



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 2

JANUARY 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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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.

THE SERVANT'S TESTIMONY PERIOD

Beginning with January 21, and continuing to the 29th inclusive, the servants of Jehovah will be putting forth another extraordinary effort to honor the Lord's name. During The Servant's Testimony Period the anointed will offer to the people *Preservation* and thirteen new booklets. *Preservation* presents the kingdom truth from an entirely different angle, and will be greatly appreciated by the people of good will. Every one of the 'elect servant' class should now plan to have a large part in the witnessing work during this testimony period.

REMITTANCES

Please take note: For all remittances to the Watch Tower Bible & Tract Society, whether for *The Watchtower*, *The Golden Age*, or other literature, the money order or bank draft should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. This will be economical both for the one remitting and for the Society, and will avoid much inconvenience. Make no remittances to the International Bible Students Association, as that only causes more work and confusion.

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.

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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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.

ANNOUNCING MEETING PLACE

Where the radio is used to broadcast the Truth, it would be well to announce the local meeting place of the company for Bible study. Consent to so announce should be obtained from the manager of the station, and, since the time is paid for, it is presumed that this may be done. This will enable the interested to find a place for study and further consideration of the Lord's Word.

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No. 2

HIS LOVING-KINDNESS

"How precious is thy lovingkindness, O God! And the children of men take refuge under the shadow of thy wings."—Ps. 36: 7, R.V.

JEHOVAH'S loving-kindness made known to his servant makes the servant to feel secure and to rejoice in hope. God owes no favor to any earthly creature; yet he voluntarily and unselfishly binds himself by covenant to preserve all who love and serve him. His kindness is his favor bestowed upon his creatures, and such kindness unselfishly bestowed by him is called his loving-kindness. There is no profit resulting to Jehovah by reason of his kindness shown to his creatures; hence all kindness bestowed upon them is loving-kindness. The Most High is "kind unto the unthankful, and to the evil", but the selfish creatures spurn God's loving-kindness and go on in their wrongful course. (Luke 6: 35) God was kind to Lucifer in the happy and responsible position over man at Eden, but the selfish covetousness in Lucifer's heart led him to deeds of boundless wickedness. Many other creatures have followed in the way of Lucifer and delighted themselves in the way of wickedness. Those who appreciate God's loving-kindness delight themselves in the Lord and joyfully walk in his light.

² When it pleased the Lord God to give to his people an understanding of and to locate the "man of sin", that was the opening of the door to many other scriptures which were not heretofore understood. Step by step the Lord unfolds his truths to those who love him, and this he does when such understanding is due and when it is most needed by his people. Among the prophetic utterances are the Psalms, written aforetime for the comfort of God's remnant now upon the earth. Of those psalms that have an application at the present time is the thirty-sixth Psalm. It could not be appreciated or even understood until the Lord made known to his people the meaning of the "man of sin". The Psalm reveals the "evil servant" in contrast with the "faithful and wise servant". Upon both of these Jehovah turns his limelight. No longer will he permit Satan and his servants to work in secret and undisclosed and unidentified, and at the same time he will have his "faithful and wise servant" plainly and clearly identified.

³ Note that the title of the thirty-sixth Psalm is "A Psalm of David, the servant of Jehovah". That of itself is significant. The eighteenth Psalm is the

only other which has a similar title. According to *Rotherham* the title is: "By the servant of Jehovah—by David." Concerning the eighteenth Psalm it is said that the words of this song were spoken and sung to Jehovah on the day that Jehovah delivered David from his enemies. Both the eighteenth and the thirty-sixth Psalm make mention of a threatening danger to Jehovah's anointed and of the destruction of God's enemies. Since the experiences of David foreshadow like experiences of Jehovah's servant, the remnant, the understanding of the thirty-sixth Psalm is meat in due season for the faithful witnesses of Jehovah now giving testimony to his name at a time of and amidst threatening danger.

⁴ Long ago Jehovah caused his prophet to write: "Behold my servant, whom I uphold." (Isa. 42: 1) Only recently the significance of this prophecy has been understood by the Lord's grace. The fact that God promises to uphold his servant is proof conclusive that the servant will be bitterly opposed by the enemy and that it is necessary to exercise divine power in behalf of the servant for his protection and preservation. Jehovah makes known Zion, which is his organization and which gives birth to his servant, and he makes known Satan's organization, which desperately attempts the destruction of the "faithful servant" class. This the Lord does in order that none who love him shall be in darkness. The "man of sin" is seen to be an instrument in the hand of Satan used in a subtle manner for the purpose of accomplishing the destruction of those faithful to God, and to these faithful ones Jehovah clearly reveals his provided way and means for the protection and preservation of the remnant. Only the anointed of Jehovah can now appreciate the prophetic words uttered by David, to wit: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (Ps. 18: 2, 3) The "faithful servant" class now bear the name which the mouth of Jehovah has given his servant, to wit, "Jehovah's witnesses." Collectively these constitute the visible part of Jehovah's organi-

zation on earth, and these understand and with sincerity and joy say: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." —Prov. 18: 10.

⁵ The remnant now well know that the spiritual food which Jehovah has placed upon his table for them is vital to their existence and that they must assimilate this food and be obedient in following the course that the Lord has marked out for them in order that the servant may receive the final and full approval of Jehovah. For this reason the faithful greatly rejoice in the present unfolding of prophecy, and they know that these precious things come, not from man, but from Jehovah God by and through his beloved Son.

⁶ There are those who once had a knowledge of the truth then due to be understood but who have placed themselves in opposition to the present unfolding and revelation of prophecy. They do not and indeed cannot understand the meaning of prophecy because they are opposed to what God is causing to be done. Having turned aside from present truth, these evil ones proceed upon the theory that God revealed all of his truth by one man prior to 1918, and they therefore content themselves to go on in ignorance of the present-day revealed light from the temple of Jehovah. Now in the most troublous of times those who have failed to progress with the light can only look back to that which was revealed before their trouble began. They have no special guide in the time of greatest difficulty and greatest need. Being disobedient to the light, these are against Jehovah's anointed servant and therefore against the Lord, even as Jesus said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." —Matt. 12: 30.

⁷ The thirty-sixth Psalm discloses a marked contrast between the "man of sin" and the "faithful servant" of Jehovah, but the immediate contrast is between the lawlessness of one and the faithfulness and righteousness of the other. These truths could not be appreciated until they were due to be understood, which means God's due time to reveal them. The first part of the Psalm is a word picture disclosing the terrible wicked heart of the wicked; the middle portion of the Psalm dwells upon the goodness of Jehovah; the third part of the Psalm is a prayer to Jehovah for his continued protection to those who love him and to save them from the assaults of the enemy, and that the loving-kindness of Jehovah may be prolonged to the faithful. Then the Psalm concludes with a declaration concerning the destruction of the enemy. It is well known that David was the prophet; and hence what he wrote was often beyond the bounds of his own experiences, but does have reference to the conditions through which the "faithful and wise servant" of the Lord must pass. David declared that he wrote as the spirit of God moved him; hence we know that

the words that were written were not the words of imperfect man, but they were dictated by the spirit of Jehovah.—2 Sam. 23: 1, 2.

THE WICKED

⁸ Note that the Psalm begins with the words concerning the wicked. When a creature is enlightened by the Lord and then fails or refuses to walk in that light by ignoring or spurning it, he is properly classed with the wicked. Satan is the chief wicked one, and those who willingly go on in the way of Satan after having learned of the Lord become a part of the wicked one's organization. Jehovah bestows his loving-kindness upon the creature, and by reason thereof the creature is enlightened. Properly exercised by the reception of such loving-kindness the creature would walk humbly and meekly before God and would hence progress in the light. When a creature is impressed with his own importance, necessarily he increases in selfishness, which selfishness causes him to walk proudly and arrogantly before the Lord. The creature becomes willful and walks on according to his own will and disregards the will of God. Thus he allies himself with Satan the wicked one. The first verse of the thirty-sixth Psalm, according to the *Authorized Version*, reads: "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." Both this and the *Revised Version*, however, fail to disclose the real point under consideration. The rendering of the text according to the *Rotherham* clarifies the matter. "An oracle of transgression hath the lawless one in the midst of his heart, there is no dread of God in the sight of his eyes." It is thus observed that the one mentioned is a transgressor, and hence walking unlawfully.

AN ORACLE

⁹ An oracle may be properly defined as "a speech or message proceeding or coming from an unseen power, given in answer to an inquiry". Also, it applies to the place where the message or speech is received. In the temple builded by Solomon the oracle was "in the house within", that is, in the most holy. "And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold." (1 Ki. 6: 19-21) It was there that the priests received the messages from Jehovah. Speaking concerning the advantage of the Jew, Paul wrote: "They have much advantage every way, chiefly because that unto them were committed the oracles of God." It was from amongst the Jews that Jehovah selected all his prophets and to whom he spoke or delivered his messages. Those

precious messages coming from Jehovah now are for the benefit of those who love and serve Jehovah God. An oracle is therefore a speech or message that prompts and directs the action of the creature.

¹⁰ Satan is the mimic god, and hence attempts to counterfeit that which appears in the outworking of Jehovah's purpose. This he does for the purpose of deceiving and turning away the creature from the Creator. To this end he has used and still uses wicked spirit creatures to deliver speech or messages to those who are willing to give heed thereto. Such has ever been a part of the practice of satanic religions. The priest of such satanic religions is said to receive a message from the unseen which he delivers to others, and thus the priest claims to be in communication with a god. However, these priests do not disclose that the god with whom they are in communication is the Devil or some of his invisible assistants. While such satanic religious practices are indulged in by all the nations, such have particularly been emphasized amongst the ancient Greeks to a greater degree than in any other nation. According to the Greeks, oracles were classified in this manner: (1) A sane form of divination which appears to be cool and scientific according to fixed rules of interpretation; (2) the ecstatic, insane form of divination which is worked by a priest when possessed and overpowered by a god and when in a frenzy he utters such speech; and (3) divinations by communication with the spiritual world, or otherwise known as wicked spirits. All of these, as we know, proceed from the Devil and his wicked assistants and are introduced among and practiced by men in order to bring reproach upon Jehovah God and turn men away from a proper worship and service of Jehovah.

¹¹ How then can it be said, according to *Rotherham*, "An oracle of transgression hath the lawless one in the midst of his heart"? Let us bear in mind that the class here under consideration by the psalmist was once enlightened to some extent by the truth and the spirit of the Lord. According to the psalmist that wicked class is here considered as an individual who is now wicked because he has drifted away from the truth and now follows his own will as enthroned in his heart. Otherwise stated, he has become a willful creature. The heart is that faculty of the creature that prompts or dictates the course of action taken by the creature. "For as he thinketh in his heart, so is he." (Prov. 23: 7) "An evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6: 45) It is the will or determination of the wicked creature to carry out his own selfish purposes, and this in utter disregard of God's expressed law; and hence he is properly called a willful or lawless person. He is moved to act by reason of his own selfish desires, and, such desires being lawless, it is properly said an oracle or moving power of law-

lessness or transgression is in his heart and this moves him to action. He recognizes only his own authority, and he does his utmost to accomplish his own purposes. Such seems to be the basis for Paul's statement concerning the "man of sin" when he wrote: "He . . . sitteth in the temple of God, shewing himself that he is God." Jehovah speaks authoritatively, and likewise the self-willed wicked one declares himself with assumed authority. Concerning the Logos it is written: 'The Logos was a *theos*'; and so also the wicked one appears 'as a *theos*', a god speaking with authority. His speech being prompted by his own willful selfishness, an oracle of transgression is in the midst of his heart, and this prompts or directs his course of action. This scripture seems to say that the wicked one here mentioned knows that the name Jehovah means "I will be what I will be", and therefore he deliberately sets himself in opposition to Jehovah by refusing to give heed to the commandments of Jehovah and hence in effect says of himself: "I will be what I will be." The oracle of transgression in his own heart thus prompts him and moves him to action. He has no fear or dread of Jehovah. Being impressed with his own importance he follows the dictates of his own selfish heart. A prompting power in his own selfish heart, which is lawless or contrary to God's law, directs his course of action.

¹² The application of the words of the psalmist above could not be properly limited to the natural degraded human creature that had fallen into degradation by reason of original sin. Its stronger application is to those who have been once enlightened. The wicked are those who have been enlightened in the truth, at least to a degree, and have then disregarded or spurned the truth. For this reason Satan himself is designated that "wicked one". Knowing God and his commandments, Satan permitted his own selfishness to harden his heart in the face of God's loving-kindness. It is even so with those who since have received the enlightenment of truth from Jehovah God and who have then permitted self to rule them. It is not the loving-kindness of God that hardens the heart of the wicked, but it is selfishness on the part of the creature exercised in the face or light of God's loving-kindness that hardens the heart of the creature. It is written that 'love is the principal thing'. Love is the perfect expression of unselfishness, and hence selfishness is the very opposite of love; and selfishness persisted in and followed in a lawless manner shows that the creature is devoid of love. He reaching that condition, "there is no fear of God before his eyes." In his message to the Romans concerning the degeneration of the creature, Paul quotes these words of the Psalm. The argument of the apostle appearing at Romans chapters one and three may be applied generally to the degenerate and degraded; but the exact and proper application thereof is to those once favored by Jehovah and who because of

selfishness have failed to appreciate that favor. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1: 28) To truly believe the Word of God means to obey the commandments of God and not to be guided by one's own selfish desires. Jehovah directs the creature to acknowledge, trust and to obey him, and those who do so God favors. (Prov. 3: 5, 6) The words of the thirty-sixth Psalm above quoted, therefore, and also the words of the apostle mentioned, clearly have their application to the "man of sin".

¹³ Jehovah's organization is one, not many. His organization is in complete unity, which means that every one who is of the organization and remains there stands shoulder to shoulder with every other one of the organization for the cause of righteousness and to the glory of the name of Jehovah God. These recognize that their greatest privilege is to have a part in the vindication of his name. It means that the instructions or directions coming from Jehovah's organization should be and will be gladly obeyed by every one of that organization. Those who refuse to observe instructions of God through his organization, and who follow their own selfish desires, are lawless; and this course persisted in will ultimately lead such into the "evil servant" or "wicked" class. Such are those who 'change the truth of God into a lie, and worship and serve the creature more than the Creator', whether that creature be self or some other creature. (Rom. 1: 25) All who receive the truth are subjected more or less to temptations of this nature, and the full and complete security of all such is in the name of Jehovah God. That means that the anointed of God who continue faithful will always keep the name of Jehovah above everything else and will give honor and credit to him for all truth and will always delight in singing forth the praise of Jehovah's name. To give honor and praise to a creature for the truth received is to dishonor Jehovah's name, and hence to follow a course of lawlessness. Those who continue in Jehovah's organization henceforth will proceed together in full harmony, always giving honor to the name of the Most High.

SELF-IMPORTANCE

¹⁴ Verse two, according to the *Authorized Version*, is not clearly put. The rendering according to the *Revised Version* margin, and that according to *Rotherham*, afford a better understanding, and these taken together are properly rendered thus: "For it [his selfish oracle of transgression in his heart] flattereth him [in his own eyes] as to finding out his hateful iniquity." The "man of sin" or wicked class becomes the victim of his own deceptions. He believes his own lie. This rule the apostle states thus: "Evil men . . . deceiving, and being deceived." (2 Tim. 3: 13) So fully absorbed in his own purpose to do injury to those who are proclaiming the kingdom message, the "man of sin"

gives himself over to that work of selfishness. Hence says the psalmist: "The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." (Vss. 3, 4) This "evil servant" is directed in his course of action by the oracle of transgression in his own heart. He lies upon his bed and devises means of carrying into operation his purpose to do injury to the "faithful servant" of God. According to *Rotherham*, verse four: "To make trouble thoroughly he deviseth on his bed; he taketh his stand on a way not good, evil doth he not refuse." The wicked substitutes his own oracle of transgression for the plain statement of "Thus saith the Lord Jehovah". He does not hesitate to announce that God will destroy those who are faithfully giving the witness to the name of Jehovah. Hence the "man of sin" is dead set against Jehovah's organization.

PRAISING JEHOVAH

¹⁵ The publication of the truth of and concerning the wicked is not done for the purpose of exposing any creature to ridicule or contempt. Manifestly Jehovah reveals these truths concerning the wicked to his anointed and causes such truths to be published in order that the faithful may contrast the wicked class with the goodness of God, and thus he does for the good of his servant. In harmony with this conclusion it is written: "The righteous also shall see, and fear." (Ps. 52: 6) The light of God makes known the wicked and the righteous, and the "light is sown for the righteous". (Ps. 97: 11) The truth makes known to the faithful that their only place of safety and complete security is in the name of Jehovah. "The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." (Ps. 64: 10) "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." (Ps. 58: 10) To the anointed remnant Jehovah's name means his purpose concerning them in particular. Jehovah has bestowed his own great name upon these, and they delight themselves in the Lord God.

¹⁶ The psalmist then pictures officially Jehovah God's anointed remnant now on the earth raising a song of praise to the name of the Most High. Turning his face away from the workers of lawlessness the "faithful servant" now on earth contemplates the righteousness of Jehovah. He sings of God's loving-kindness, describing it as endless as the spread-out heavens; of Jehovah's faithfulness that reaches above the clouds; of his righteousness like unto the great mountains which stand as unbreakable and everlasting monuments to the name of God; and of his justice as the great and unfathomable deep. Jehovah is the great covenant-maker and covenant-keeper. Both man and beast are included in his covenant. Satan the wicked one defiled both man and beast and turned them into

ways of lawlessness. At the flood both man and beast perished because of such lawlessness. A remnant, however, of both man and beast was saved and brought through the flood, and God says that in due time according to his covenant he will bring back obedient ones both of man and beast into harmony with him and make them dwell together in harmony and in peace and to the glory of the Creator. No manner of opposition and wickedness can defeat the purposes of Jehovah. His name shall endure forever, and those who keep his name shall live. Therefore the servant of God having these great truths in his heart exultantly sings: "Jehovah! in the heavens is thy kindness, thy faithfulness reacheth as far as the clouds: thy righteousness is like the mountains of God, and thine acts of justice are a great deep, man and beast thou savest, Jehovah!"—Vss. 5, 6, *Roth*.

REFUGE

¹⁷ The "faithful servant" class see and appreciate the refuge Jehovah has prepared for them and continue to exultantly sing: "How precious is thy kindness, O God! and the sons of men in the shadow of thy wings take refuge: they are satisfied with the rich provisions of thy house, and of the full stream of thine own delights thou causest them to drink." (Vss. 7, 8, *Roth*.) It has been suggested that the "great multitude" is the class mentioned within this last-quoted text. This suggestion is not supported by the Scriptures. There is little in evidence in the Scriptures for the consolation of the "great multitude", and whatsoever was written aforetime was written for the consolation of the faithful remnant. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4) The remnant of God are now gathered at the mountain of the Most High. The Wicked has gathered his forces against them. The power of the wicked is now concentrated against the remnant, and every subtle and deceitful and wicked thing is employed to destroy the faithful. It is these faithful ones that find refuge in the name of Jehovah. The "great multitude" will find no such refuge. (Zech. 14: 2) The Scriptures abound with precious promises of Jehovah to preserve them that love him and serve him. Exercising his loving-kindness toward the faithful the Most High has brought the remnant into his secret place of complete security. (Ps. 91: 1, 2) To abide in that secure place the remnant must see the course of the wicked one and his end, and must be diligent to avoid the way of the wicked and will always be faithful and true to Jehovah God and have a proper appreciation of his loving-kindness. The Lord Jesus as the great executive and representative of Jehovah is at the temple and judging according to the Father's will. It is written: "His eyes behold, his eyelids try, the children of men. The Lord trieth the righteous." (Ps. 11: 4, 5) Judgment begins at the house of God, and it

is the trial at the temple that separates the wicked from the true and faithful ones; and the Lord brings the faithful ones into the place of security.

¹⁸ The house of God mentioned by the psalmist is his royal house, and the rich provisions of that house are only for the anointed and faithful ones. Only the members of the royal priesthood feed upon the fatness of the Lord's table. "And I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 29, 30, *Diag*.) It is the faithful that are caused to drink at the fountain of endless life. (Isa. 12: 3) The anointed sons of God now on earth bear the name of Jehovah, and they have hastened into the strong tower provided for them which is the name of Jehovah. They have been brought into the place of safety and have been given refuge under his wings. The faithful remnant see and appreciate these precious things since the coming of the Lord to the temple of Jehovah. They continue to drink of this water of life and rejoice. (See *Light* Book 2, pages 254, 255.) Knowing that these precious things proceed from Jehovah and that in the exercise of his loving-kindness he has provided such for those who love him, the "faithful servant" sings: "For with thee is the fountain of life; when thou shinest light appeareth."—Vs. 9, *Roth*.

¹⁹ Jehovah's light shines on his temple, and this light illuminates those of the temple and delights their hearts. The faithful now bear testimony to this fact. Jehovah has unfolded to them an understanding of Revelation and Ezekiel, because his due time has come for such. Jehovah gives light, and the faithful profit thereby.

A PRAYER

²⁰ Prayer is a blessed privilege enjoyed by the anointed sons of God. These know that no power can successfully resist Jehovah. The faithful remnant see that all that they have, all that they enjoy, and all that they hope to be, must and does proceed from Jehovah and is received by them by reason of his loving-kindness bestowed upon them. They fear God, they are anxious to please him and to continue for ever in his favor. The remnant therefore prays: "O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart." (Vs. 10) It is only those who know Jehovah and are upright in heart that present this petition in sincerity and with certainty of receiving a favorable answer. They properly claim for themselves the further expression of God's loving-kindness, to wit: "Jehovah preserveth all them that love him."—Ps. 145: 20, *A.R.V.*

DANGER

²¹ There is no absolute and final assurance that because one is brought into the temple of God he may unconditionally abide there for ever. Because the remnant are yet on earth, acting in human organisms, and

subjected to the improper influences about them, there is danger to them lurking in the way. The prayer uttered by them as set forth in verse eleven discloses danger, when the psalmist says: "Let not the foot of pride come against me, and let not the hand of the wicked drive me away." (Vs. 11, *R.V.*) The Lord declares: "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16: 18) What could make one proud but selfishness? To think more highly of oneself than one ought to think is pride, and this causes one to deport oneself in a haughty manner. Pride is therefore the fruit of selfishness and is the very opposite of love. One who really loves Jehovah cannot be proud. It is selfishness resulting in pride that has led some into the "evil servant" class. The Lord God shows his faithful saints the wicked and what has led them in the wrong way, to the end that the faithful may avoid a like course of wrongdoing. Seeing this the faithful walk humbly before God and continue to pray: "Do not suffer to invade me the foot of pride." (*Roth.*) Sincerely this prayer of the faithful is accompanied by watchfulness, and they walk circumspectly, refusing to give honor to any creature and refusing to think of themselves in a lofty manner, but thinking of themselves as creatures of Jehovah's loving-kindness and giving to him all honor and glory.

²² The "evil servant" class will continue, by using what appear to be "good words and fair speeches", to try to induce the faithful to enter their own assemblies and will then resort to subtle means to turn the faithful away from God's organization. The wicked one is a subtle foe, and the "man of sin" is of the wicked one; hence he is wicked. These contemptuously say to the faithful: "You are engaged in a book-selling scheme. Why not come with us and enjoy sweet fellowship?" To give heed to such speech would drive one away from God and his organization. Such danger lurks in the pathway of the remnant; hence the Lord by his prophet gives to the remnant this prayer: "Let not the hand of the wicked drive me away." At all times the remnant must keep before them the truth that Jehovah preserves only those who love him and who continue to show their love for him. That means an unselfish devotion to Jehovah and his kingdom. In order to maintain this happy condition the remnant must continuously feed upon the spiritual food which Jehovah has spread for them in the illumination of his Word. They must appreciate their privilege of being the sons of his organization and bearing his name, and hence they will be diligent to obey his instructions. The day of vindication of Jehovah's name is here, and all who continue faithful will continue to joyfully proclaim Jehovah's name and thus have a part in the vindication of his name. Seeing the need of the continuing and constant loving-kindness of Jehovah the remnant pray with assurance that God will prolong such kindness, at the same time

keeping in mind the words of Jesus as pertaining to this day, to wit: 'For the Father loves you and will hear your prayer.'—John 16: 26, 27.

²³ To the faithful ones Jehovah now makes known what shall shortly come to pass: "Before they spring forth I tell you of them." (Isa. 42: 9) Among these things Jehovah shows the remnant what shall be the fate of the wicked. In harmony with this he causes the "faithful servant" class to sing: "There are the workers of iniquity fallen: they are thrust down, and shall not be able to rise." (Ps. 36: 12, *R.V.*) The word "there" is emphatic. The servant repeats the words emphatically from the authoritative Word of the Lord. He sees the lawless completely broken down and without ability or strength to ever again arise. This will be a further vindication of Jehovah's name. The loving-kindness of Jehovah is ever about those who truly love and serve him. The kingdom is here. The forces are gathered for the final determination of the great question long at issue. The enemy now appears to be strong and very formidable. Danger appears to the faithful remnant; yet with full confidence in Jehovah they now say: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." Let Jehovah be for ever praised!

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What is meant by 'Jehovah's loving-kindness'? Upon whom does he bestow his loving-kindness? With what response on their part?
- ¶ 2. Jehovah's revealing the "man of sin" has served what important purpose?
- ¶ 3. What is the significance of the title of the eighteenth and of the thirty-sixth Psalm? Whom did David here foreshadow? Why is knowledge of this fact now of particular importance?
- ¶ 4. Describe the position of the remnant as indicating the application and their appreciation of Isaiah 42: 1, Psalm 18: 2, 3, and Proverbs 18: 10.
- ¶ 5. Account for the remnant's deep appreciation of the present unfolding of prophecy.
- ¶ 6. Describe the position of those who have had a knowledge of the truth but have opposed the present unfolding and revelation of prophecy.
- ¶ 7. Of what does Psalm 36 consist? Why has it not been understood and appreciated in the past? How may we know that it is prophetic and provided by Jehovah for the remnant?
- ¶ 8. What is the relationship between enlightenment and responsibility? Account for the existence of two classes of those who have been enlightened by the Lord.
- ¶ 9, 10. With illustrations from the Scriptures, explain the meaning of the term "oracle". Describe how Satan has attempted to counterfeit this feature of the divine arrangement.
- ¶ 11, 12. Explain the expression "An oracle of transgression hath the lawless one in the midst of his heart." Point out clearly the application of this scripture. How does Romans 1: 28 account for the existence of a class once enlightened but now lawless and constituting the "man of sin"?
- ¶ 13. Explain the course taken by which the "faithful servant" class have come into complete unity and continue therein.
- ¶ 14. Describe the operation of the "oracle of transgression" in the heart of the "man of sin", as stated in other scriptures and as manifest in the activities of that class.
- ¶ 15. Show how related scriptures indicate Jehovah's purpose in revealing to his anointed these truths concerning the wicked.

- ¶ 16. What change of subject matter appears at verse 5 of this Psalm, and whom does the psalmist here prophetically picture? Apply the expression "Thou preservest man and beast."
- ¶ 17, 18. Describe the situation which calls forth the words of verse 7. What are the "rich provisions of thy house" and the "full stream of thine own delights"? Who are brought into the security and privilege here described? How? On what condition is continuance of this favor assured? What is the result of failure to meet that condition?
- ¶ 19. Apply verse 9.
- ¶ 20. What is prayer? Who are granted this privilege? For what do they pray, as referred to in verse 10?
- ¶ 21. Explain whether one brought into the temple of God will continue to abide there. Account for the presentation of a prayer as in verse 11 by a class whom Jehovah has approved.
- ¶ 22. Describe the subtle procedure of the "evil servant" class which calls for the prayer "Let not the hand of the wicked remove me." What is the course of action consistent with such request presented to Jehovah by the remnant?
- ¶ 23. Who are the "workers of iniquity" mentioned in verse 12? Show the application of the statement here made concerning them. How does the year text here come into consideration?

ARROGANCE AGAINST GOD

THE manifest purpose of Satan at all times has been to reproach Jehovah God. God has permitted him to go so far and then no further. In his own good time the Lord God has rebuked the Devil, not for the benefit of that wicked one, but for the benefit of the people, that they might not all entirely forget that there exists the Almighty, the Creator of heaven and earth.

At stated times Satan has organized world powers, and the predominant features of these disclose his method of organization against God. Egypt, the first world power, excelled in wealth and military power. Her rulers were at times exceedingly presumptuous. God administered severe rebuke to her presumptuous ruler at the time he delivered the twelve tribes of Israel from their bondage in Egypt. Assyria, another great nation, worshiped the devil gods and reproached Jehovah, and was a mighty political power. Babylon the Great, as the Scriptures seem clearly to point out, particularly magnifies the ecclesiastical elements of the Devil's organization. It will be observed that in all these world powers the ruling factors consisted of three elements; to wit, commercial, political and ecclesiastical. In each of these world powers either the commercial, political or ecclesiastical element was made specially prominent, and each one opposed Jehovah. With Egypt the commercial power was the greatest; with Assyria the political power excelled; with Babylon the ecclesiastical element was to the fore.

God's prophet Daniel likens world powers to wild beasts, and by the same symbol the powers are known or designated in the book of The Revelation. There could be no more fitting symbol than "beast" for a world power, because the history of each shows that they have been beastly, cruel and oppressive; and each one has been used by the Devil to reproach Jehovah God. Of course all these world powers have had visible rulers, but their real ruler or god has been Satan the Devil. There has been but one nation on earth that could not properly be included in this category of beastly powers; to wit, the nation of Israel. It was organized by Jehovah for the benefit of the people to illustrate God's method of action for all the peoples of the earth. Israel failed because of unfaithfulness

to God, and then Satan became the god of the entire world. All of these world powers or governments have been instruments in the hands of the wicked one and in some form have opposed the outworking of God's provision for salvation.

At times it might have seemed that the powers of wickedness had completely overwhelmed and defeated the God of righteousness. But not so. The Almighty has permitted Satan and his angels to pursue a course of wickedness without let or hindrance until such time as he sees it is good, and therefore necessary, to interfere and manifest his power, that the people might not entirely forget his name. In all these world powers the three elements mentioned, to wit, commercial, political and ecclesiastical, have appeared prominently. In these latter times the three elements, under the supervision of the Devil, have united in forming the most subtle and wicked world power of all time. They operate under the title of "Christendom", which is a fraudulent and blasphemous assumption that they constitute Christ's kingdom on earth.

Hypocrisy first made its appearance in the time of Enos, the grandson of Adam, when the people called themselves by the name of the Lord (Gen. 4:26); but it remained for the latter days, where we now are, to witness the greatest demonstration of hypocrisy that has ever been on earth. This parades under the title of "Christendom", and by it Satan has deceived millions of people to believe that this fraudulent organization is the political expression of God's kingdom on earth. Egypt, Assyria, and Babylon, each in turn, had their rebuke from Jehovah God. The Scriptures clearly indicate that "Christendom", the most powerful and subtle of the Devil's organization, is destined to receive the most complete rebuke that has ever been administered to any power; and with its complete fall Satan shall be bound that he may deceive the nations no more. At different times throughout the ages God has administered rebukes to Satan's institutions; but these have merely foreshadowed the great, tremendous and overwhelming rebuke that shall shortly end Satan's rule on earth.

At this time the purpose is to call attention to the presumption and arrogance of one of Satan's repre-

sentative and visible rulers, an ancient Assyrian king, and to the terrible rebuke which the Lord administered to him. This circumstance marks a progressive step in the unfolding of the divine purpose, and enables the student to have a better appreciation of what to expect to occur in the great and terrible day of God Almighty which is impending and immediately about to fall. That we may have some intimation of God's expressed indignation against arrogance and presumptuousness, attention is here called to the rebuke that he administered to Sennacherib, the Assyrian king. Hezekiah was then king of Israel, the chosen people of God.

Prior to Hezekiah's reign the king of Assyria had besieged and taken Samaria immediately to the north of Hezekiah's domain, and had laid hold on and carried away many Israelites as captives. God permitted this to happen to the Israelites because they had forgotten him and had gone awhoring after the Devil and his gods. In chapter eighteen of the second book of Kings it is written that Hezekiah "did that which was right in the sight of the Lord, according to all that David his [fore]father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [brazen thing]. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following after him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. . . . Now, in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them".

The name Sennacherib means "Moon-god" and is a symbol of sin. This king first directed his efforts to the crushing of the enemies of Assyria, and then he turned his attention to Hezekiah king of Judah. Sennacherib attacked the fenced cities of Judah and took them. Then Hezekiah removed the silver and gold from the temple and from the king's house and gave it to Sennacherib, evidently for the purpose of appeasing his wrath and stopping his march on Jerusalem. Surely in this he showed lack of faith in God; but thereafter the Lord forgave him. Sennacherib determined to take Jerusalem; but before beginning the assault he sent messengers up to Jerusalem to deliver a message to King Hezekiah, for the evident purpose of destroying Hezekiah's confidence in God. He believed that he could break down Hezekiah's faith and confidence in Jehovah and that he would cease his rebellion and give his allegiance to the king of Assyria, and then Assyria would control all of Palestine.

The messengers of Sennacherib appeared before the walls of Jerusalem and boasted of the great power of their king, and reproached the Almighty God. When Hezekiah heard the insolent message from the Assyrian king he was greatly troubled. He rent his clothes and covered himself with sackcloth, and then he went into the house of the Lord. He called a messenger and sent him to Isaiah the prophet of God with a message that (to quote from his words) "this day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left."—2 Ki. 19:3, 4.

The Prophet Isaiah had confidence in God. He trusted him implicitly, and the Lord directed him what to do. And then he sent King Hezekiah this message: "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land."—2 Ki. 19:6, 7.

King Hezekiah, being strengthened in faith because of the message received from God's prophet, sent away the messengers of Sennacherib. Then Sennacherib wrote an insolent letter to King Hezekiah and sent his messengers with it unto the king of Judah. In this letter he said: "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?"—2 Ki. 19:10-12.

Hezekiah received the letter and read it, and then he went up into the house of the Lord and spread the letter before the Lord. In his extremity he laid the whole burden before the Lord and called upon him for needed help. No one has ever thus called upon the Lord without receiving some reward for his faith. The Scriptural account (2 Ki. 19:15-19) tells us: "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have

destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only."

At the crucial moment Jehovah God answered this prayer of Hezekiah and magnified his glorious name which had been arrogantly reproached by Satan's representatives on earth.

MYSTERY OF THE TRINITY

THE "holy ghost": What is it? Is Jesus as great as the "holy ghost", or is he greater? Why did Jesus say "My Father is greater than I"? Has the mystery of the trinity ever been satisfactorily explained?

The clergy teach that the "holy ghost" is the third person of the "triune god". The generally accepted thought is that a ghost is a spirit creature. The word *ghost* in the Scriptures is mistranslated from the original. It is from the same root word that is properly translated *wind*, *breath* or *breeze*. The English word *spirit* is properly translated from the same root. Its true meaning is *invisible power*. The spirit of the Lord God is invisible to man and is powerful. It is properly called the holy spirit because all power of God is holy. The *holy spirit* (mistranslated *holy ghost*) is not a person or creature and no scripture authorizes such a conclusion. When God puts his spirit upon a creature that creature is clothed with power and authority to act as the representative or agent of Jehovah God. God put his spirit upon David, as his witness, and David said: "The spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2) Likewise the Lord God put his spirit of wisdom upon men who were directed to build certain things in connection with the tabernacle. (Ex. 35:31-35) These men were clothed with authority and power to represent the Lord God.

The prophet, speaking for Christ, wrote: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1,2) Jesus quoted this prophecy and applied it to himself. (Luke 4:18-21) This scripture shows that the holy spirit is the authority and power God conferred upon his beloved Son. God had commissioned Jesus to represent him and to speak with authority in his name. Again, says the prophet speaking for Jehovah: "I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) This was represented in the anointing oil that was poured upon the head of the priest whereby he was clothed with authority. Now Jehovah had placed his spirit upon his beloved Son, thereby anointing him to represent Jehovah God.

Concerning the anointing of Jesus with the holy spirit it is written: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9; Ps. 45:7) It is written: "Even Jesus of Nazareth, whom God anointed with the holy spirit and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him."—Acts 10:38, R.V.

These scriptures conclusively prove that the holy spirit is not a person and is therefore not one of the gods of a trinity. It is proof that the holy spirit (mistranslated "holy ghost") is the holy power of Jehovah God conferred upon his beloved Son and upon others whom he authorized to represent him. These and other scriptures expose the falsity of Satan's doctrines of incarnation and the trinity and disclose that the clergy have misrepresented the Lord God and do misrepresent him.

Jesus was a perfect man and the only perfect man that ever lived upon earth, aside from Adam when he was in Eden. Upon the banks of the turbulent Jordan stood the perfect man Jesus declaring his devotion to his Father. There God put his holy spirit upon him and clothed Jesus with full power and authority to speak in his name. There he was beginning his mighty work. He was perfect, holy, harmless and separate from sinners. Of and concerning him God's prophet wrote: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." (Ps. 45:2) He was the very embodiment of truth, meekness and righteousness. With frankness and boldness he spoke the truth. "Never man spake like this man." (John 7:46) The reason was that he was a perfect man entirely devoted to the doing of Jehovah's will and he came to speak the message which his Father had given him to speak. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49,50) God sent him into the world to speak the truth, and he did speak the truth. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) It follows then that those who

contradict or deny the words of Jesus do not speak the truth.

Hear then the words of Jesus and note that he brands the teachers of the dogma of the trinity and incarnation doctrines as the sons and agents of Satan, the greatest liar that ever existed. To the clergy of his day, who then refused to hear and abide by his words, Jesus in plain phrase said: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. 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 8:42-44) The clergy, who have taught and yet teach the trinity and incarnation dogmas, refuse to hear and obey the truth, and thereby put themselves in the same class to which the Pharisees were assigned by Jesus.

The trinitarians say: 'God, Jesus and the Holy Ghost are one, equal in power, in person, and eternity, and are three in one.' Jesus said: "My Father is greater than I." (John 14:28) The clergy say: 'Jesus was his own father.' They do not tell the truth. The true relationship between God and Jesus is that of Father and Son, and this relationship Jesus always acknowledged. He said: "For the Father loveth the Son, and sheweth him all things that himself doeth."—John 5:20.

The Scriptures testify that God only hath immortality. (1 Tim. 6:16) That means that when Jesus stood upon the banks of the Jordan he was not immortal, and therefore not equal to God. Jesus' own words are given as further proof that he was not his own Father, and was not equal in power and eternity with God. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." (John 5:26, 27) Let the people determine whether or not Jesus here told the truth; and if so, then they must conclude that the clergy who teach the trinitarian doctrine are false witnesses.

To the multitude Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27) Again, he said to the Jews: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father."—John 8:26, 27.

Jesus repeatedly spoke of himself as the Son of God, which proves he was not his own father. (John 9:35) Because he said he was the Son of God the Jews

charged him with blasphemy. The clergy of that time, as the clergy of now, would not receive the truth.

Lazarus the friend of Jesus became sick, and news of that fact was brought to the attention of Jesus and he said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (John 11:4) When he had talked with the sisters of the dead man and told them of the resurrection hope, then and there in the presence of witnesses he prayed unto his Father and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." If the clergy are right in their dogmatic teachings, then Jesus was here practicing a subterfuge. But he was praying to God his Father and he was there teaching truths concerning the resurrection which God had put in his power.

When instructing the disciples concerning their privilege of prayer he did not say they should pray to him as his Father's equal, but he did say: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John 14:13.

Jehovah God is the great Life-giver to all that have breath. He gave life to Jesus, his beloved Son. He sent his Son to the earth to lay the basis for the reconciliation of man to himself and through the Son to give life to man. Man partakes of material food for the sustenance of his body. Jesus likens himself unto bread, in this, that faith in him and his shed blood, and faith in the work that the Father sent him to do, provides sustaining food to man; therefore concerning the giving of life he said: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:57) This is further proof that Jesus is not his own father.

Jesus was with his disciples, teaching them concerning the way that leads to life. In order for anyone to have life he must be reconciled unto God the Father. He said: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) Thus he proved that the Father's way of reconciliation is through his beloved Son Christ Jesus.

He taught his disciples that he must go away and that he would come again and receive unto himself those who continue faithful and that he would set up his kingdom. His disciples inquired when that would be and how they might know. Jesus answered: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) If when Jesus spoke those words he was, as the clergy claim, equal in power and eternity with God he would not have said that only his Father knew. His plain statement was that his Father knew something that he, Jesus, did not then know.

GOD'S TYPICAL ORGANIZATION

AT MOUNT SINAI in Arabia Jehovah God inaugurated a covenant or solemn contract with the Jews upon the basis of a code of laws which he there gave to them. Moses, the prophet, was the mediator of that law covenant. That Moses was a type or shadow of a greater One to come he himself testifies, in the book of Deuteronomy, chapter eighteen, verses fifteen and eighteen, when he states: "The Lord [Jehovah] thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. [And the Lord said unto me,] I will raise them up a Prophet from among thy brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

This law covenant foreshadowed that God will make a new covenant and that the Lord Jesus Christ will be the Mediator of that covenant, and through him the blessings of the people shall come. The proof of this is found in the book of Hebrews, chapters eight and nine.

God's purpose in using the Jews or Israelites was that he might through them make types foreshadowing the outworking of his great arrangement for the redemption and deliverance of the human family. All other nations of the earth were under the control of Satan, worshiping the Devil or some of the Devil's workmanship. Without a shield or protection for the Israelites, and without a teacher to keep them in the right way, Satan would overreach the Israelites; and the whole world would again be turned to wickedness. Unless the Israelites had faith in God and worshiped him alone they would have no protection, and no teacher to guide them. Hence God gave to that people his law and commanded that they should have no other gods beside him. With them the Lord God established the true worship, and that for their own good. God had made his purpose and given his word that it should be performed. He must keep his word inviolate and carry out that purpose as made.—Isa. 55: 11; 46: 11.

God's dignity would preclude him from commanding any creature to worship him for his own good. He owed the human race nothing. Strictly adhering to justice God would have wiped the human race completely out of existence, but his love for man led him to make provision for man's deliverance; and having made it he will carry it out. Therefore the reason for the law covenant with Israel may be summed up as follows: First, it was made for the good of the people, and as a schoolmaster to lead them in the right way until the coming of the Redeemer Jesus; second, to prove to the people and to all mankind that no one can get the blessings of life by his own efforts; and, third, to prove the necessity of a great Redeemer, Mediator, and Deliverer.

For forty years God led the children of Israel through the wilderness before they were permitted to enter into the land of Canaan. During that period

they had opportunities to learn many lessons. Their experience in the wilderness, under the leadership of Moses, was typical, which is to say, it foreshadowed the experiences of the Christians who follow in the footsteps of Christ Jesus during the wilderness period of the Christian era, during which time the Gentiles or non-Jewish nations have been in power, ruling under the supervision of "the god of this world", to wit, Satan the Devil. (2 Cor. 4: 4) At the end of that period of forty years the Israelites entered into Canaan, now Palestine; and there the Lord continued to deal with them and to use them to make shadows of better things to come pertaining to his kingdom and his manner of bringing deliverance and blessings to the people.

In due course God permitted the Israelites to have a king. Saul was anointed as the first king of that people. After a brief reign he was commanded by the Lord to go and destroy the Amalekites, one of the representative tribes of the Devil's arrangement. The Amalekites had opposed God's chosen people when they were marching to Canaan. The Devil had induced them so to do and used them for that purpose. Their wickedness had now come to the full.

Saul failed and refused to carry out the instructions of the Lord, although he pretended to do so. Because of his disobedience he was rejected from being king. Samuel, the prophet, speaking as the mouthpiece of the Lord, said unto Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Sam. 15: 22, 23.

Being rejected of the Lord, Saul thereafter sought solace and comfort at the hands of the Devil, by communing with the Devil's colleagues, the evil spirits. The first book of Samuel, chapter twenty-eight, tells us how Saul sought information at a seance with the witch of Endor. Saul's experience represents and foreshadows that which has been the course of the nominal, or so-called "Christian", churches. As declared by the Prophet Jeremiah, God planted the church as "a noble vine", but today we see it degenerated into a strange vine of the earth. (Jer. 2: 21-23) The so-called "Christian" churches, the systems, have forsaken the Lord and have joined hands with the Devil; and now they seek solace at his hand by communing with the wicked spirits. These systems are confusing to the people, and are a part of the Devil's organization which the Lord's Word calls by the name of "Babylon", and which name also applies to the church systems. They have mixed with all the nations and rulers of the earth and have made them confused with their false doctrines. Concerning them it is written, in Revelation, chapter seventeen, verses one and two:

"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." These wicked systems, like their prototype, parade before the people in the name of the Lord to mislead the people. But God has rejected them even as he rejected Saul.

David succeeded Saul as king. The name "David" means "beloved", and foreshadows those who love the Lord and who are faithful to him. The Devil sought in every way possible to kill David, because he was faithful to God. David was not a perfect man, yet it is written that God called him "a man after mine own heart". (Acts 13:22) This was because of David's faithfulness to the Lord. Whenever he, because of weakness, had committed a wrong he was quick to confess it to God and to ask for forgiveness; and under all circumstances he faithfully represented the Lord. He foreshadowed the true Christians, fighting the good fight of faith and refusing to compromise in any manner with the Devil or any part of the Devil's organization. After David came the peaceable and glorious reign of Solomon, which foreshadowed the peaceable and glorious reign of the great Prince of Peace, the Christ in glory.

God's dealing with Israel over a long period of time was also to use that people as witnesses for him. Many times Israel was unfaithful to the Lord and turned away from him, and many times they cried unto him and he heard the cry and delivered them out of the hands of their enemies. These experiences foreshadow how the Lord, in the exercise of his loving-kindness, will in due time deliver all the human race that call upon his name and serve him.

Zion is the name of God's universal organization. Any part of that organization is properly called Zion. When Israel was in harmony with God, and when they

were the people of God, that nation was a part of God's organization, and was therefore called Zion. When Israel was carried away captive to Babylon and her people were asked to sing a song of Zion, they wept when they remembered Zion and recalled how blessed were that people when they were a part of God's organization and obeyed him.—Ps. 137:1-3.

The people of Israel, organized into a nation and having entered into a covenant with God, were typical of the true Zion which God has chosen as his dwelling place and out of which he shines. So it is written in Psalm one hundred and thirty-two, verse thirteen: "For the Lord hath chosen Zion: he hath desired it for his habitation." And in Psalm fifty, verse two, it is written: "Out of Zion, the perfection of beauty, God hath shined." Of course the enemy Satan has always opposed Zion. He corrupted the chosen people of God from time to time by inducing them to worship devils and to turn away from the true God. Being in a covenant with God and departing therefrom to worship idols was an illicit relationship with the wicked ones. This the Lord denounced as harlotry with other gods, and for this he punished them. But when Israel repented and returned, and asked for forgiveness, the Lord restored that people to his favor. (Judg. 3:1-12) God knew that Satan induced them to turn away from him, and he showed his loving mercy toward them. Time and time again when the Israelites had been overreached by the Devil and were hard pressed by the enemy, they cried unto the Lord; and he heard and delivered them out of the hands of their enemies. See Judges, chapters six and seven.

While the greater number of the Israelites were unfaithful to the Lord, there was never a time from the day that Israel was delivered out of Egypt until the coming of Christ Jesus that the Lord God was without some faithful witness in the earth. Some of that typical people remained true to the Lord until the coming of the mighty One of whom Moses was a type or prophetic figure.

THE ARM OF JEHOVAH

ONLY the Bible furnishes for man information that is trustworthy concerning the Supreme Being, the Eternal God. The Scriptures contain some interesting evidence concerning the several names by which the Creator has revealed himself to men.

There is but one First Cause: He who is from everlasting to everlasting and "whose name alone is Jehovah". (Pss. 90:2; 83:18) He only originally possessed immortality, "whom no man hath seen, nor can see," because he is divine. (1 Tim. 6:16) In his Word he states: "I am the Lord, and there is none else, there is no God beside me." (Isa. 45:5) "I,

even I, am the Lord; and beside me there is no saviour." (Isa. 43:11) "I am the Lord; that is my name: and my glory will I not give to another."—Isa. 42:8.

He reveals himself to his creatures by different names and each one of his names is deeply significant.

The name God appears in the Bible in connection with the beginning of creation, as mentioned in the first chapter of Genesis, verse one. That name especially refers to him as the Creator of heaven and earth and the Giver of breath to all creation. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath

unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) This name represents him as the Supreme One and relates to his responsibility in connection with all creation.

He then revealed himself under the name Almighty God, mentioned in Genesis, chapter seventeen, verse one. This name first appears when God spoke to Abraham in connection with his covenant with Abraham. At that time God in substance said to Abraham: 'I have made and do now make a covenant with you that you shall be the father of many nations, and this shall be signified to you by your name, which shall now be changed. I am the Almighty God.'

The name Almighty God was a complete guarantee to Abraham of the great Eternal One's unlimited ability to carry into operation his announced purpose. Abraham was then an aged man. His wife was past the years of bearing children. God had told him that he should have a son by his aged wife and he in substance said to Abraham: 'My name Almighty God is a guarantee that this shall come to pass.' It indicated the unlimited power of Jehovah. The name Almighty God signifies, to all who believe, that his power is unlimited and for him to will a thing means that it shall be done.

Then God revealed himself by the name Jehovah. The translators have rendered the name Jehovah merely as Self-existing One. It means much more than that. It signifies God's purpose toward his people. God chose Israel as his peculiar people, and Jehovah was the national name by which that people knew him. He directed Moses to go unto the Israelites and tell them that Jehovah had sent him, and then his words to Moses revealed the meaning of Jehovah by stating his purposes. He said: "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah." (Ex. 6:6-8, *A.R.V.*) The name Jehovah therefore signifies to God's chosen people his purposes concerning Christ Jesus and his church.

Then the great God revealed himself by the title Most High. This name or title signifies his relationship to all creation. It refers to him as the Supreme Ruler over all powers and principalities. Anything and everything that is held in possession by any creature is from, and subject to the will of, the Most High. He is above all. There is none like unto him, and no power can prevent him from carrying out his will. The name bespeaks supremacy, the One to whom all gov-

ernments, powers and creatures must in due time be in subjection. He is the Author, the Maker, the Executor, and the Finisher of his purposes. He works through his chosen instruments to accomplish his will and purposes. "The Most High dwelleth not in temples made with hands."

It is a dishonor to his name and a reproach to his name to teach the people that there are three gods in one or one in three. The great Jehovah God is completely separate and distinct from all. He is the Creator. All others are creatures.

Jesus Christ is the Son of God. The name by which he is first known in the Scriptures is The Word, or Logos, which means the one who is the mouthpiece, or word, or speaker, as Jehovah God's instrument. He was the beginning of God's creation and from and after that time was the active agent by whom Jehovah God created all things that were created.—John 1:1-3.

The Hebrew word *elohim* is translated "god". The great Jehovah is *the* God. The Son, the Logos, is *a* God. The name "god" is applied to mighty ones, even to angels and to magistrates. The name "god" is therefore properly applied to the Son, because he is a mighty one. The name "god" is appropriate to him because he is the agent used by the great Creator in the creation of all things. The names Jehovah, Almighty God, and Most High are never in the Scriptures applied to Jesus, the Son of God.

Jesus himself testifies that he was the beginning of God's creation, "the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Furthermore he said: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."—Prov. 8:22-27.

When the time came for the creation of man, manifestly Jehovah God addressed his Son the Logos in these words: "Let us make man in our image, after our likeness." (Gen. 1:26) Later, when man had sinned and was to be expelled from Eden, manifestly Jehovah addressed his Son when he said: "Behold, the man is become as one of us, to know good and evil."—Gen. 3:22.

Man stretches forth his arm to accomplish some purpose he has in mind. The arm is a symbol of power used. It is also a symbol of power used by one through another. The Logos, the Son of God, is frequently spoken of in the Scriptures as the Arm of Jehovah. The following scriptures support this conclusion: "Behold, the Lord God will come with strong hand, and

his arm shall rule for him; behold, his reward is with him, and his work before him." (Isa. 40:10) "The Lord hath made bare his holy arm." (Isa. 52:10) "To whom is the arm of [Jehovah] revealed?" (Isa. 53:1) "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me."—Jer. 27:5.

These scriptures show that Jehovah God, the great Creator, used another as his mighty instrument by which he has carried forward his purposes. That great One whom he has used as his instrument is his Son the Logos, Jesus, the Christ.

Paul with authority from God wrote concerning Jesus as follows: "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are

in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. 1:15-17.

The foregoing scriptures clearly show the distinction between God, the great First Cause, and the Logos, the beginning of the creation of the great Creator. Adam, the perfect man, alienated himself from God by sin, and death resulted. God's purpose for the reconciliation of man was foreshadowed by the sacrifice of animals. These sacrifices foretold that there must be a sacrifice of a perfect human life. There was none in earth. God therefore transferred the life of his beloved Son from heaven to earth that he might be the One who should take away sin and furnish the basis for man's reconciliation.

SERVICE APPOINTMENTS

T. E. BANKS

| | | | |
|-------------------------|-----------|-------------------------|-----------------|
| Rocky Mount, N. C. | Feb. 3, 4 | Chattanooga, Tenn. | Feb. 17, 18 |
| Enfield, N. C. | " 5, 6 | Knoxville, Tenn. | " 19, 20 |
| Cope, S. C. | " 7, 8 | Nashville, Tenn. | " 21, 22 |
| Greshamville, Ga. | " 10, 11 | Clarksville, Tenn. | " 24, 25 |
| Athens, Ga. | " 12, 13 | Jackson, Tenn. | " 26, 27 |
| Atlanta, Ga. | " 14, 15 | Memphis, Tenn. | Feb. 28, Mar. 1 |

G. H. DRAPER

| | | | |
|---------------------------|-----------|--------------------------|-------------|
| Greensboro, N. C. | Feb. 3, 4 | Asheville, N. C. | Feb. 19, 20 |
| High Point, N. C. | " 5, 6 | Johnson City, Tenn. | " 21 |
| Winston-Salem, N. C. | " 7, 8 | Bristol, Tenn. | " 22 |
| Salisbury, N. C. | " 10, 11 | Kingsport, Tenn. | " 24 |
| Kannapolis, N. C. | " 12, 13 | New Tazewell, Tenn. | " 25, 26 |
| Charlotte, N. C. | " 14, 15 | La Follette, Tenn. | " 27 |
| Shelby, N. C. | " 17 | Luttrell, Tenn. | " 28 |
| Hickory, N. C. | " 18 | Knoxville, Tenn. | Mar. 1, 2 |

W. M. HERSEE

| | | | |
|-------------------------|-------------|-----------------------|-------------|
| Oshawa, Ont. | Jan. 30, 31 | Belleville, Ont. | Feb. 12, 13 |
| Lindsay, Ont. | Feb. 1 | Trenton, Ont. | " 15 |
| Cameron, Ont. | " 2, 3 | Kingston, Ont. | " 16, 17 |
| Lindsay, Ont. | " 4 | Gananoque, Ont. | " 18 |
| Peterborough, Ont. | " 5, 6 | Brockville, Ont. | " 19, 20 |
| Indian River, Ont. | " 7 | Prescott, Ont. | " 21 |
| Havelock, Ont. | " 9 | Ottawa, Ont. | " 23, 24 |
| Stirling, Ont. | " 10, 11 | Montreal, Que. | " 25, 26 |

A. H. MACMILLAN

| | | | |
|---------------------------|----------|-------------------------|-----------------|
| San Antonio, Tex. | Feb. 3-5 | Marianna, Fla. | Feb. 17, 18 |
| Corpus Christi, Tex. | " 6 | Orlando, Fla. | " 19, 20 |
| Galveston, Tex. | " 7, 8 | Tampa, Fla. | " 21, 22 |
| Houston, Tex. | " 10, 11 | Miami, Fla. | " 24, 25 |
| Beaumont, Tex. | " 12, 13 | Port Mayaca, Fla. | " 26, 27 |
| New Orleans, La. | " 14, 15 | Jacksonville, Fla. | Feb. 28, Mar. 1 |

J. C. RAINBOW

| | | | |
|----------------------|-----------|---------------------------|-----------------|
| Ravenna, Ohio | Feb. 6, 7 | Lisbon, Ohio | Feb. 19, 20 |
| Akron, Ohio | " 9-12 | East Liverpool, Ohio | " 21, 22 |
| Wadsworth, Ohio | " 13 | Wheeling, W. Va. | " 24, 25 |
| Massillon, Ohio | " 14, 15 | Martins Ferry, Ohio | " 27 |
| Canton, Ohio | " 17, 18 | P. Washington, O. | Feb. 28, Mar. 1 |

W. J. THORN

| | | | |
|------------------------|-----------|-------------------------|-------------|
| Okemah, Okla. | Feb. 1, 2 | Muskogee, Okla. | Feb. 15, 16 |
| Chandler, Okla. | " 4 | Pegus, Okla. | " 18 |
| Drumright, Okla. | " 5 | McAlester, Okla. | " 19, 20 |
| Pawnee, Okla. | " 6 | Denison, Tex. | " 21, 22 |
| Ponca City, Okla. | " 7 | Bogata, Tex. | " 24 |
| Enid, Okla. | " 8 | Rhodesboro, Tex. | " 25 |
| Tulsa, Okla. | " 10-12 | Overton, Tex. | " 26 |
| Claremore, Okla. | " 13 | Jacksonville, Tex. | " 27 |
| Nowata, Okla. | " 14 | Lufkin, Tex. | " 28 |

J. C. WATT

| | | | |
|-----------------------|----------|-----------------------|----------|
| Oshkosh, Wis. | Feb. 1 | Monroe, Wis. | Feb. 15 |
| Sheboygan, Wis. | " 2 | Dubuque, Iowa | " 17, 18 |
| Milwaukee, Wis. | " 3-5 | Clinton, Iowa | " 19, 20 |
| Waukesha, Wis. | " 6 | Cedar Rapids, Iowa .. | " 21, 22 |
| Racine, Wis. | " 7 | Waterloo, Iowa | " 24, 25 |
| Kenosha, Wis. | " 8, 9 | New Hampton, Iowa .. | " 26 |
| Lake Mills, Wis. | " 11, 12 | Iowa Falls, Iowa | " 27 |
| Madison, Wis. | " 13, 14 | Fort Dodge, Iowa | " 28 |

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER

| | | | |
|-------------------------|------------|-----------------------|------------|
| Memphis, Tenn. | Jan. 13-15 | Savannah, Ga. | Feb. 17-19 |
| Birmingham, Ala. | " 20-22 | Atlanta, Ga. | " 24-26 |
| Thomasville, Ga. | " 27-29 | Charlotte, N. C. | Mar. 3-5 |
| Orlando, Fla. | Feb. 3-5 | Wilson, N. C. | " 10-12 |
| Jacksonville, Fla. | " 10-12 | Roanoke, Va. | " 17-19 |
| | | Richmond, Va. | " 24-26 |

G. Y. McCORMICK ASSISTED BY DONALD HASLETT

| | | | |
|---------------------------|------------|-------------------------|----------------|
| Denver, Colo. | Jan. 13-15 | Springfield, Mo. | Feb. 17-19 |
| Oklahoma City, Okla. | " 20-22 | St. Louis, Mo. | Mar. 3-5 |
| Tulsa, Okla. | " 27-29 | Decatur, Ill. | " 10-12 |
| Shreveport, La. | Feb. 3-5 | Jasonville, Ind. | " 17-19 |
| New Orleans, La. | " 10-12 | Indianapolis, Ind. | " 24-26 |
| Little Rock, Ark. | " 24-26 | Fort Wayne, Ind. | Mar. 31-Apr. 2 |

S. H. TOUTJIAN

| | | | |
|-------------------|------------|-------------------|------------|
| Nampa, Idaho | Jan. 13-16 | Butte, Mont. | Jan. 20-22 |
|-------------------|------------|-------------------|------------|