



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 4

FEBRUARY 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.

MEMORIAL

As far as Jehovah's Word indicates to his witnesses, the due time to celebrate the Memorial in 1933 of our Lord's death will be Sunday, April 9, after six p.m. Advance notice is here inserted that the members of Jehovah's 'elect servant' in all parts of the earth may make due preparation to keep the feast in unity. The Society will be pleased to know the number participating. Company secretaries will oblige by notifying the Brooklyn office promptly after Memorial. Pioneers in this country and isolated brethren should make reports to the Brooklyn office. Those in foreign lands will report to the branch office under whose supervision they work. Brethren residing in countries not under supervision of a branch should report direct to the Brooklyn office.

REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Je-

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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Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

ORDERING FOREIGN-LANGUAGE LITERATURE

Some brethren in the United States and other countries sometimes believe it advisable to ship literature direct from themselves to parties in other countries. This is a very unwise practice, for the reason that it causes much trouble in getting the literature into the other countries and in many cases it is confiscated. We earnestly request that all the brethren refrain from this practice. If you desire some individual in another country to have the literature in a certain language, please send your order with remittance to the Brooklyn office, or to a branch office, so that it can be properly filled. Large supplies of literature in different languages are kept in all countries where there is a branch, and it is better for the branch office to fill orders for people residing in that country.

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AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

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JEHOVAH'S HONOR

"That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."
—Ps. 83: 18.

JEHOVAH'S honor is closely related to his faithful people. Jehovah has appointed his servant class to be his witnesses and to declare that he is God. The faithful remnant now on the earth constitute the visible witnesses of Jehovah. Into the mouth of these Jehovah has put his Word and commanded that they go and declare his Word to the people. When he says that he has put his hand over them it must mean that the remnant is threatened with destruction and that Jehovah protects them by his almighty power and so informs them at this time that they may be fully assured of safety. It is reasonable and Scriptural that those who hate Jehovah's witnesses hate Jehovah in fact and are therefore the enemies of God. Jehovah enlightens his remnant, and in so doing he discloses to them his enemies and at the same time shows the remnant how they are related to the honor of his name. The well-being and preservation of the remnant because of their faithfulness and obedience and devotion to God will have to do with the vindication of his name. It will prove that Jehovah can put creatures on the earth who will be faithful to him under stress and maintain their integrity toward him, and that he preserves those who truly love him.

² The eighty-third Psalm is a prayer to Jehovah that he will destroy his enemies that his great and honorable name may be known amongst men and that they may know that he alone is Jehovah the Most High. There is but one class of people now on earth that sincerely and truly try to honor Jehovah's name, and that class is his "faithful servant" class, whom Jehovah has made his witnesses in the earth. The prayer of the eighty-third Psalm was therefore prophetically written as the prayer of the "servant" or remnant, and it is right and proper for them thus to pray, because God has made a record thereof in his Word with approval. When Jesus was on earth he said to his disciples: "Pray for them which despitefully use you, and persecute you." (Matt. 5:44) Is this statement of Jesus contradictory of the Psalm which put a prayer in the mouth of the remnant, or how may the two scriptures be harmonized? There are no scriptures in God's Word that are contradictory. All are in exact harmony. It should be kept in mind also that Jesus

said, "Bring hither [mine enemies], and slay them before me." (Luke 19:27) Also, Jesus quoted with approval the words of the psalmist: "Sit thou on my right hand till I make thine enemies thy footstool." —Luke 20:42, 43.

³ The apostle admonishes us to rightly divide the Word of truth. The above texts are in exact harmony when applied at the proper time. They prove that the forbearance of God continued until a set time and that then he acts to destroy his enemies. During the period of time which Jesus was commanded to sit on Jehovah's right hand and wait his true followers must pray for those who despitefully use them. This they have done and have made no attempt to retaliate, having in mind always that Jehovah said: "Vengeance is mine; I will repay." During the period of waiting above mentioned, by praying for their enemies the followers of Christ have shown themselves in exact harmony with the will of God, to wit, to wait for his due time to execute them. The time of God's forbearance comes to an end and he sends forth his great Officer, Judge and Executioner to enforce his decree against the enemies, which decree was previously written. It being Jehovah's due time to take drastic action against his enemies, it is therefore the due time for his faithful witnesses to show that they are in full harmony with his will by praying that he will destroy his enemies and do it now. The faithful remnant do not pray that God will destroy others merely because they have done injury to the remnant, but because these enemies hate God and have lifted up themselves against him. The prayer of the remnant would not hasten the action of Jehovah, and is not made for that purpose, but manifestly for the purpose of showing the complete obedience of the remnant to Jehovah and that they are in harmony with his action as expressed in his Word.

⁴ Addressed to the followers of Christ Jesus are these words: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." (1 Cor. 4:5) This scripture further supports the conclusion that *time* has much to

do with the proper application of Scriptural texts. Until the coming of the Lord Jesus to the temple for judgment his followers are admonished to judge nothing. When he appeared at his temple for judgment together with all his holy angels to serve under his direction, it follows that all who are made members of the temple class must be completely in harmony with him and must have something to do with the judging. (Ps. 149:9) It is therefore the time to judge; and, in harmony with the apostle's statement to judge nothing before the time, the language of this latter text particularly shows that there must come a time when the remnant have something to do with judgment. The part performed by the remnant is to declare the judgments already written. Members of the remnant have nothing to do with judging individuals. It would not be proper for any of the remnant to single out another and render judgment against that one. The remnant makes announcement of Jehovah's judgments previously entered of record against those who are the enemies of God. They pray God to carry forward his announced purpose. Let the anointed of the Lord be careful to make no mistake by thinking they have the right to judge individuals.

* In the Lord's due time he brought to his people an understanding of the words relating to "the man of sin, . . . the son of perdition", which is the opponent of God. The eighty-third Psalm appears to be a further support of the Scriptural proof disclosing that monstrous opponent of the Most High. Doubtless Paul was led by the spirit of God to write what appears at 2 Thessalonians two, as a further elucidation of the eighty-third Psalm. The disclosure of the "man of sin" doubtless has the same effect on the class composing that enemy as the words of Jesus had upon Judas, the type thereof, when Jesus said to Judas: "That thou doest, do quickly." From that time Judas was definitely identified as the instrument of Satan, and he let the Devil take complete possession of him. Since the publication of the truth of and concerning the "man of sin", clergymen have uttered the most vicious and wicked speech against Jehovah's witnesses and have used their power and influence to have these witnesses suffer bodily harm. In their wicked work they have been aided and abetted by those who were once enlightened concerning Jehovah's purposes and who were supposed to be and probably were of the truth, but who are now opposers of Jehovah and his organization. Some of those latter mentioned have recently spoken against Jehovah's witnesses in the most vicious manner, and this wicked speech has been indulged in because of the faithfulness of Jehovah's witnesses in proclaiming his great and holy name.

* The eighty-third Psalm is a prophetic statement of an attempt to destroy God's covenant people. It had a miniature fulfilment upon the Israelites in the combined attack of Edom, Moab and Mount Seir. (2 Chron. 20) The greater fulfilment is the attack

upon the true people of God made by the combined efforts of those who lay claim to being Christians. Clearly the Psalm must have its complete fulfilment in the day when the name of Jehovah is made known to all men, and this is shown definitely by the eighteenth verse of the Psalm. We are now at that time, and the remnant of Jehovah diligently go forward with the work of making known his holy name; and those who oppose such work are the religionists and their open allies, and who are more effectually aided and abetted by that class of persons who once walked side by side with the remnant, and who claim to be of the truth but who have now become opponents of the work that Jehovah is having done in the earth. This they manifest particularly by taking counsel against God's hidden ones, that is to say, his faithful people.

* Jehovah's witnesses made up of the faithful remnant have issued a challenge to the organization of Satan. The clergy and those once in the truth, but who are now opponents, claim that they have the right to speak for Jehovah and that therefore the remnant are presumptuous in claiming to be Jehovah's witnesses. The opponents enter into a conspiracy to destroy Jehovah's witnesses. The thirty-eighth chapter of Ezekiel's prophecy, the explanation of which appears in *Vindication* Book Two, shows that Gog, the chief officer of Satan, forms a conspiracy against Jehovah's witnesses and draws others into that conspiracy. By faith in the Word of God, and by the extraneous evidence showing the fulfilment thereof, Jehovah's witnesses now see that this conspiracy has been formed and that overt acts are being committed in furtherance thereof. "An overt act" means an open or public act done in the furtherance of the wrongful agreement and intent to do injury to Jehovah's witnesses. Such acts are now in progress in practically every part of the earth which goes to make up the seventh world power. Where a conspiracy is formed by many creatures, and one or more of those creatures act to do injury to Jehovah's witnesses, such is the act of all the conspirators and makes all guilty before God. While this conspiracy proceeds to execution, apparently God is keeping silent, and the remnant therefore pray: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head." (Ps. 83:1,2) As a coiled serpent raises the head to strike, so now God's enemies do likewise.

* The fulfilment of this Psalm is no ordinary occasion when wicked men have attempted to do injury to the followers of Christ. The prophecy relates to the time when there is a challenge of the wicked against God, and this is manifest by the open attack of the wicked against those who openly and vigorously declare the name of Jehovah. It is not merely an attempt to silence Jehovah's witnesses, but it is a vigor-

ous effort to destroy them. As the psalmist states, the wicked class has "lifted up the head" and arrogantly announces that Jehovah's witnesses shall be exterminated.

⁹ As Esther and Mordecai saw the danger threatening them, so now the remnant see the wicked threatening them also. The remnant see their privilege of prayer to God, and the prophet of God puts the proper words in their mouth; and the physical facts and the prophecy exactly agree that this is the day for the fulfilment of it, and hence they pray accordingly for the destruction of the enemies of God. Although God is apparently keeping silent, he is not silent. In another place in his Word he makes known to his people why he is permitting the wicked enemy to pursue the persecution of his faithful witnesses. Jehu was a picture of Christ Jesus. Jehu caused the enemies of God to put on garments or vestments to definitely and clearly identify them as God's enemies, and when this was done he caused them to be slain. Likewise the Lord Jesus as the great Executive Officer of Jehovah now causes the representatives of Gog and the Devil on earth, and who claim to be worshipers of God and whose claim is false, to fully identify themselves as being against God. This they do by taking action against God's anointed ones. Expressing their willingness to destroy God's anointed ones they definitely identify themselves as Jehovah's enemies; therefore the psalmist says: "They have taken crafty counsel against thy people, and consulted against thy hidden ones."—Ps. 83:3.

¹⁰ The phrase here used by the prophet, "They have . . . consulted against thy hidden ones," indicates that some who are in the conspiracy have a very intimate knowledge of Jehovah's witnesses and the work in which they are engaged. This description fits exactly those who once were of the truth, and then walking with those who now go to make up the remnant. Those who were gathered out when the Lord came to his temple, and who make up the "evil servant" class, have become the open opponents of the remnant who are diligent in serving Jehovah. As Judas was intimate with Christ Jesus before he became the "son of perdition", so also those composing the class foreshadowed by him were once intimate with the "faithful servant" class. The "evil servant" class now stands at the head of those designated the "man of sin". What this "wicked servant" class does in secret against the remnant of God will be made known to the remnant by the Lord, because that fact is important to the remnant. The manifest purpose of the publication of the scriptures and facts concerning the "man of sin" is that the remnant may be forewarned and be watchful and always have in mind the place of safety or security.

HIS FAITHFUL ONES

¹¹ The eighty-third Psalm could not have its complete fulfilment until the coming of the Lord Jesus

to the temple of Jehovah. Prior to that time the consecrated were merely units, known only to Jehovah and the Lord Jesus Christ. With the coming of the Lord to the temple, and the gathering together of the saints, the faithful are made one unit. This was done in obedience to Jehovah's order. (2 Thess. 2:1; Ps. 50:5) The reason for this gathering appears to be this: (1) That Jehovah would bring his own into unity so that they could be dealt with as one; (2) that he would have a people for his name who must be his witnesses; and (3) that he would make manifest his faithful servant class to the rulers on earth and by so doing demonstrate his power to produce a people on earth that would be faithful to him under severe tests and thus maintain their integrity toward him. This people known as the remnant must be his champions in the day of battle and hence the true David class on earth that is openly opposed to the monster "man of sin". The judgment and separating work of Christ Jesus took place when he came to the temple, and the "evil servant" class was then formed. Christ Jesus forms his "faithful and wise servant" class into a unit and commits to that servant his work on earth. There is a definite opposition on both sides. The two seeds are the battle lines. Jehovah will now have creatures on the earth who will boldly stand forth before the rulers and the people and declare the name and the honor of the Most High. This fact angers those who have been unfaithful, and they take counsel together with others to bring about the downfall of these witnesses of Jehovah; and hence they are the open enemies against God.

¹² The Psalm makes known who compose this crowd of conspirators. Of those mentioned are Edom, Ishmaelites, Moab, and the Hagarenes, and Ammon, all of whom were kinsmen of the Israelites. According to the best authorities the Gebalites were also relatives of Israel. The others mentioned, except Assur (Assyria), were in the land of Palestine before the Israelites went there. Assur (or Assyria) was an outsider called into the unlawful combination. The near relatives mentioned well picture those who were once of the truth. The others mentioned in the Psalm well picture the elements that make up the so-called "organized Christianity" which opposes those who boldly proclaim the name of Jehovah. The avowed purpose of the combine is to cut them (the remnant who claim to be and are now a nation) off from being a nation. (Ps. 83:4) The conspirators say: "Let us take to ourselves the houses of God in possession." (Ps. 83:12) In effect the conspirators say: "We will set up the kingdom for ourselves, and we will rule the world." At the head of these conspirators is Gog, and back of him is the subtle and wicked Satan who says: "The world is mine; I have made it for myself." The conspiracy and all the conspirators are anti-Jehovah and against his kingdom. They are therefore against Jehovah's witnesses. Jehovah says to the enemy: "I am

against you." Therefore the issue is squarely drawn, and the day of battle is near.

¹³ Jehovah's faithful ones see the line of battle, and they are eager for the fray and for the victory which they know is certain to be given to Jehovah's great Executive Officer. The remnant know that they are in great danger; but they do not limit their prayers and supplications for their own safety, but they pray for the war to begin and to be carried to the limit of complete victory in the destruction of the enemy for the honor of Jehovah's name. They know that the destruction of the enemy must take place. The remnant are moved by the spirit of righteous indignation against all who oppose Jehovah God, and hence pray for the annihilation of the enemy that all may know that Jehovah alone is supreme. A failure or refusal to thus pray would prove that they were not loyal to God. The remnant, therefore, do not hesitate to utter the prayer set out for them by the words of Jehovah's prophet. They pray for the complete destruction of the wicked that all who desire righteousness and life may see that Jehovah is the righteous one and the Giver of life. While they thus pray they work in harmony therewith by diligently hurrying from place to place to tell others that Jehovah is God and that the kingdom is here and that the kingdom is the hope of mankind.

GOD'S OPPOSERS

¹⁴ What constitutes a willful opposer of God? One who has learned of God and his kingdom under Christ and who then willfully refuses to obey God's orders or commandments. It was first thought that the only way to commit the sin unto death was and is by repudiating the ransom sacrifice. Without a question of doubt one who first believes in the blood of Christ Jesus as the ransom sacrifice, and who enters into a covenant with Jehovah, and who then renounces the blood of Christ as the purchase price of man, thereby for ever deprives himself of life. The greatest part of the sin, however, is the willful transgression against the will of God, and hence that is the sin unto death. It is an insult to God and a repudiation of God's provision. There are other ways of committing the sin unto death than by denying the ransom. There are at least three separate and distinct ways of committing the sin unto death marked out in this scripture: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11) It is those who have claimed to be in Christ and who have associated with his faithful followers of whom mention is made here as "spots in your feasts". Concerning such the scripture reads: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their

own shame; wandering stars, to whom is reserved the blackness of darkness for ever."—Jude 12, 13.

¹⁵ The sin of Cain was presumptuous before God. His offering was the fruits of the ground that caused him no sacrifice. No blood was with his sacrifice acknowledging that the sentence of death upon man was just and that there could be atonement only by the sacrifice of another life. Cain's offering had no acknowledgment from God, and Cain was therefore offended and turned away from God and to wickedness. He well pictures those who outwardly acknowledge Jehovah God and who are willing to give God of their material substance but who will not acknowledge that Jehovah God's judgment against man is just and that the death of Christ Jesus was and is the only means of salvation. Rather than show their belief in this great truth they turn away from God and ally themselves with the Devil's organization.

¹⁶ Balaam does not picture those who take issue on the great doctrine of the ransom sacrifice. With Balaam the man it was, How much can I gain for myself? He had knowledge of God and professed to be a true worshiper of God, but, of course, was not. He prayed to God, but he did not want to do the will of God; and his prayers were not answered. He was willing to use the name of Jehovah for his own personal gain. Balaam, therefore, well pictures that class of men who have made the so-called "Christian ministry" a mere profession by the means of which they could earn a livelihood and gain fame and reputation amongst men. These have knowledge of the texts of the Scriptures, but refuse to truly believe or to obey them. They also willingly use the name of God and of Christ for personal gain. This class is not entirely confined to the clergy, by any means, but includes those who have been favored with a knowledge of God's truth since the manifestation of Christ Jesus' second presence, and who have used that knowledge for personal gain. The gain sought has not been money or pecuniary profit, but the honor and plaudits of other creatures, that they might shine above their fellows and that they might even be regarded by the world as superior creatures. These commit the sin unto death because they are disobedient to God's orders or Word by turning to the world and seeking the approval of men after having been taught better.

¹⁷ The Old Testament record is that Co're (or Korah) led a rebellion against God's order or commandment. (Num. 16:1-35) Jehovah organized Israel according to his own will and directed Moses and Aaron what to do, and they did his commandments. Korah challenged that arrangement, claiming that he had a right to perform certain things; and he therefore put himself against God. Korah and his allies professed to be the safeguards of the liberties of Israel by insisting that God's work be done in a different manner from what the Lord God had pointed out. By taking issue with Moses and Aaron, Korah

and his allies put themselves openly against God, who had made the order. Jehovah destroyed these rebels.

¹⁸ These three names mentioned by Jude, to wit, Cain, Balaam and Co're (Korah), who were great sinners before God, prove that the sin unto death is committed by those who willingly disobey the commandments of God, and by putting themselves in opposition to God they make themselves his enemies. They join Satan and must suffer the same fate that Satan will suffer. God's prophet defines rebellion when he says: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Sam. 15:23) Those who willingly, that is to say, knowingly, go contrary to God's orders, are guilty of rebellion.

"DIGNITIES"

¹⁹ The scripture written by Jude further shows that it is willful disobedience to Jehovah's orders or commandments that leads to destruction, when he says: "These . . . despise dominion, and speak evil of dignities." Concerning the same class Peter says, "They are not afraid to speak evil of dignities." (2 Pet. 2:10) No man properly takes honor or dignity to himself. (Heb. 5:4) Jehovah has declared his purpose to give his specific honor or dignity to his "servant". (Isa. 42:8) Nor does it appear from the Scriptures that Jehovah gives honor to individuals aside from his beloved Son. While Jude and Peter used the word 'dignities' in connection with creatures, yet it is manifest that the reference is to the office filled by creatures, and not to the creatures themselves as such. The "faithful and wise servant" class on the earth is counted a part of the 'elect servant' of Jehovah. It is that "servant" to whom Jehovah gives honor and glory and which therefore as such "servant" is a dignity. Evil speech against Jehovah's "servant" is therefore speaking against God, because against God's honored one. The "evil servant" class has no hesitancy in speaking against God's "faithful servant" class on earth that is proclaiming his name. Jehovah anoints his "servant"; which means that he places the "servant" in an important office and puts his spirit upon his "servant" in a double measure. The "servant" is thus equipped for service of Jehovah, and hence occupies an honorable place in Jehovah's great organization because he is under Christ and a part of The Christ. Those who are the enemies of Jehovah's "servant" are therefore God's enemies.

²⁰ The sin committed by Korah is in a class all by itself, because rebellion is there magnified. It is not connected with doctrine. It is an open rebellion against God's orders. It is like the sin committed by Lucifer when he challenged God's order concerning His work and His purposes. It is a presumptuous sin, and hence a sin unto death. That sin is conceived in selfishness, and "when it is finished, [it] bringeth forth death". (Jas. 1:15) If it is true that Jehovah has a visible part of his organization on earth which he has com-

missioned to carry on his work, then opposition to that "servant" means opposition to God, because the servant is God's instrument. The question is not whether the person or persons in that organization are pleasing and acceptable to other creatures. The sole and determining matter is this: Is that arrangement of the Lord? The creatures may be entirely ignored, but no one can willingly ignore God's orders with impunity.

²¹ The Apostle John, addressing the church, says that one should pray for his brother who is at fault, provided the sin committed by that brother is not the sin unto death, and then adds: "There is a sin unto death; I do not say that [you should] pray for it." (1 John 5:16) Ezekiel's wife was taken away by sudden death, and God said to Ezekiel: "Neither shall thy tears run down." (Ezek. 24:16-18) The wife of Ezekiel appears clearly to have been used to illustrate the result to those who are unfaithful to their covenant with God through Christ Jesus, who is the Head of the church. The lesson there to be gained is that when one becomes unfaithful to God and turns against God's organization those who remain faithful and true to the Lord God are not to weep or mourn nor to regret the loss of the companionship of the wrongdoers. The judgments of Jehovah are just and right, and all who have his spirit are in full accord with the justice thereof. For this reason it would be wrong for the faithful to pray for the recovery of those who have become unfaithful and have openly rebelled against God's order or commandment. It is concerning this class that the apostle says: "I do not say that [you] shall pray for it." What, then, is the proper course of those who are diligently striving to serve God toward those who have become unfaithful and made themselves the enemies of God and his organization? The Scriptural answer in substance is: Do not take them into consideration at all. Do not pray for them or even think of them. "Avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches [deceitful speech] deceive the hearts of the simple." —Rom. 16:17, 18.

²² Nor is it necessary that one be brought forth as a spiritual son of God in order to commit the sin unto death. He who receives some enlightenment concerning Jehovah and his beloved Son the Redeemer of man knows what is right and what is wrong. If, possessing such knowledge, that creature then willfully, that is to say, knowingly and intentionally, persecutes or opposes the brethren of the Lord Jesus Christ, because they are proclaiming the truth of Jehovah's kingdom, the deeds of that creature are wrong and done against the Lord. Jesus laid down this rule, which rule he declared would be enforced when he appeared at the temple for judgment, when he said that the doing of wrong to the least of his brethren was doing it unto him. Concerning the punishment of such wrongdoers he further stated: "And

these shall go away into everlasting punishment.”
—Matt. 25: 42-46.

PROPER PRAYERS

²³ The prayers of the servant of God should always be in exact harmony with the expressed will of God. The will of God is ascertained by gaining an understanding of his Word. His expressed will toward his creatures is that from the beginning of the church until the coming of the Lord Jesus to his temple the followers of Christ Jesus should pray for those who ill-treated them, but leave their punishment entirely to the Lord. When the Lord appeared at his temple for judgment he there began the gathering unto himself of the faithful, and those gathered into the temple are first judged; and then the approved are given a part in making the announcement of Jehovah's judgments previously written. The time having come for judgment, these faithful ones judge against God's enemies who are in rebellion against Jehovah, and this they do by praying to God and by announcing his judgments to others. If some who have been near and dear to one of the faithful become unfaithful, the faithful one is not to pray for such, but to avoid them. Concerning those who form the "evil servant" class, "the man of sin," "the son of perdition," such are the open enemies of God; and the prophet puts the proper prayer into the mouth of God's anointed, as set forth in the eighty-third Psalm. Those who oppose the witness work being done by Jehovah's witnesses are therefore opponents of God. These have openly rebelled against God, his orders and commandments; and his judgment concerning such is already written, and the faithful pray in harmony with that judgment.

PURPOSE

²⁴ The prayer of the faithful is not that the enemies be destroyed to satisfy some personal feeling of the creature against them. The whole matter reverts to the great issue before all creation, to wit, Who is the Most High? Long ago Satan raised that issue, and now it must be settled because it is God's due time. Knowing this fact the faithful witnesses of Jehovah pray for the execution of his judgment, and the purpose is stated by the psalmist, to wit: "That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."—Ps. 83: 18.

²⁵ Jehovah will not destroy his enemies to gratify a grudge, as many men have taught. The Devil has instilled that wrongful conclusion into the minds of men. All of Jehovah's judgments are just and right, and in him there is no unrighteousness at all. (Ps. 19: 9) He will destroy all his enemies for the best interests of righteousness, because the universe could not be clean until they are gone. The wicked would never go voluntarily; therefore God must destroy them. Long ago he set the time to do this work, and now his time has come and he has sent forth Christ

Jesus to take action. The Lord Jesus Christ is the "right hand" of Jehovah, meaning that he is the Chief One whom Jehovah uses to carry out his purpose. Therefore says the psalmist: "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them." (Ps. 21: 8-12) The remnant, by faith now seeing that this great work of execution by the Lord will shortly be accomplished, in harmony therewith sing, at Psalm 21: 13: "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."

²⁶ It is the name of Jehovah that must now be exalted and placed where it belongs, that all may know who is supreme. Therefore the safety of the remnant could be nowhere else than in the name of Jehovah. For the remnant to now fail or refuse to proclaim the great name of Jehovah would mean that they would lose all protection and quickly fall at the hands of the enemy. Jehovah God is the true Friend of his "servant" class, and the "servant" class must remain true and steadfast to Jehovah if the "servant" would live. The Lord graciously points the "servant" to the right way and says for his benefit: "The name of Jehovah is a strong tower; it is your place of protection." The enemies of Jehovah hate his witnesses and conspire to destroy the witnesses, and the witnesses know that they are in danger. But, knowing that Jehovah is for them, they have no fear of the enemy. They confidently rely on Jehovah and in harmony with his will pray that he will proceed to the execution of his enemies in the vindication OF HIS NAME. The "servant" class champion the cause of Jehovah in this day of his judgment and boldly sing forth his praises. Men cannot manifest their open defiance of God, because he is invisible; but they can and do show their malicious hatred against those who are proclaiming Jehovah's message of truth, and hence by so doing they are manifesting themselves as enemies of God and against his kingdom. All who do not honor the name of Jehovah will suffer at Armageddon. The "servant" class must now take the lead amongst men and point the people to the name of Jehovah, that they may see the way to life.—Isa. 62: 10.

²⁷ There are a number of the Psalms that tell of God's wrath being visited upon the enemy and hence are called "cursing psalms", and these have received much harsh criticism from critics of the Bible. Manifestly the time of the application and fulfillment of such prophetic utterances of the Lord is in the day of

his judgment, when he will destroy all who ally themselves with Satan and his organization. Rightly dividing the Word of truth and applying it at God's proper time enables the student to see that every part of God's Word is harmonious with every other part, and that it is all truth and righteousness, and gives honor to his great name.

²⁸ All shall know that Jehovah is the Most High over all things, and "blessed are all they that put their trust in him". (Ps. 2: 12) "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." (Ps. 9: 10) "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." (Ps. 125: 1) "Trust ye in the Lord for ever; for in the Lord JEHOVAH is everlasting strength."—Isa. 26: 4.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Describe Jehovah's dealing with his faithful people as indicating that they are closely related to the honor of his name and that their maintaining their integrity has to do with the vindication of his name.
- ¶ 2, 3. Of what does the eighty-third Psalm consist? How does this indicate its application? Prove that it is in harmony with Matthew 5: 44.
- ¶ 4. Show that the element of time is important in the consideration and proper application of Scriptural texts. The remnant have what to do with the judgment here prophetically declared? What important distinction must here be observed?
- ¶ 5. What is evidently the connection between Psalm 83 and Second Thessalonians two? What are the facts which indicate that John 13: 27 is now being fulfilled?
- ¶ 6, 7. Show that Psalm 83 is a prophetic statement. Point out its miniature fulfillment. What is the evidence that its greater fulfillment is now taking place?
- ¶ 8, 9. What is the occasion referred to in verse 2 which calls for the entreaty of verse 1? How may it be known that this prayer is now due? What are the purposes served in Jehovah's permitting the present persecution of his faithful witnesses?
- ¶ 10. Apply the prophetic statement, "They have . . . consulted against thy hidden ones." What is manifestly God's purpose in now revealing the "man of sin"?
- ¶ 11. Why could this Psalm not have its complete fulfilment prior to the Lord's coming to the temple? What appears to be the reason for the Lord's then gathering his saints together unto him? What was the result of the judgment or separating work which there took place? What definite position is taken by each class there formed?
- ¶ 12. What present situation was pictured in the fact that there were those who were relatives of Israel but who conspired to "cut them off from being a nation" and to "take to themselves the houses of God in possession"?
- ¶ 13. How do the remnant regard the impending conflict? For what do they pray? Why? Show that their course of action is in harmony with their prayer.
- ¶ 14. What constitutes a willful opposer of God? What is meant by repudiating the ransom? In what does the greater part of such sin consist? What is the result of such sin? Point out at least three other ways of committing the sin unto death than by denying the ransom. Of whom is Jude 11 written? What is said of them in Jude 12, 13?
- ¶ 15-18. Explain how, of an unfaithful class now manifested, (a) some "have gone in the way of Cain". (b) Some "have run after the error of Balaam for reward". (c) Some "will have perished in the gainsaying of Core".
- ¶ 19, 20. What is the meaning and the application of the apostle's statement, "These . . . despise dominion, and speak evil of dignities"? Why is the sin committed by Korah a sin unto death?
- ¶ 21. What lesson for the faithful is contained in 1 John 5: 16 and Ezekiel 24: 16-18? What course, then, should the faithful take toward those who have become unfaithful and made themselves enemies of God and his organization?
- ¶ 22. Explain whether only the spirit-begotten can commit the sin unto death.
- ¶ 23. Show that the prayer set forth in Psalm 83 is in harmony with Jesus' instruction to his followers to pray for those who have ill-treated them.
- ¶ 24. Point out, with scripture, the reason which makes right the prayer of the faithful that the enemies be destroyed.
- ¶ 25. Why will Jehovah destroy his enemies? Account for his not having done this work in the past.
- ¶ 26. Why is the name of Jehovah now "a strong tower" and the only place of protection for the remnant? Why does the enemy's defiance of God find expression in a manifest hatred against those who are proclaiming Jehovah's message of truth?
- ¶ 27. How only will the student of God's Word be enabled to see the complete harmony thereof as a whole? In what respect is this particularly true in regard to the Psalms?
- ¶ 28. What do the Scriptures say of those who know the name of Jehovah and who put their trust in him?

THE VISION OF JEHOVAH'S ORGANIZATION

JEHOVAH God has always had an organization, and from time immemorial his only begotten Son, the Logos or Word of God, was the chief officer of Jehovah's organization. Because of the rebellion of Lucifer (now Satan) and the resulting fall of man, God in his due time made the Logos a man upon our earth. At the time of his baptism at the Jordan river, there began what the Scriptures call the "new creation" of God, which "new creation" he will use, especially in dealing with mankind in reconciling the world to himself. The Logos, or Jesus Christ, was put to the test and proved faithful and true, and was exalted from the earth to the highest place in heaven and was again made the Head of God's organization for ever. And this was in fulfilment of prophecy, such as that of Psalm one hundred and ten, verse

four, which reads: "The Lord [Jehovah] hath sworn [to Jesus] and will not repent, Thou art a priest for ever after the order of Melchizedek." Also, Hebrews, chapter seven, verse seventeen, reads to the same effect.

"Typical" means being or having significance as a prophetic picture, foreshadowing something real and larger to come in the future. God organized typical Zion in the land of Palestine, and it was prophetic of the coming of the real Zion. Later, with Christ Jesus as the Head thereof, God organized the real Zion, which is therefore God's organization real. The faithful followers of Christ Jesus, built up in Zion and made a part thereof, form that part of God's organization which will carry out Jehovah's purposes concerning man. The Lord Jesus, as God's executive officer, prepares a place for his faithful followers in

the organization, even as he told his disciples shortly before his death, saying: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

God's prophet Ezekiel was given a vision, the description of which the prophet records in the first chapter of his book. Ezekiel was a young man, wholly devoted to God, and was used by Jehovah as prophet to write prophecy for the benefit of those "upon whom the ends of the world are come". So the Apostle Paul states. (1 Cor. 10: 11) In that vision there appeared four living creatures, every one of which had four faces and four wings. The prophecy describes them, saying: "Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning."—Ezek. 1: 11-14.

In the vision Ezekiel saw also four wheels of one likeness, the four of them being placed with respect to one another like the four wheels of a chariot-wagon. The prophet goes on to say: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four [wheels] had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings [or, rims or circumferences] were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. And the likeness of the firmament [or, expanse] upon [or, above] the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one [of the living creatures] had two [wings], which

covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings."—Ezek. 1: 15-25.

Then the prophet beheld in the vision a firmament, and above the firmament and above everything animate and inanimate there appeared the likeness of a throne upon which a glorious person sat enshrined in perfect light. Ezekiel (1: 26-28) says: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the [rain]bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." That one was Jehovah God.

"Four" is a divine number representing completeness. The vision, in picturing that which is marked by the number four twice, speaks prophetically therefore of something complete. It is a vision or prophecy to have fulfilment in due time. The living creatures and the inanimate objects, or instruments (the wheels), appearing in the vision, together give the appearance of an enormous living chariot-like organization, extending high into the heavens, and over all of which Jehovah God presides. In that organization, and appearing next to Jehovah, is his great High Priest and Executive Officer, Christ Jesus. With him in heaven, and forming a part of the great living organization, are those faithful followers of Jesus, including the apostles, who died and for whom the Lord prepared a place in God's organization, and who had their resurrection and were put in their places when the Lord Jesus came to his temple in nineteen hundred and eighteen.

There appear in the organization living creatures, or cherubim, who are executive officers of Jehovah and therefore members of the organization. Then appear legions of pure and mighty angels who have their places in the organization and perform their respective duties. Down on the earth is what the Scriptures speak of as God's "remnant". This remnant constitutes what the Prophet Isaiah describes as "the feet of him", which means the last members on earth of the body of Christ, for whom the Lord has prepared

a place to stand and to walk about in God's organization; and these on earth do what the Lord has for them to do, and they are a part of his organization.

As represented by the symbols in Ezekiel's vision, particularly by the rims of the wheels' being full of eyes round about, the entire organization of God revolves within a circlet of divine wisdom and is directed by the perfect wisdom that is from heaven above. The vision, therefore, speaks prophetically of God's perfect and mighty organization. The prophet says that in the vision "out of the fire went forth lightning". That must mean that Jehovah sends forth his truth through his organization, and that the lightning represents the illumination of that truth which comes from Jehovah. The vision is a prophecy; and it is now in course of fulfilment, because the organization is functioning since the Lord came to his temple.

Those creatures on the earth who are members of God's organization are small in number and are surrounded on every side by the enemy and his agencies. They are God's remnant. They need have no fear, however, and they do not fear. They love Jehovah with a perfect love, and perfect love casteth out fear. (1 John 4: 18) For their encouragement the Lord caused his prophet to write, saying: "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me."—Ps. 25: 1, 2.

Because of their complete devotion to the Lord they will never again, as the prophecy (Isa. 30: 20) assures, 'see their teachers [who are Jehovah God and Jesus Christ] removed into a corner'; but their eyes shall see these rightful Teachers of God's true church given their proper place of authority in their midst. They

are fearless, because Jehovah declares in his Word (Isa. 51: 16) that he has put his hand over them, which is their protection. Jehovah God has brought them into his royal house, and, they being in "the secret place of the Most High", he says to them: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."—Ps. 91: 5.

The prophetic vision of Ezekiel, and the fulfilment thereof, shows the faithful saints, such as the Apostle Paul, now resurrected and assigned to their places in God's organization in heaven. Those who compose the faithful remnant on earth must have their resurrection change before they can enter a like glorious place in the invisible part of God's organization. That change comes about through death, because these, the remnant, are in the covenant with God by sacrifice. (Ps. 50: 5) As long as they are faithful these have no fear of death, because Jesus uttered a prophecy that has its fulfilment from and after the time that the Lord builds up Zion, saying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours, and their works do follow them."—Rev. 14: 13.

Such faithful ones are in the Lord and in the earthly part of God's organization now; and, there continuing until the time of their resurrection, their change will come "in a moment, in the twinkling of an eye". (1 Cor. 15: 51, 52) To such the Lord Jesus now says: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10) Blessed, therefore, is the man who today has the testimony of Jesus Christ that he is of God's organization, and who appreciates the great privilege of performing the part assigned to him in that organization.

TEMPTATION AND PUBLIC WORK OF THE FAITHFUL

"FAITHFUL and True!" That title has been conferred by the Most High God Jehovah upon the most beloved and worthy of his heavenly sons, Christ Jesus. Faithful and true to God during all the ages of his existence up in heaven before ever he became a man, Jesus specially manifested the faithful and true qualities while down here on our earth as a man; and it is since this his earthly demonstration of devotion to God his heavenly Father that Jesus has been honored with the grand and honorable title of "Faithful and True". Immediately after his baptism in the Jordan river, Jesus withdrew into the solitude of the wilderness, there to study over the Word of God and to determine upon the will of God as the holy spirit now began to make it clear to his inquiring mind.—Mark 1: 12, 13.

Satan was egotistical enough to believe that he could induce Jesus to be unfaithful to Jehovah and thereby bring about Jesus' self-destruction. Jesus had now been forty days and nights in the barren mountain

without food and, of course, would be hungry at the end of that long fast. Satan seized the opportunity to present to him a temptation, appealing to his fleshly wants and needs, which temptation on the face of it seemed innocent; and yet, if yielded to, Satan knew it would lead to the death of Jesus. He said to Jesus: "If thou be the Son of God, command that these stones be made bread." (Matt. 4: 3) He thought of course that Jesus would say: I will make myself some bread and satisfy my hunger.

Doubtless Jesus possessed the power to change the stones into bread and by that means to satisfy his hunger. The argument might be presented: What harm will result to anyone from making bread of these stones? The answer is, God had not commanded him to do so. It was the will of God that Jesus should be governed by God's expressed will, and should await the Father's due time to direct him in what course he should take. Being faithful to the Father, Jesus refused to yield to this temptation, and responded to

Satan: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4) Otherwise stated, bread may be needed for the natural requirements of the body, but such will not sustain life except temporarily. Life is a gift from God, and he who possesses life must abide by the word that proceeds from the mouth of God.

Then the Devil tried another method. He knew that Jesus was born to be king of the Jews. Addressing the Son of God, the Devil said: "If thou be the Son of God, cast thyself down [from the pinnacle of the temple in Jerusalem]: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4: 6) To paraphrase Satan's words, he said to Jesus something like this:

'You have come for the purpose of setting up a kingdom, to be king of the Jews. You are going about it in a poor way. Your conduct is that of a meek and lowly one of heart. By pursuing this course you will have great difficulty in convincing the people that you are king. There is a lot of rich men in this country, and there are associated with them scheming politicians; and of course the priests are with them, likewise the scribes and Pharisees. They are men of great influence, to whom the people look for advice. Before you can accomplish anything you will have to do something to overshadow their greatness and thereby convince the people that you are sent from heaven. Why not demonstrate to them that you are sent of God? No man has ever gone upon that temple spire and jumped off. You go up now to the top of the temple and jump down into the valley below. You being the Son of God, your Father will see to it that you are not injured; and then the people will say, Surely you are sent from God and are not a man; and they will make you king immediately. In proof of what I say, that God will not let you be injured, it is written that he shall give his angels charge concerning you and in their hands they shall bear you up lest at any time you dash your foot against a stone.' —Ps. 91: 11.

This was a subtle and wily temptation, but it did not induce the Lord Jesus to be disloyal to God. For the Lord Jesus to yield to this would be to tempt his Father. Even though he might know that his Father would not permit him to be injured under such circumstances, yet it would be wrong for him to put the Father to this test. Therefore Jesus replied to Satan: "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 4: 7) Again the Devil had failed.

And now Satan must try one more scheme to see if he could not accomplish his purposes. God had made Lucifer the overlord of the world at the time of the creation of the first man, Adam; and when Lucifer rebelled against God and thereby became Satan, this commission as overlord had not been taken

away from him. At the time of the temptation of Jesus Satan was the god of the whole world. The Apostle Paul so states in his second letter to the Corinthians (4: 4). Jesus always recognized Satan as "the prince of this world", and did not deny his title. (John 12: 31) And now Satan laid before Jesus a subtle temptation. To paraphrase his language, Satan said: 'All the kingdoms of this world are mine and all the glory of them. You recognize that I am the prince and ruler of this world. You have come for the purpose of being king. In order for you to be king of the world you will have to oust me. But I will surrender to you now. I will give you all the kingdoms of this world; and I will ask but one thing of you, and that is: If you will fall down and worship me.'—Matt. 4: 8, 9.

At that time Satan again manifested his insatiable desire to be worshiped. He knew, also, that if the Lord Jesus should worship him for one minute, then Jehovah God would take away from Jesus all his rights and privileges. Yet Satan was egotistical enough and presumptuous enough to believe that he could induce Jesus to take that course. He was maliciously bent on Jesus' destruction. The reply of Jesus showed his utter contempt of the tempter and the temptation. He said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10) Here was positive testimony that every creature in the universe at some time must choose between the worship of God and the worship of wickedness, and that in God's due time sufficient knowledge will be brought to every man that he will have an opportunity thus to choose. Satan had failed in this temptation. The Lord Jesus had won the victory; and it is written: "Then the devil leaveth him."

Jesus began his ministry by preaching "The kingdom of heaven is at hand". (Matt. 4: 17) Seeing that nearly nineteen hundred years have passed since he uttered these words and that there is wickedness yet on the earth, what could Jesus have meant by those words? The term "kingdom" primarily means the governing factors authorized to rule. When, in the year six hundred and six before Christ, God overthrew Zedekiah, the last king of Israel, he said: "I will overturn it, . . . until he come whose right it is; and I will give it him." (Ezek. 21: 27) Now with the anointing of Jesus at the time of his proving faithful under the severe temptations in the wilderness he received the right to rule. Therefore he had come whose right it is. There was delegated to him the authority to be King; hence he could say with authority: "The kingdom of heaven is at hand." The royal One, the King, who shall in due time exercise his regal authority, was present. It was not necessary for him to begin his reign at that time in order to make the afore-quoted statement true. It was the will of God that he should possess this right for a long period of time before he

should actually begin to exercise his authority as king. This right, as the Scriptures show, he began to exercise nearly nineteen hundred years later, namely, in the year nineteen fourteen.

At his first coming Jesus began to instruct the people in the way of righteousness and to teach them to worship Jehovah as the true and living God; to heal the sick and open the eyes of the blind, and to cast out demons. Gracious words fell from his lips, and "the common people heard him gladly". (Mark 12: 37) The many miracles that Jesus performed drew the attention of the people to him, and great multitudes came to hear him. He fed them upon bread and fish for their bodies, and also provided food for their minds. The common people were anxious to know about Jehovah God and his ways, and how he would bring about their relief and blessing. At that time the clergy had long had the rule over the people. These were made up of Pharisees, scribes and priests.

It was their duty to teach the people the Word of God, but this they failed to do. Like their clergy counterparts of the present time, they fed themselves and let the flock of the Lord seek pastures anywhere they could, or else starve. Being austere and assuming great piety, these had repelled the people and had caused them to stand in awe of them.

It was so different with Jesus. He came and walked amongst the common people and talked with them. He took the mothers' babes from their arms, caressed their cheeks and spoke words of kindness to them. His words cheered everyone with whom he came in contact. The multitudes were so moved by his words of kindness and loving ministration, and by the miracles he did, that they would have taken him by force and made him king. (John 6: 15) But it was not God's due time for him to begin his reign. The purpose of God must be carried out as it had been made, and Jesus was more than willing to perform his part.

THE NEW KING BEGINS HIS RULE

GOD'S prophet Micah not only foretold Bethlehem as the place of the birth of Jesus as the rightful Ruler over earth, but fixed the time when his rule would begin and when he would build up Zion (which is God's organization) and give a place in that organization to those who are God's true remnant-people on earth today. The prophecy (Mic. 5: 3) reads: "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." The time here referred to is approximately when God's organization Zion travails and brings forth the nation of righteousness, the kingdom of God, and when it, the nation, begins to function; and it is then that the remnant are brought into God's organization.

"And," the prophecy (Mic. 5: 4) goes on to say, "he [the new Ruler] shall stand and feed in the strength of the Lord [Jehovah], in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth." Jesus Christ, the King and Head of Zion, stands and feeds his people, as stated in the prophecy; and that he does in the name and majesty of Jehovah God. This is in full accord with the prophecy of Jesus when, speaking of his second coming, he said: "Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke 12: 37.

As the Ruler of the world, as God's great Prophet, Priest and King, Christ Jesus stands forth and feeds his household upon the "food convenient" for them by unfolding to their understanding the prophecies

of the Bible, and he gives them an appreciation thereof. He spreads a spiritual feast for them in the presence of the enemy, and the remnant partake of the food that is graciously provided for them and rejoice. Even as it is written in the fifth verse of the twenty-third Psalm: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." This food they receive in the name of Jehovah, and they give him the glory and honor therefor. This has been particularly fulfilled to the Lord's people since 1918.

When Zion, God's kingdom organization, is built up, then those of Zion show forth the glory of Jehovah God, and not the glory and honor of men. Regarding this God caused his prophet to write: "When the Lord [Jehovah] shall build up Zion, he shall appear in his glory." (Ps. 102: 16) Many Christians have committed the grievous error of showing forth the praises of men rather than the praises of Jehovah. The Scriptures are explicit in teaching that the Lord God has called out a people for his name, that such people might show forth his praises. (Acts 15: 14; 1 Pet. 2: 9, 10) Any Christians who will now show forth the praises of men testify thereby that they are not of the organization of God, and that if they ever were of his organization they have been put out. Job, chapter thirty-two, verses twenty-one and twenty-two, states: "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." Psalm twenty-nine, verse nine, declares: "In his temple doth every one speak of his [Jehovah's] glory." It follows, therefore, that they who fail or refuse to speak of

the glory of Jehovah, and who magnify men as teachers, are not of the temple class.

Many a professed Christian has, to use the Scriptural expression, removed his teachers "into a corner". The clergy have done this repeatedly and have caused many others to do likewise. The teachers of the people of God are Jehovah God and his beloved Son Christ Jesus. The Son always gives honor and glory to the Father. The remnant on earth, now brought into the temple condition and showing forth the praises of Jehovah, have the promise that even though they may have tribulation and adversity, no more shall their teachers be removed into a corner. The prophecy of Isaiah (30: 20) states: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Those who are of the temple, then, speak of the glory of God.

In corroboration of this conclusion God's prophet wrote, in Psalm fifty, verse two: "Out of Zion, the perfection of beauty, God hath shined." With Zion built up, and the glorious "Branch", Christ Jesus, the Head thereof, reflecting the light and glory of his Father, Jehovah, and all the members of Zion showing forth the praises of Jehovah, therefore Jehovah shines out of Zion, which is his organization. These members of Zion show forth the praises of God, and reflect his light, which comes from his organization, that even the people of the world can see much of it.

By his prophet Jehovah foretold his people, as members of his organization, "in that day" standing in the temple of the Lord and singing the praises of Jehovah. Then the prophet adds: "He [Jehovah] causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures." (Ps. 135: 1-7) Jeremiah the prophet of God used these same words, in the tenth and fifty-first chapters of his prophecy; and the context around these words shows that they apply "in that day" when the Lord builds up Zion.—Jer. 10: 13; 51: 16.

Lightning is the discharge of atmospheric electricity and is usually accompanied by a vivid flash of light. Lightning is therefore symbolically used as representing God's truth illuminated.

All lightnings proceed from Jehovah; as it is written in the prophecy of Zechariah, chapter ten, verse one: "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and he will give them showers of rain, to every one grass in the field."—A.R.V.

Lightning is usually accompanied by thunder and a downpour of rain. Lightning illuminates and reveals that which was previously obscured by the darkness. Symbolically, God's lightning illuminates his written Word for those who waited upon him, and reveals and exposes that which is opposed to God and to his

organization. The prophecy, therefore, shows that its fulfilment would be at a time when God manifests his presence to his people, refreshing them with the truth represented by the rain, and giving them greater light upon his Word, and revealing his purposes toward them, and at the same time exposing the enemy.

Thunder symbolizes the voice of Jehovah. This is indicated by the following scriptures: "Hast thou an arm like God? or canst thou thunder with a voice like him?" (Job 40: 9) "The voice of thy thunder was in the heaven." (Ps. 77: 18) "The God of glory thundereth." (Ps. 29: 3) Rain is a symbol of refreshing truth that refreshes and makes glad the heart of the people of God. As to this the Scriptures say: "And they waited for me as for the rain; and they opened their mouth wide as for the latter rain." (Job 29: 23) "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Ps. 68: 9) "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."—Ps. 147: 7, 8.

These texts show that the truth, and the illumination thereof, comes from Jehovah God. God's Word is truth. (John 17: 17) In prophetic phrase it is therefore shown that God in his own due time and way brings the lightning, thunder and rain, revealing his truth to his people and refreshing them. The time when he begins to reveal a clearer vision of his prophecies by this means is shown to be after the Lord comes to his temple and builds up Zion. Revelation, chapter eleven, verse nineteen, shows this, saying: "And the temple of God was opened in heaven, . . . and there were lightnings, and voices, and thunderings."

If one sits in the dark during an approaching storm, the flashes of lightning disclose objects that are otherwise obscured by the darkness. One flash will probably reveal the object very dimly, but as other flashes come more rapidly and stronger the object is more clearly disclosed. It is even so with the truth of God's Word. After the temple was opened and the flashes of light from God came, and therewith downpours of rain representing the truth, then the people of God who are devoted to him had some vision at first, but that vision or understanding continued to increase as the lightning increased with intensity. That is why the truth can be better understood today than in days gone by. It is God's due time for the truth to be understood, especially by the members of his organization. It is the privilege of those of his organization to call the attention of others to the many truths and the prophecies unfolding, that they too may see, take courage and have hope. It is the flashes of lightning from Jehovah that have revealed the great "sign of the Son of man in heaven", to wit, God's great organization.

LETTERS

OUR TABLE BOUNTIFULLY SPREAD

DEAR BROTHER RUTHERFORD:

Greetings. Many times have I thought of writing you that I might gladden your heart by telling you how richly the Lord has been blessing your efforts out here in Iowa, but have refrained from so doing, thinking your time too precious to stop and read a line from my pen. But the richness of these blessings has been accumulating as we have been pondering the pages of *Vindication*, Books One, Two and Three, and have taken note of the wonderful solutions that have thrilled our very being and changed a seeming mysterious record to a beautiful living reality. And now we have reached a climax in the much appreciated gift *Preservation*, containing full divine instruction as to how the remnant may expect to have Jehovah's protection now and during the world's greatest turmoil so near at hand. Besides, it pictures the cruel enemy moving into action with full confidence of bringing in the overthrow and destruction of the remnant. It also reveals an exact view of the enemy's position, together with a full list of the enemy's secrets.

And now your letter is before us with your promise that we may expect the *Year Book* to arrive soon. Truly Jehovah is making his word good. Our table is being bountifully spread and, we know, in the presence of our enemies. And here comes the last *Bulletin*, telling of the new work, a move to reach the Jehonadab class. It seems this includes the very class that "organized Christianity" has no use for. At least it includes the class that so frequently remark to us: "We do not go to church any more because we cannot pay our share and dress as do other people."

Oh, I would like to mention all the interesting remarks we hear, when day after day we make mention of your radio lectures! But we must be content with giving one, as a sample in answer to the following suggestion: "I presume you may hear Judge Rutherford occasionally over your radio." "Yes," came the answer, "I hear him all the time, and am reading his books. I was reared a Catholic, but for many years have been much dissatisfied; and after reading almost everything else, I found nothing any more satisfactory. But one day as I was leisurely moving the dial I heard someone say, 'If the preachers refuse to tell the people the truth, they should not make pretense to teach the Bible.' " He said that hit just the right spot. So he listened a while and found the speaker's name to be Judge Rutherford, and that he would be back the next week at the same hour. So, he said, he was back the next week at the same time, also, and has been back ever since. And now he is longing for that righteous government so soon to be established.

With you, as Jehovah's witness. Sister Lorimor joins in much Christian love and best wishes.

M. C. LORIMOR, *Pioneer*.

FRESH COURAGE AND ZEAL

DEAR BROTHER RUTHERFORD:

We have wanted to express our appreciation for the new books as they have come to us from time to time, but have refrained until now.

We can no longer keep still, but want to tell you we think the new *Vindication* books are the best yet. Have carefully read them to the Temple, in Book Three, and they thrill and make glad our hearts. They give us fresh courage and zeal, and make us more determined to "press the battle to the gate".

May the Lord continue to bless you in your labor of love and keep you faithful in leading his people.

We are so glad to be

Your collaborators in the King's service,

MR. AND MRS. J. P. EDWARDS, *Pioneers*.

WANT LIFE

DEAR BROTHER RUTHERFORD:

I've been reading my *Preservation* book, and it is one of the sweetest feasts yet. I read it all through to some friends of mine in this town who are studying Brother Rutherford's books because the knowledge therein contained is important and necessary to life, and they want life. They listened attentively and seemed to enjoy it much.

Personally, to me it was a wonderful thought that so many of the ancestors of our Lord were old and so many had to be

taken from among the heathen. What a fight Satan has made to prevent the Seed from ever being developed, and how gloriously Jehovah has thwarted him and preserved His own every time! This thought is grand and encouraging.

I am sending my thanks for this wonderful book.

Your sister by his grace,

LUCINDA WILLEY, *Pioneer*.

JEHOVAH IS WONDERFULLY PROVIDING

BELOVED BROTHER RUTHERFORD:

It is with grateful hearts that we each acknowledge the receipt of the book *Preservation*, a beautiful gift indeed!

The great Jehovah is wonderfully providing for us, in this tangible way, our spiritual food, "meat in due season," and also our spiritual drink, including the "new wine" symbolizing our kingdom joys! Then, too, our clothing, the "robe of righteousness", under which we have collectively been gathered, and the "garments of salvation", identifying us as his witnesses. Well might we exclaim, "What shall I render unto Jehovah for all his benefits toward me?" "I will greatly rejoice in the Lord, my soul shall be joyful in my God." Then, too, our temporal needs are also being supplied according to his gracious promise.

We do indeed desire to prove our appreciation of these many favors by a more faithful, loyal and fearless service.

With warmest Christian love, and ever remembering you and all the dear collaborators at our Father's throne of heavenly grace, and craving also an interest in your prayers, we are, with many thanks,

Your fellow servants in loving witness work,

Srs. M. A. FINLEY and T. P. BLACK, *Pioneers*.

FEAST, FIGHT, TRIUMPH

DEAR BROTHER RUTHERFORD:

Greetings in happy Zion. We do thank you so much for your kind thought of us in sending us *Preservation*. What a dainty book it is! But, my! the reading matter inside is so cheering and encouraging to us. What a wonderful revelation it all is! We do indeed thank our heavenly Father for it all.

Vindication, Books Two and Three. What a feast! The knowledge is indeed a strength to us. We are indeed realizing Psalm 147:14. How true it all is! The joy of the Lord is indeed our strength. We always say the *Watchtowers* are like a love letter coming from our dear heavenly Father twice a month. And we do appreciate them.

Light, Books One and Two. What a feast we are getting! A real marriage feast. And then to know we are in a fight and on the winning side! Our dear Lord will get the victory. Won't it just be grand when the Devil's organization is thrown over and destroyed?

So we mean to press on in the strength of the Lord. We thank our dear Father for all his loving care over us for so many years, and we can trust him to the end. We thank him for the privilege of service in the Elijah, and now in the Elisha, work. At one time we looked forward to 1914, and now we can look back and see it all fulfilled. Instead of going home to the kingdom (as we used to say), it has come down to us, and we have the great privilege of making it known, and we are grateful.

God bless you, dear brother, and all the dear ones with you. Warm Christian love to you all.

From your sisters in happy service,

RHODA CARESWELL and GERTIE LLOYD, *Pioneers, England*.

WITNESS BY "WIRELESS" REACHING ENGLAND

DEAR BROTHER RUTHERFORD:

It is with a full heart that we write asking you to accept our thanks for the lovely book *Preservation*. We have enjoyed reading the *Watchtower* articles and shall be glad when the book is ready for the public, as there are many who will enjoy the books Esther and Ruth explained as they have Job.

We are glad the people here in England are able to hear you on the radio, as we have had many interesting experiences, of which the following is one: Called on a lady, who refused to have the books, saying, "They are Russellism," and walked indoors. Her daughter heard her and said, "Are these books anything to do with the lectures given by Judge Rutherford on the wireless? We were told someone would be calling at

our door with books to give a fuller explanation of the Scriptures."

After explaining, she called her mother back and said, "You know, mother, how much we enjoyed the lecture by Judge Rutherford." With that they obtained some books.

We are glad to have the radio folders to leave at every house.

Praying the Lord's continued blessing with you until the end,

Yours in kingdom service,

Srs. D. JONES and E. MOWLL, *Pioneers*.

UNITED ACTION NOW

DEAR BROTHER RUTHERFORD:

We realize that time is an important matter in your work. Therefore in times past we have acknowledged the receipt of any gift to the pioneers to the department under which we are listed.

This time we wish to thank you personally for 1933 *Year Book* received. We thank our dear Lord for having had a share in the wonderful work which report therein is so en-

couraging. All through it one can see that the church has reached that state of united action spoken of in our latest lessons. Due to his promise the Lord has prospered his work, and there is no doubt that he will do so again in the coming year.

May the Lord bless you for your kind consideration toward the pioneers, your brethren and ours. We live in full confidence that just as long as we 'seek the kingdom of heaven first' all necessary provision will be granted.

We have one desire, namely, that we may dwell in the 'royal house of Jehovah' for ever and, if the Lord sees best, that we may see Satan's organization go down in a heap.

We rejoice in having a part in the latest militant campaigns; one having an actual part in them can realize they are carried on under the supervision of "the angel of the Lord". It would rejoice your heart to see these united companies going forth, not in their own strength, but in the might which "Jehovah the true and living God" provides. May his blessing abide with you.

With best wishes we remain,

LILLIAN J. C. WHITE and ROSE GREINACHER, *Pioneers*.

SERVICE APPOINTMENTS

T. E. BANKS

Wabbaseka, Ark.	Mar. 3, 4	Bessemer, Ala.	Mar. 19, 20
Moscow, Ark.	5, 6	Birmingham, Ala.	21, 22
Parkdale, Ark.	7, 8	Decatur, Ala.	24, 25
Monroe, La.	10, 11	Camp Hill, Ala.	26, 27
Newton, Miss.	12, 13	Stroud, Ala.	28, 29
Laurel, Miss.	14, 15	Montezuma, Ga.	Mar. 31, Apr. 1
Columbus, Miss.	17, 18	Macon, Ga.	Apr. 2, 3

G. H. DRAPER

Chattanooga, Tenn.	Mar. 4, 5	Dyersburg, Tenn.	20
Dunlap, Tenn.	6	Paragould, Ark.	21
Milton, Tenn.	7	Leachville, Ark.	22
Nashville, Tenn.	9-12	Jonesboro, Ark.	23
Springfield, Tenn.	13	Memphis, Tenn.	25-27
Palmyra, Tenn.	14	Marianna, Ark.	28
Paris, Tenn.	15	Monroe, Ark.	29
Lexington, Tenn.	17	Big Fork, Ark.	31
Jackson, Tenn.	18, 19	Little Rock, Ark.	Apr. 1, 2

M. L. HERR

Paris, Ark.	Feb. 26-28	West Fork, Ark.	Mar. 13-15
Lamar, Ark.	Mar. 1-3	Springdale, Ark.	16-18
Dale, Ark.	4-6	Rogers, Ark.	19-21
Mountainburg, Ark.	7-9	Siloam Springs, Ark.	23-26
Red Star, Ark.	10-12	Gravett, Ark.	28-30

W. M. HERSEE

Bury, Que.	Feb. 28	Evandale, N. B.	Mar. 15
Moore's Mills, N. B.	Mar. 1	Moncton, N. B.	18, 19
Milltown, N. B.	2	Newcastle, N. B.	20, 21
Woodstock, N. B.	4, 5	Charlottetown, P.E.I.	22, 26
Millville, N. B.	7	Alberton, P.E.I.	23
Fredericton, N. B.	8	O'Leary, P.E.I.	24
Winnipeg, N. B.	9	Springhill Mines, N. S.	27, 28
St. John, N. B.	10-12	Glace Bay, N. S.	30, 31
Hampstead, N. B.	14	Sidney, N. S.	Apr. 1, 2

A. H. MACMILLAN

Jacksonville, Fla.	Feb. 28, Mar. 1	Charlotte, N. C.	Mar. 7, 8
Savannah, Ga.	Mar. 3, 4	Greensboro, N. C.	10, 11
Columbia, S. C.	5, 6	Danville, Va.	12, 13

J. C. RAINBOW

Cambridge, Ohio	Mar. 3, 4	Gallipolis, Ohio	Mar. 20
Zanesville, Ohio	5, 6	Marietta, Ohio	21, 22
Newark, Ohio	7, 8	N. Martinsville, W. Va.	24
Columbus, Ohio	10-12	Wallace, W. Va.	25
Crooksville, Ohio	14, 15	Clarksburg, W. Va.	28, 29
Shawnee, Ohio	17, 18	Farmont, W. Va.	31
Athens, Ohio	19	Morgantown, W. Va.	Apr. 1, 2

W. J. THORN

Shreveport, La.	Mar. 2, 3	Abilene, Tex.	Mar. 16
Dallas, Tex.	4, 5	Coleman, Tex.	18
McKinney, Tex.	6	Brownwood, Tex.	19
Greenville, Tex.	7	Kempner, Tex.	20
Fort Worth, Tex.	8, 9	Temple, Tex.	21
Cleburne, Tex.	10	Vaco, Tex.	22
Mineral Wells, Tex.	11	Mexia, Tex.	23
Alvord, Tex.	12	Taylor, Tex.	25
Wichita Falls, Tex.	13, 14	Austin, Tex.	26, 27
Breckenridge, Tex.	15	San Marcos, Tex.	28

S. H. TOUTJIAN

Pocatello, Idaho	Mar. 10, 11	Rocklin, Calif.	Mar. 25
Ogden, Utah	12, 13	Lincoln, Calif.	26
Salt Lake City, Utah	14, 15	Live Oak, Calif.	27
Lovelock, Nev.	17, 18	Chico, Calif.	28
Reno, Nev.	19, 20	Paynes Creek, Calif.	29
Loyalton, Calif.	21	Igo, Calif.	31
Sacramento, Calif.	23, 24	Eureka, Calif.	1, 2

J. C. WATT

Boone, Iowa	Mar. 1	Omaha, Nebr.	Mar. 17-19
Ames, Iowa	3	Nebraska City, Nebr.	20
Des Moines, Iowa	4-6	Humboldt, Nebr.	21
Ottumwa, Iowa	7	Beatrice, Nebr.	22
Burlington, Iowa	8	Lincoln, Nebr.	24
Keosauqua, Iowa	10	David City, Nebr.	25
Chariton, Iowa	11	Columbus, Nebr.	26
Red Oak, Iowa	12	Norfolk, Nebr.	27
Atlantic, Iowa	13	Clearwater, Nebr.	28
Audubon, Iowa	14	Sargent, Nebr.	29
Neola, Iowa	15	Litchfield, Nebr.	31

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

Savannah, Ga.	Feb. 17-19	Wilson, N. C.	Mar. 10-12
Atlanta, Ga.	24-26	Roanoke, Va.	17-19
Charlotte, N. C.	Mar. 3-5	Richmond, Va.	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Little Rock, Ark.	Feb. 17-19	Decatur, Ill.	Mar. 10-12
Springfield, Mo.	24-26	Jasonville, Ind.	17-19
St. Louis, Mo.	Mar. 3-5	Indianapolis, Ind.	24-26
		Fort Wayne, Ind.	Mar. 31-Apr. 2