black River F. Wis. ....	Aug. 30	Clintonville, Wis. ....	Sept. 13
Necedah, Wis. ....	Sept. 1	Blackcreek, Wis. ....	" 15
Marshfield, Wis. ....	" 2	Pulaski, Wis. ....	" 16
Loyal, Wis. ....	" 3	Green Bay, Wis. ....	" 17
Withee, Wis. ....	" 4	Oshkosh, Wis. ....	" 18
Medford, Wis. ....	" 5	Sheboygan, Wis. ....	" 19
Wausau, Wis. ....	" 6, 7	Mitwaukee, Wis. ....	" 21-24
Mosinee, Wis. ....	" 9	Racine, Wis. ....	" 25
Revent, Wis. ....	" 10	Kenosha, Wis. ....	" 26, 27
Stevens Point, Wis. ....	" 12	Lake Mills, Wis. ....	" 29, 30