



# The WATCHTOWER

And Herald of  
Christ's Presence

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

**"Watchman, What of the Night?"**  
Isaiah 21-22.

VOL. LIII SEMI-MONTHLY No. 4

FEBRUARY 15, 1932

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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

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

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## INTERNATIONAL THANKSGIVING TESTIMONY PERIOD

As stated in the leading article of this issue, the period from March 20 to March 27 will be celebrated by God's people in every place all over the earth as a feast of joy and thanksgiving unto the Lord, having particularly in mind our privilege of being Jehovah's witnesses and of bearing testimony to his name. It is spring in the northern hemisphere and fall in the southern, making it an ideal time for field service everywhere. During International Surprise Week, in 1931, despite the fact that it was very hot in the north and mid-winter in the south, the anointed had a glorious time in the field and a tremendous witness was given.

Since a more seasonable time has been designated for our annual thanksgiving testimony period, we are looking forward to an even greater witness during this period for 1932. If each one of the anointed will make special effort to put all or as much as absolutely possible in the door-to-door testimony service, millions of people can be informed of Jehovah's pending judgment upon Christendom in that one week. What a joyous feast that will be!

## MEMORIAL FOR 1932

The time for the Memorial feast this year is Sunday, March 20, after 6:00 p.m. In this issue of *The Watchtower* appears a detailed explanation of the Memorial. This ad-

## 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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vance information as to the proper date for 1932 is given so that the brethren in the remote places of the earth may all join in the celebration at that time. As usual, we should be pleased to receive a report of the number participating. Company secretaries in the United States will kindly send information direct to the Brooklyn office; those in other countries, to the offices of the local branch managers.

## SERVICE CONVENTIONS

*(In each instance, address of company service director is given.)*

Toledo, Ohio	Feb. 19-21
C. C. Hudson, 922 E. Broadway	
Phoenix, Ariz.	Feb. 19-21
John A. Peterson, 1216 E. Indian School Rd.	
Albuquerque, N. Mex.	Feb. 26-28
W. G. Painter, 1901 South High, R. 3	
Indianapolis, Ind.	Feb. 26-28
O. H. Hackemeyer, 3403 Ralston Av.	
Chicago, Ill.	March 4-6
A. L. Seeley, 6944 Eberhart Av.	
Pueblo, Colo.	March 4-6
John F. Suckle, 2515 Pine St.	
Oshkosh, Wis.	March 11-13
Oscar H. Hitz, R. 2, Box 5	

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIII

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### THE MEMORIAL

*"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26: 29.*

**J**EHOVAH caused to be made a picture foreshadowing the great ransom sacrifice. Involved in that picture was Moses, who appeared as a type of Christ Jesus, and the lamb which stood for Moses and was slain in the place and stead of Moses. It would have been impossible for Moses to die as the type and then to lead the Israelites out of Egypt, thereby typifying the great Deliverer. Hence the lamb was selected for the purpose of slaughter, and this lamb foreshadowed "the Lamb of God, which taketh away the sin of the world", and who in due time was "brought as a lamb to the slaughter."—John 1: 29; Isa. 53: 7.

<sup>2</sup> There is a reason for everything which Jehovah causes to be done. The slaying of the paschal lamb and the sprinkling of its blood upon the doorposts, the roasting of it whole and eating it with bitter herbs, all had a meaning to the Israelites and a deeper meaning to the anointed people of God. Jehovah commanded that Israel should inform their children of that meaning. The rule is therefore fixed showing that it is incumbent upon the followers of Christ Jesus to know the reason for or meaning of the death of Christ Jesus and the reason for his instituting the memorial thereof. When Jehovah notifies his people to come and reason with him, without a doubt this includes the meaning of the Memorial and what is its proper celebration.

#### ISRAEL'S PASSOVER

<sup>3</sup> Faithful Abraham's children by the will of Jehovah were domiciled in Egypt. In Joseph's day the Pharaoh of Egypt had treated the Israelites with consideration, but after the death of Joseph another Pharaoh came to the throne. That potentate knew not Joseph, nor did he give heed to Joseph's God. That Pharaoh was truly a child of the Devil, whom he represented. Satan's organization was in control of Egypt, and the Egyptians practiced the Devil religion. Pharaoh and his henchmen carried on a systematic persecution of the Israelites. Because the Israelites were the lineal descendants of Abraham, and because they worshiped Jehovah God, Satan set

about to destroy them. This he did by turning some away from the worship of the true God and by heaping oppressive persecution upon all those who served Jehovah God. The name of Jehovah was defamed in Egypt, and he heard the cries of his people; and for his name's sake Jehovah sent Moses to Egypt to there carry out his purpose. Jehovah was then preparing to make a picture foreshadowing the redemption and deliverance of the people from Satan's organization, and by this means he would keep his name properly before creation until the time for the vindication of his great name. Jehovah caused his prophet to write: "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?"—2 Sam. 7: 21-23.

<sup>4</sup> In the performance of the duties assigned to him in this behalf Moses represented Christ Jesus, whom God sent to redeem mankind and then to deliver the obedient ones from Satan's organization. In carrying out his purpose and in making this picture Jehovah caused all the first-born of Egypt to be killed before the Israelites were taken out of Egypt; and when his people reached the border of Egypt the military power of Egypt was destroyed in the sea. Before performing this work of destruction Jehovah caused due notice and warning to be given to the Egyptians, which notice was served by Moses and Aaron. This is another proof of Jehovah's fixed rule to always give due notice and warning before he destroys the enemy and his organization.

<sup>5</sup> It was of first importance that Jehovah teach the Israelites that he is the Supreme One, besides whom there is none other. In doing this he would spare the first-born of every house of Israel that showed faith

in him. The importance of the matter was further emphasized by the fact that the time fixed marked the beginning of the year with the Israelites from that time forward. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Ex. 12:1-14) Thus the Lord gave instructions to Moses as to what should be done.

\* Moses directed the elders of Israel according to God's commandments, and which commandments they obeyed. The angel of the Lord passed throughout the land at midnight of the fourteenth of Nisan and slew all the first-born of Egypt and spared from death the first-born of every house of Israel, which gave proof that the commandment of Jehovah had been obeyed by slaying the lamb and sprinkling the blood over the doorposts and then remaining inside the house. God commanded that the Israelites should tell their children the meaning of this. To the Israelites it meant that it was the sacrifice of the Lord's passover,

thus proving that Jehovah alone had power to save them and to destroy their enemies and to completely deliver the people from Satan's power. The most important thing was the name of Jehovah God.

† To the followers of Christ Jesus the meaning is much enlarged. To such it means that the law there given and afterwards given foreshadowed greater and better things to come; that the lamb slain pictured the slaying of Christ Jesus, the beloved Son of God, whose blood is the redemptive price for the purchase of all mankind from the bondage of sin and death; that his blood was shed for the benefit of all, and all who receive that benefit and profit thereby must exercise faith in Jehovah God and in his provisions of salvation through Christ Jesus and must render a full and complete obedience to God; that the first-borns of God are those who from Pentecost to the kingdom are brought forth and acknowledged by Jehovah as his sons, and these are spared and passed over and preserved, provided they prove faithful unto God; that the first-born of Egypt picture the first-born or chiefly favored ones of Satan's organization, which are used to deceive the people by Satan's religion, and that such because of their hypocrisy and wickedness are the ones destroyed; and that later Satan and his entire organization go down, which is pictured by the disaster that befell the Egyptians in the Red sea.

#### OUR PASSOVER

\* The Israelites must observe their passover in the month of Nisan each year, according to the commandment of Jehovah. This was a type; and when Christ Jesus came and was put to death on a tree as a sinner and in the place and stead of the sinner, he fulfilled the type and he became the real passover of those who exercise faith in him and in his sacrifice. Therefore the apostle, one of Jehovah's first-born, wrote: "Christ our passover is sacrificed for us; therefore let us keep the feast, . . . with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8) It is manifest that the Lord would have us to know the real meaning of the type and of the antitype and then to deport ourselves accordingly and in obedience to his commandments.

\* When one is taken into the covenant by sacrifice, is brought forth as a son of God, taken into the covenant for the kingdom, chosen and anointed, then he is of the first-born; and hence he must remain under the blood of Christ, and this he does by continuing to show faith in the shed blood and by full faith and obedience rendered unto God in keeping his commandments. Such ones are entirely separate and distinct from Satan's organization and are wholly devoted to Jehovah God and must be his representatives. To depart from their faith and obedience unto God would mean their destruction. Such

are members of the Christ and must faithfully walk in the way of complete obedience wherein he walked.

#### END OF TYPE

<sup>10</sup> During the three years following his anointing Christ Jesus faithfully observed Israel's passover, because it was incumbent upon him to obey Jehovah's law given to the Jews. He was a Jew, or Israelite, and must keep the law perfectly, which he did. Jesus knew that he was the antitype of the lamb slain in Moses' stead, but he must continue to observe the type until God's due time for him to die and thereby fulfil the type. When he was put to death on the tree, there he completely fulfilled the picture or type; and for that reason never thereafter would it be proper for anyone to observe the typical ceremony of Israel's passover. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) By his death Christ Jesus put an end to the ordinances relating to Israel's passover, nailing them to his tree. (Col. 2:14) All Israelites who had faith in the blood of Christ rejoiced, and continued to rejoice, because they learned that the true Deliverer had come. Paul was one of such, and he spoke authoritatively concerning the matter here under consideration.

#### MEMORIAL

<sup>11</sup> Before the complete fulfilment of the type Jesus instituted a new thing, to wit, the memorial of his own death. This he must do, if at all, before he actually died upon the tree. The day began at six o'clock in the evening; and after that hour he, together with his disciples, ate the passover on the fourteenth day of Nisan. That done, Jesus immediately proceeded to tell his faithful disciples what they must do, concerning which it is written: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:23-26.

<sup>12</sup> The passover was eaten once each year. At the death of Jesus the type ended and was fulfilled. As the death of Jesus took place once, therefore once during the cycle of each year the memorial of his death must be observed by those who exercise faith in his shed blood. "Once . . . hath he appeared, to put away sin by the sacrifice of himself. . . . Christ was once offered to bear the sins of many." (Heb. 9:26-28) Following the divine rule, it is proper that

the followers of Christ Jesus celebrate the memorial of his death once each year, and not oftener.

#### THE BREAD

<sup>13</sup> In instituting the memorial of his death Jesus employed certain symbols: He "took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body". (Matt. 26:26) By that he meant that 'this bread stands for or represents my body, and the breaking of the bread represents that I am broken or put to death for your benefit'. This conclusion is further supported by his words, to wit: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) God has provided that men shall take material food into the mouth and eat it in order to sustain the organism. He has also provided that his consecrated sons shall take spiritual food into the mind and absorb it, that the spiritual life may be maintained. The Word of God is the truth, and it is both meat and drink for those who love and obey him. If a man really loves God, he loves his Word and receives it with gladness of heart. Not only has he a mental belief or conception of the truth, as found in the Word of God, but he sets his affections upon it and is therefore said to believe unto righteousness. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) To believe and obey the Word of God means life, because that means to know God and to know Christ Jesus, which leads to life. (John 17:3) No man can ever receive everlasting life unless he believes and obeys the Word of God which discloses Jehovah God's provision for the salvation of man. Such is God's infallible rule concerning mankind. The Christian therefore must believe that Jesus Christ was broken in death that men might have an opportunity to live. The eating of the bread at the Memorial means that those properly eating thereof believe and rely upon Christ Jesus as their Redeemer and God's provision for them to have life. It represents their faith in the great ransom sacrifice. Truly, then, Christ Jesus is the passover of those who enter into the covenant to do God's will and who faithfully keep that covenant.

#### THE CUP

<sup>14</sup> The cup contains a potion or drink prepared for those who drink it. The cup which Jesus handed to his disciples, and which he invited them to drink, therefore symbolizes that which Jehovah God has prepared and provided for Christ Jesus and his body members. Otherwise stated, it represents Jehovah's purpose concerning his sons. For this reason Jesus, after he had selected his disciples, after he had been anointed as King, and after he had taught them con-

cerning the kingdom, said to them: "Are ye able to drink of the cup I shall drink of?" When they answered in the affirmative he gave promise that they should drink of that same cup which Jehovah had poured for him. Jesus knew that he must die to fulfill the purpose of Jehovah, and the purpose of Jehovah concerning him and his body members was therefore symbolized by the cup. It is written that, after the breaking of the bread and giving of the same to his disciples to eat, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26: 27, 28) He was there telling them what they must do to fulfill God's purposes concerning them that they might share with him in his kingdom. Paraphrasing his words, he said: 'This cup contains wine, and it symbolically stands for my blood; and my blood is shed for the remission of sins, and it is the blood that seals the new covenant. I invite you all to drink of it. My faithful followers will all drink of it and will drink it all. It means that you must share with me in my death in order that you may have immortal life.' This is further corroborated by his words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6: 53-56) This rule laid down by the Lord applies, not to all mankind, but to only those who are taken into the covenant with Christ Jesus. All mankind must by faith eat the bread, but only The Christ drink the blood. These scriptures prove that no one can be of the first-born, and who are saved as such, except he share in the sacrificial death of Christ Jesus, because such is the potion poured by Jehovah for his anointed ones.

<sup>15</sup> From Pentecost forward the true followers of Christ Jesus have annually observed the Memorial, and have done so properly. They have not done this as a type, but have done it as a memorial of the death of Christ Jesus. It has enabled them to ever keep in mind that the death of Christ Jesus is God's provided way for the reconciliation of man to Jehovah and to the granting of everlasting life, and further reminds them that all who will share with Christ Jesus in his kingdom must likewise share with Christ Jesus in his sacrificial death. The apostle emphasized this fact when he wrote: 'This do in remembrance of me; for as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.' (1 Cor. 11: 25, 26) The death of Christ Jesus was not typical, and therefore there is no such thing as fulfilling the type and ending it. His death was the great fact upon which all mankind must rely who ever receive life everlasting.

#### "TILL HE COME"

<sup>16</sup> When a type is fulfilled the type ends. For this reason it has never been proper to observe the pass-over of Israel since the death of Christ Jesus. The value of the death of Christ Jesus never ends; therefore it will be for ever proper to have in mind the sacrificial death of the Lord Jesus Christ. To be sure, Christ Jesus knew the great issue involved. His faithfulness unto death proves that God can put on the earth a man that will maintain his integrity towards Jehovah under the most severe test, and therefore proved the falsity of Satan and the truthfulness of Jehovah and the righteousness of his word. The sacrificial death of Christ Jesus proves the unlimited power, the unsearchable wisdom, and the unspeakable love of Jehovah God. It is a vindication of the name and word of Jehovah. In all future ages men will have to bear in mind that life comes to fallen humanity by and through the sacrificial death of Christ Jesus and that there is no other way and no other name given under heaven whereby men must be saved. (Acts 4: 12) Without the shedding of his blood in sacrificial death the sin of the world could not have been taken away and man could never have had life. This, added to the more important thing of the vindication of Jehovah's name, can never be forgotten or ignored by men who would live. But what significance is to be given to the words of the apostle, to wit, 'Ye do show forth his death till he come'? Do these words have the meaning that we do not show forth his death after he comes? No, that does not seem to be the proper conclusion, but rather that after he comes something else and in addition to showing forth his death must take place or be done.

<sup>17</sup> The words of the apostle, according to the *Diaglott*, read: "For as often as you may eat this bread, and drink this cup, you declare the death of the Lord, till he come." (1 Cor. 11: 26) At the time the Lord does come, as the language in the above text clearly shows, other things aside from showing forth the death of the Lord should be done, which things prior to that time could not be properly done. It is important, therefore, to determine to what specific time the word "come", as used in the above text, relates. The Scriptures overwhelmingly support the conclusion that the word "come" in this text relates to the time when the Lord Jesus appears at the temple of Jehovah for judgment and gathers unto himself those who are made members of Zion. The same Greek word used to translate the word "come" in 1 Corinthians 11: 26 is also used to translate the word "come" in the following texts, which latter texts certainly apply at the time of the appearing of the Lord Jesus Christ at the temple, to wit, "I will *come* again, and receive you unto myself." (John 14: 3) "When the Son of man shall *come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25: 31.



<sup>18</sup> These texts undoubtedly apply to the time of the coming of Christ Jesus to the temple of Jehovah for judgment. This judgment begins at the house of God. It is then that his faithful ones sleeping in death are awakened and brought into Zion or God's organization. It is then that Zion is builded up and Jehovah appears in his glory. (Ps. 102:16) That is the time when the Lord Jesus gathers his faithful ones unto himself and when the falling away of the unfaithful takes place. (2 Thess. 2:1-3) It is the time when he comes to be glorified in his saints. (2 Thess. 1:10) Until then his faithful ones continue to show forth the death of our Lord, at which time the Memorial is celebrated. After the coming of the Lord to the temple of Jehovah, must the celebration of the Memorial cease? This is a question that has troubled some of the Lord's people and which should be answered according to the Scriptures.

#### THE WINE

<sup>19</sup> The wine contained in the cup was the fruit of the vine. It represented the shed blood of Christ Jesus, because he said so, and that is conclusive. Jesus, however, did not limit the cup and its contents symbolically to mean his death. On the contrary, at the same time that he gave the cup to his disciples and invited them to drink of it he said: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) At what time do these words of Jesus begin to have fulfillment? Not until "that day", because Jesus so stated, which period of time begins when he receives his kingdom and is placed upon his throne to rule. It was in 1914 that Jehovah placed his King upon his holy hill of Zion. (Ps. 2:6; 110:2) It was three and one-half years thereafter that Jesus Christ the King and Judge came to the temple of Jehovah, began judgment, and began the building up of Zion. It was at this later date that the chief corner stone was laid in Zion in its fullness and completeness. (Isa. 28:16) Since judgment begins at the house of God and the faithful disciples are the ones to whom the words of Jesus were primarily addressed, it follows that these would be the first to be awakened out of death. It would seem to certainly follow that the Lord Jesus there began the drinking of the fruit of the vine new with these faithful resurrected ones at that time. What, then, would the drinking of the fruit of the vine "new" represent?

<sup>20</sup> Understanding that the cup, including its contents, symbolizes or represents God's purpose concerning his anointed ones, then we know that it represented more than the suffering and death of Christ Jesus, because the purpose of Jehovah did not end with his suffering and death. It is recorded in God's Word: "Wine . . . maketh glad the heart of man." (Ps. 104:15) Jesus further emphasized this when

he produced the best wine at the wedding feast. (John 2:3-10) The fruit of the vine which Jesus drinks new with his faithful ones in the kingdom, therefore, must represent joy and a time of rejoicing. Such was a part of the purpose of Jehovah concerning The Christ.

#### TIME OF JOY

<sup>21</sup> During the absence of the Bridegroom the bride would be given to sadness; but when the Bridegroom returns and the bride is made aware of that fact that sadness would give way to joy. Immediately upon being awakened out of death the eleven faithful disciples of Jesus, and others of like faith and who died faithful and who were awakened at the same time, would be made aware of the fact that the Bridegroom had returned and had come according to his promise to receive them unto himself. That would be a time of great joy to them. The faithful on the earth would learn of that fact at some later time. The nation, or kingdom, was born in 1914, which is pictured under the symbol of 'the birth of the man child'. Referring to that time and to the casting of Satan out of heaven it is written: "Rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Why this great rejoicing? Because the time has come for the vindication of Jehovah's name. The kingdom was begun and Satan was cast out of heaven and the Bridegroom was gathering unto himself his bride. Those faithful disciples to whom he addressed his words, and the others who had likewise died fully faithful, would not come to this knowledge in 1914, but in 1918, when they are awakened out of death; but the faithful on earth, as the facts show, did not come to this knowledge until some time after 1918. Looking back, now we can clearly see that the Lord has gradually permitted his light to shine into the minds of his faithful remnant on earth; and this light has caused them to rejoice. Their joy began when first they saw that the Lord had come to the temple of Jehovah, had brought the approved ones into the temple and had covered such with the robe of righteousness. God's prophet foretold this time of rejoicing in these words: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels." (Isa. 61:10, R.V.) The Bridegroom, clothed in all of his glory and beauty, was then at the temple and brought the approved ones under the robe of righteousness; and by reason of this, and by reason of having on the wedding garments, these approved ones are identified as the anointed of Jehovah God, and it is a time of joy for them. The Bridegroom and the bride class together share this joy, which is symbolized by the fruit of the vine new in the kingdom of Jehovah.

<sup>22</sup> This corresponds exactly with the fulfilment of the prophetic parable of the talents, in which the Lord shows that "his goods", or kingdom interests, are committed to those in the covenant with him for the kingdom. The fulfilment of this parable must take place at the time the Lord Jesus appears at the temple of Jehovah for judgment and takes account with his servants. Those found approved by him are made aware of the fact, and to such he says: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21) Here is the direct invitation by the Lord to the "faithful servant" class to share with him in his joy, which joy is symbolized by his drinking the fruit of the vine new in his Father's kingdom. The fact that he says, "Enter thou into the joy of thy lord," shows that the Lord himself is drinking this wine of joy. What, then, is that specific joy? It is the joy resulting from the fact that the time has come for Christ Jesus to vindicate the name of the Most High. When he was exalted to heaven Jehovah commanded him to wait for that happy day which would come in due time. (Ps. 110:1; Heb. 10:13) Through all the centuries following Jesus waited for the joyful time when Jehovah God would set up his kingdom and send him forth to rule. That joy, with Christ Jesus, began in 1914, when he was sent forth to rule amongst his enemies; and when, in 1918, he began to receive unto himself his faithful followers he extended the invitation to all such to share that joy with him, or to drink new the wine of the kingdom. (Ps. 110:2) The period of time designated as "that day" began with the Lord Jesus in 1914, when Jehovah placed him upon his throne and sent him forth to put down the enemy. "That day" began with the members of his body in 1918, when the Lord began to gather them unto himself at the temple of Jehovah. The joy of the Lord, pictured by the drinking of the fruit of the vine, began with the faithful ones of earth when they were brought to the temple, and when they learned of that fact and learned that the chief purpose of Jehovah, by and through his kingdom, is the vindication of his name, and that he will use those who maintain their integrity toward him to carry out his purpose and to have a part in the vindication of his name.

<sup>23</sup> Jehovah poured the cup for the Lord Jesus Christ, and this cup Jesus invited his disciples to share with him. (Matt. 20:22, 23) That the cup symbolized God's purpose concerning his anointed, and represented both sufferings and joy, is conclusively proven by the words of the apostle, who wrote concerning Christ Jesus: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Clearly the inference from this text is, and in harmony with other supporting texts, that the joy

of the Lord was future and that he entered into that joy when he was placed upon his throne in 1914. First came his sufferings and then his joy, as symbolized by the cup, and it is even so with those who share with him in his kingdom.

<sup>24</sup> Prior to the coming of the Lord Jesus Christ to Jehovah's temple the followers of Christ could show forth nothing but his death. He had died as a sinner that the sin of the world might be taken away, and his faithful followers would keep in mind that by and through his death alone life could be given to any man. While they knew that he had been raised out of death and ascended on high, yet he was absent from them, and it was therefore a time of sorrow rather than a time of joy. By faith these looked for his second appearing, and therefore a joy was set before them; but when he appears at the temple, brings the approved into the temple, and covers them with the robe of righteousness, and they learn of this fact, it is then the time for these faithful ones to experience the joy that had been set before them. By thus entering into the joy of their Lord these drink with him the fruit of the vine new in the kingdom. But should the faithful on earth cease to remember or to show forth the Lord's death? Most assuredly not, because they must always keep in mind that it is by and through his suffering and death that it is possible for them to be made members of God's kingdom. (1 Pet. 3:18) The fact that the apostle says, "As often as ye eat this bread, and drink this cup, ye do shew [forth] the Lord's death till he come," does not necessarily mean that when he does come they will cease to show forth his death, but rather that until his coming they could not enter into his joy and share with him in drinking the fruit of the vine new in the kingdom. Until that time they must show forth his death, and nothing more; but from and after that time they must continue to remember his death and also enter into his joy.

<sup>25</sup> The proper course of the Lord's anointed seems clearly therefore to be that they should keep the Memorial feast at the appointed time each year, but do so in joy and not in sorrow. These rejoice that the Lord Jesus was broken and that he poured out his life-blood and that they might, by his invitation and God's favor, have a part in his sufferings and his death. They rejoice because they know that in no other way could they live and become a part of his kingdom and participate in the vindication of Jehovah's name, which latter is the cause for the greatest joy. To such the reason for keeping the Memorial now is to keep in mind the suffering and death of the Lord Jesus, and the value his death brings to mankind, and that by suffering with him the faithful are permitted to enter into his joy and, continuing faithful, to reign with him. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with



him; if we deny him, he also will deny us."—2 Tim. 2:11, 12.

### THANKSGIVING

<sup>26</sup> In almost all lands of Christendom one day is specifically set aside and designated as "Thanksgiving Day". Why should any of God's anointed people observe such a day? It is a day fixed by men who are under the control of Satan, and the practices in connection with the day by them are hypocritical. God's kingdom is here. It is a time of joy and thanksgiving for his people every day. If, however, it seems well to observe a specific day of thanksgiving, the appropriate day would seem to be the day of the celebration of the Lord's memorial. The proper day for the celebration of the Lord's memorial for the year 1932 will be March 20, after 6 p.m. If it please the people of the Lord God now on the earth let this day be now set aside and henceforth designated and observed as a thanksgiving day unto Jehovah. The day according to Biblical reckoning begins at six p.m. Let the Memorial be celebrated after six p.m., and the twenty-four-hour day which there begins be celebrated as a thanksgiving day unto Jehovah God: a time of joy and thanksgiving, because God's kingdom is here and the time for the vindication of Jehovah's name has come. Let this day also be the beginning of a service period and be designated as *International Thanksgiving Testimony Period*. This period of time will begin on the 20th day and end on the 27th day of March, 1932. This will be celebrated by God's people as 'a feast of joy and thanksgiving unto the Lord', having particularly in mind our privilege of drinking the fruit of the vine new with our Lord in our Father's kingdom and our privilege of being Jehovah's witnesses and bearing testimony to his name.—Matt. 26:29.

### KINGDOM TESTIMONY

<sup>27</sup> There is no reason why any of God's people should observe any holiday that is fixed or set aside by the organization of this world. God's typical people celebrated two periods of the year: one in the spring and one in the autumn season. Those periods were "holy unto the Lord". (See Ezra 6:19-22; Neh. 8:1-3, 9-12, 14-18) Why should not God's anointed people specially observe during the year two days of joy, thanksgiving and praise unto Jehovah God? "The joy of the Lord is your strength." The Lord 'has given us an understanding of his word' and continues to graciously 'feed us upon food that is convenient'. (Neh. 8:10, 12; Prov. 30:8) The kingdom is here and progresses, and our business is to sing forth the praises of Jehovah God and, as his witnesses, to bear testimony to his name. (Isa. 12:3-6; 43:10-12) October 1 to 9 inclusive is therefore named and designated as *Kingdom Testimony Period*. Let the companies of God's people in various communi-

ties hold a service convention beginning Friday evening previous; then let the period of nine days following be devoted to service, this to be a period of joyful thanksgiving, praise and service unto Jehovah God, a feast to the prosperous kingdom work. In that period of time every one of Jehovah's witnesses, so far as it is possible, should participate in giving testimony and praise to Jehovah and to his kingdom by bearing the fruits of the kingdom to others who desire to hear.

### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Explain the reference to Jesus as "the Lamb of God".
- ¶ 2. Why was it important that Moses carry out every detail of instruction given to him concerning the passover?
- ¶ 3. Account (a) for the Israelites' being domiciled in Egypt. (b) For their oppressive persecution by the Egyptians. (c) For their remarkable deliverance from Egypt.
- ¶ 4, 5. Explain the position of Moses in this prophetic picture. What was the purpose of the warning given? Why were the first-borns of Egypt slain, while those of Israel were spared? Paraphrase the instructions given to Moses regarding preparations for the passover.
- ¶ 6, 7. Relate what took place on the night of the passover. What was the meaning thereof to the Israelites? To the followers of Christ Jesus?
- ¶ 8, 9. Point out the fulfilment of that type. Who are the first-borns? What is their responsibility in this relationship?
- ¶ 10. Why did Christ Jesus observe the typical ceremony of Israel's passover? Should his followers do so, and why?
- ¶ 11, 12. How does Paul describe Jesus' institution of the new memorial which was to take the place of the typical ceremony of the passover? By whom should the memorial of Jesus' death be observed? When, and why only then?
- ¶ 13. Explain (with corroborating scriptures) what Jesus meant by saying, upon breaking the bread, "Take, eat; this is my body." What is the meaning of Paul's words recorded as Romans 10:10?
- ¶ 14. Explain the symbolism of the cup. Paraphrase Jesus' instructions regarding the cup. How is this corroborated in John 6:53-56? Who eat the bread, and drink the cup? How, and why? What important truth is here made clear?
- ¶ 15. Observance of the memorial of Jesus' death has served what important purpose?
- ¶ 16-18. What important proof was established by Jesus' faithfulness unto death? What important purposes were served by his sacrificial death? Make clear the meaning of the apostle's words, 'Ye do show forth the Lord's death till he come.'
- ¶ 19, 20. Point out the time of fulfilment of Matthew 26:29. What additional meaning attaches to the cup "in that day"?
- ¶ 21, 22. Point out how fitting is "this fruit of the vine" as also a symbol of joy "in that day". Show how clearly the foregoing corresponds with the fulfilment of the prophetic parable of the talents.
- ¶ 23, 24. Compare the experiences of the followers of Christ with those of Christ Jesus himself, first a time of suffering and waiting, and then the time of joy.
- ¶ 25. What, then, seems clearly to be the proper course in regard to keeping the Memorial feast? What are the reasons for now continuing to keep the feast?
- ¶ 26. In view of the foregoing, what logical conclusion can readily be drawn as to a more fitting time and occasion for celebrating a thanksgiving day? Accordingly, what favorable provision has been made for that purpose?
- ¶ 27. Referring to Jehovah's arrangement for his typical people, what further similar privilege is seen? How will Jehovah's witnesses use the privileges which these arrangements hold for them?

## THE HUMAN SOUL AND ITS HOME

**J**EHOVAH GOD created man toward the close of the sixth creative day of earth, and hence about forty-two thousand years after he gave the command "Let there be light". The only-begotten Son of God, known in heaven as the Logos, was the one that Jehovah God directly employed in the creation of man, for the Apostle John under inspiration tells us that 'without the Logos was not anything made that was made'. (John 1:3) It was the Logos to whom Jehovah God spoke when he said, "Let us make man." The order which God followed in the making of man is stated in easily understandable words in Genesis, chapter two, verse seven, which reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus man is called a soul, a living soul.

The animals created prior to the creation of man were also designated souls, because every creature that breathes is a soul. The proof of this is found in the marginal reading of Genesis, chapter one, verse twenty, which reads: "And God said, Let the waters bring forth abundantly the moving creature that hath living soul, and fowl that may fly above the earth in the open firmament of heaven." There is no intimation in the Bible record that God made man, and then *gave* him a soul. He formed him, and then into the nostrils of that organism he breathed the breath which he has provided for all living creatures on earth, and a soul resulted. A soul means a breathing, sentient creature having life.

Could it be said that because God is immortal and because man was made in his image and likeness, therefore God gave man an immortal soul? Such conclusion is both unreasonable and unscriptural. If God gave man a soul, then the record would so state; and if that soul so given was immortal, then God could never put it to death for a violation of his law. That would mean then that when God would start a life he would have no power to stop it; and this is not consistent with his limitless power. Furthermore, in First Timothy, chapter six, verse sixteen, it is written that God only hath immortality. From the fact that God is the Life-giver, it follows that he has the power to take away life at his pleasure. The Scriptures show that he reserved to himself the right to deprive his creature of life; therefore it is conclusively proven that man is mortal.

Is not the breath, which God breathed into the nostrils of man, the divine or immortal spark of man which God planted in him? The answer to that question must be, No; for the reason that the Scriptures show that God did nothing of the kind; but that he made man of the elements of the earth, and when the breath of life was put into his nostrils a moving, breathing creature resulted, which creature is a soul. The breath which man breathes belongs to Jehovah,

because everything is God's. The right to life proceeded from God. The breath is not immortal. The breath itself possesses no life. The breath is that which keeps the blood in circulation by which the human body is animated. The Scriptures plainly state that the life is in the blood. In Deuteronomy, chapter twelve, verse twenty-three, the Lord commands: "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." Man is the highest order of animal creation. All animals, including man, have the same kind of breath. Ecclesiastes, chapter three, verse nineteen, states: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast."

Human experience conclusively shows that man dies; and any creature that dies is not immortal. A creature to be immortal would necessarily be not subject to death. God created the man as the crowning or highest element of earth's creation. God was pleased with his work in the creation of man and pronounced that work "very good". Man was the earthly son of the great Jehovah God, and God loved him. The environment on earth he made for man's happiness.

A portion of the earth, which was called Eden, God had caused to be brought to a perfect condition. It must have been a beautiful place. The man whom he had made for it and to have dominion over it was perfect, and his home was also made perfect, because, as Deuteronomy, chapter thirty-two, verse four, declares, all the works of Jehovah are perfect. How large an area Eden occupied is not disclosed by the sacred record, but the conditions described indicate that it was a very large place. There is some evidence that Eden was in that part of the earth now known as the mountainous country of Armenia.

In the eastern part of Eden God planted a garden which was a veritable paradise. Trees that brought forth marvelously beautiful flowers were there to please the sight of man with their blossoms, and to perfume the air that he breathed. Other trees that bore all manner of fruit were there, and from these man had provided for him his food supply. Every kind of beast was there, but they were not wild. These beasts were gentle, tame and obedient. They walked before Adam, their master, who gave each one of them a name; and they heard his voice and responded thereto. There were found numerous birds with marvelous plumage, the bird of paradise and the bird of song. There the climatic conditions were perfect, and a sweet perfume floated through the zephyrs, which were at the same time filled with song and praise to the glory of God.

A great river went out from the garden, which was

divided into four parts and watered the country round about. These streams of water added to the beauty and glory of the place. In that garden were much fine gold and precious stones, which man might use for his own pleasure. The brief sacred record (Gen. 2:8,9) says: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:10-17.

Then God said: "It is not good that the man should be alone." God would make man's happiness complete. When Adam was enjoying sweet sleep God

made him a wife. When Adam awakened there stood before him a perfect woman, the most beautiful thing his eyes ever beheld, except his own image. Then and there they began to enjoy together the beauties and glories of their perfect home. They walked and talked together, and they mingled their voices in song and worship and praise to their great Creator. Such a happy and blessed union has never since been known between man and woman, because no two together have ever been perfect since that time.

Adam was the prince of the earth; and with his beautiful princess by his side, and with everything provided that the heart might desire, he reveled in his possessions and in his glorious home. Who had provided these marvelous things for man? Jehovah, the great Almighty God, in the exercise of his loving-kindness had made them all for him. Created with perfect veneration man must worship his Maker, or something in his stead. The perfect man and his perfect wife pursued the even tenor of their way in peace and complete enjoyment.

But there lurked in the pathway of this happy pair a bitter and subtle foe. Because of this foe their happiness was caused to be of short duration. There is some Scriptural evidence to indicate that approximately two years of time elapsed during which they enjoyed the blessedness of their home and the beauties of their surroundings and uninterrupted sweet fellowship with each other. Then began the sorrows of man, and since then sorrows have ever been present with the human race. There is a reason for this, and that reason we must understand in order to appreciate the great Creator.

## GREATEST ORGANIZATION IN THE UNIVERSE

**I**N HIS written Word God has provided cumulative testimony concerning his purposes, to the end that men who are truly devoted to him may be completely furnished with evidence firmly establishing their faith. Therefore the evidence which is cumulative is here submitted from the Scriptures, proving that God has a great organization visible and invisible, and that his organization is now operating in harmony with his will, and that in this organization is God's temple class, some of it in heaven and some on earth.

Zion is one of the names given to God's organization. The city of Jerusalem in Palestine was also called Zion; in the first book of Kings, chapter eight, verse one, it is called "the city of David [God's Beloved One], which is Zion". God organized the city of Jerusalem and put his name there, thus identifying it as his, and it pictures his organization. The prophet records that God "chose the tribe of Judah, the mount Zion, which he loved", and built his sanctuary

there, and chose David as the head thereof. (Ps. 78:68-70; 76:1,2) Thus in prophetic phrase he describes Zion as God's organization, and Christ Jesus the Beloved of Jehovah as the Head of it.

When David brought the ark of the covenant from the house of Obed-edom, he placed it in the tabernacle on Mount Zion, in the city of Jerusalem. (1 Ki. 8:1) That was the official part of the city, because the king dwelt there and it was the executive office. Thereafter the temple was built and the ark of the covenant was taken into the temple, and then the name Zion was applied to that place. (1 Ki. 8:4-21) The ark and the miraculous light shining upon it represented the presence of Jehovah, or his place of dwelling. (Lev. 16:2; Heb. 9:5; Isa. 60:19; Ex. 13:21) Therefore Zion represents God's official family which is his place of dwelling: "Mount Zion, wherein thou [Jehovah] didst take up thy habitation." (Ps. 74:2, *Roth.*) "For the Lord hath chosen

Zion: he hath desired it for his habitation.”—Ps. 132: 13.

In the city of Jerusalem there were many who were not of the official or royal family. Not all of those who were brought into God’s family will constitute a part of his official organization. The Scriptures show that there are many who will not be of the royal family but will be a part of God’s organization, because of being servants of the royal family. (Rev. 7: 15) Therefore the name “Jerusalem” embraces all those who are of God’s church, or the called-out class, whereas “Zion” more particularly represents those who will be of the royal family and sit with Christ Jesus in his throne. To such latter ones Jesus made promise, saying: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 3: 21) Jehovah is therefore shown as dwelling in Zion, which more specifically represents his organization. Psalm nine, verse eleven, calls upon us, saying: “Sing praise to the Lord [Jehovah], which dwelleth in Zion: declare among the people his doings.” The two words “Jerusalem” and “Zion”, being used to represent God’s organization, are both symbolized in the Scriptures by a woman.

By his prophet God foretold that in due time he would build up Zion. Psalm one hundred and two, verse sixteen, reads: “When the Lord [Jehovah] shall build up Zion, he shall appear in his glory.” The word here translated “build up” is also elsewhere in the Bible rendered “obtain children” and “set up”. Consider now another prophecy in connection with Revelation, chapter twelve, verse five, which reads: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” Jehovah, through his prophet, foretold Zion’s giving birth to a man child and to children; Isaiah, chapter sixty-six, verse seven, reads: “Before she travailed, she brought forth; before her pain came, she was delivered of a man child.” The man child in this prophecy is, without a question of doubt, the same as the man child mentioned in the twelfth chapter of Revelation. The mode employed by Jehovah in building up Zion seems to be this: When God’s due time came, he placed his anointed Son Christ Jesus upon his throne. This is represented by his holy hill in Zion, which hill is the highest place or head of Zion. As it is stated in the second Psalm, verse six: “Yet have I [Jehovah] set my king [Christ] upon my holy hill of Zion.” That is pictured as the woman, his organization, giving birth to the man child, or bringing forth and beginning the government of the Lord for the benefit of the Lord’s people. Then the Lord directed his beloved Son Christ Jesus to proceed with his rule and to oust the enemy; as it is stated in Psalm one hundred and ten, verses two to six: “The Lord [Jehovah] shall send the rod of thy strength

out of Zion [saying]: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.”

Up to that time there had been no travail or trouble in Zion; but immediately following the setting of Christ Jesus upon his throne the travail or trouble began. That travail was a fight, with the Lord Jesus, the great King and Priest of Jehovah, and his holy angels on one side, and the enemy, the Devil, and his angels on the other side. Prior to that time Satan had access to heaven and the heavenly courts, as is clearly set forth in chapter one of Job, verse six, which tells us: “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.” In the fight that followed Satan was ousted from heaven. It is described in the prophecy of Revelation, chapter twelve (7-11), in these words: “And there was war in heaven: Michael [meaning the godlike One, who is Jesus] and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

Shortly after this war in heaven the children of Zion were brought forth, and there was great rejoicing. This was foretold by the Prophet Isaiah when, in chapter sixty-six, verses eight to ten, he said: “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, *she brought forth her children*. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.”

Of course, Jesus Christ was born as a divine creature when he was raised from the dead. However, in the prophecy, “the man child” represents the new nation or kingdom which was born or brought forth when God placed his King Jesus upon his throne.

But the 'children of Zion', also mentioned in the prophecy, must be those who are members of the body of Christ or his church, and who are brought forth or born after the travail. The prophecies of Isaiah and the book of Revelation (chapter twelve) are therefore in exact accord with each other.

It would appear that the logical order of the bringing forth of the 'children of Zion' would be, first, those followers of Christ who had died faithful unto the Lord prior to his second coming and his arrival at the temple of God, such as the apostles; and, after them, the faithful Christians yet on the earth. Jesus had prophesied and said to his disciples: "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." Paul was one of the faithful, and he was about to die when he wrote to Timothy (2:4, 6-8) these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Here is the key to the understanding of the matter. Paul knew that he was about to die and must remain dead until the coming of the Lord Jesus to receive him. Paul's words are in the nature of a prophecy and fix the time of his resurrection, when he says, "at that day." It will be found that wherever this expression "that day" is used in the Scriptures it has reference to the presence of the Lord when he takes his power and begins his reign. Paul further

fixes the time even more definitely when he says, "a crown of righteousness, which the Lord, the righteous judge, shall give me." The Lord comes to his temple for the purpose of judgment, as the prophecies state (Ps. 11:4, 5), and that is when he gives the crown, as Paul here states. Furthermore, in his first letter to the Thessalonians, chapter four, verses fifteen and sixteen, the Apostle Paul said: "The *dead* in Christ shall rise first." Then "we [Christians] which are alive and remain [on earth] unto the coming of the Lord shall not prevent [anticipate or precede] them which are asleep".

The apostles, and others who likewise died faithful, constitute a part of the temple of God. (1 Cor. 3:16, 17) They are a part of Zion, and in order for them to be brought into Zion or be built up into Zion they must be brought forth from the dead. The conclusion is therefore irresistible that the Christian saints who died faithful to and approved of the Lord would be awakened out of death, brought into the spiritual temple and builded up as a part of Zion, God's organization, after the Lord had prepared a place for them and had come to his temple. Paul wrote (2 Cor. 5:10): "We [Christians] must all appear before the judgment seat of Christ" for the purpose of being judged. The awakening of the faithful saints out of death, and the bringing of them into Zion, constitutes their final judgment, at which time the righteous Judge, Christ Jesus, gives to each of such approved ones the crown of life, and brings them into the place in God's organization prepared for them.

## REBELLION AND DISLOYALTY

**G**OD has a way to reconcile man to himself. His purpose is to give all men an opportunity to know concerning that way. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

How long Adam and Eve enjoyed the blessings of Eden the Scriptures do not disclose. The time was ample, however, for Adam to fully inform Eve of God's wish concerning their conduct there. This is proven by the speech of Eve to the serpent concerning eating the fruit. The time of their sojourn there was ample to permit them to show their appreciation of God's loving-kindness toward them, had they been so disposed.

Gratitude is the state of being thankful or grateful. When one receives a good gift from another and is unthankful there is something wrong in the heart of the one that receives. Gratitude is the first step in the exercise of true love. Where there is no gratitude on the part of the receiver of a gift toward the

giver selfishness has control over the receiver. Selfishness is the very opposite of love. The laws or rules of action for the government of God's intelligent creation never change. They are eternal. For this reason it is certain that it would have been pleasing to God for Adam to have shown gratitude to God for all that he had received at the Creator's gracious hand.

Upon this point the Word of God is explicit. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations." (Ps. 100:3-5) "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." (Ps. 92:1) "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." —Ps. 140:13.

Adam was not grateful unto God for all he had received at the Creator's gracious hand. When the test came to him he preferred to exercise selfishness rather than love. Had he manifested love for God he would have obeyed him. Adam was not grateful toward God, which means he was unkind and unfriendly in his actions toward Jehovah. To love one means to be one's friend at all times. (Prov. 17:17) What took place in Eden proves that these conclusions are correct and that Adam was not the friend of God.

In substance God had said to Adam: 'I have made this earth for you. I have created you and placed you in this beautiful garden of Eden. Behold its glory! I make you the caretaker over it. I have created and given you a wife to be your companion. I have given you dominion over the earth. Everything in this wonderful place is yours to use for your pleasure and comfort. There is just one exception, and that is concerning the tree of knowledge of good and evil. "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."' "

That was a small thing for God to ask of Adam, compared with what God had done for him. That commandment furnished the opportunity to test Adam as to whether or not he would show his love for his great Maker and Benefactor or whether he would exercise the faculty of selfishness.

Lucifer was the overlord of man. Being a spirit he was not visible to man; but he held conversation with man. Lucifer was filled with pride and ambition because he had a desire to be like the Most High God and to have a separate dominion of his own. (Isa. 14:13, 14; Ezek. 28:13-18) His ambition was to control man and have man to worship him instead of God, and this he could accomplish only by alienating man's affection from God. He employed the serpent through which he spoke. Through this instrumentality Lucifer approached Eve and induced her to believe that God had lied to her and Adam, and was keeping away from them something they should have. Eve said to him: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." (Gen. 3:3) To this Lucifer replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."—Gen. 3:4, 5.

Eve, seeing that the fruit was good for food, pleasant to look at, and to be desired to make one wise, took the fruit and ate it in violation of God's commandments. It does not appear that Adam was present during the conversation between Eve and the serpent. It is reasonable to suppose that when he did appear Eve told him, in substance, of that conversation. She would therefore say to him: 'Adam, your Father is a liar. I have been told by Lucifer through

the serpent that he is a liar and now I have proven it by eating this fruit. I find it to be good, and I am unharmed and am still alive.'

Had Adam manifested love for God he would have said to Eve: 'My Father is not a liar. He could not be a liar. Why should he want to lie to us? Behold this wonderful earth he has made and this marvelously beautiful garden which he has given us for our home. He made us and put us here to represent him. He has given us all these blessed things to enjoy forever if we will only obey him. He told us not to eat of that fruit. He has some good reason for asking us not to eat of it. Why should we doubt him for a moment? He has shown his great love for us and now we must show our love for him. We may be sure that when he sees fit to let us eat of that tree he will have us do so.'

Had Adam taken such a course and had Eve repented of her wrong and sought forgiveness at the hands of Jehovah, God might have had some way to cleanse her. To Adam he had given the command and Eve had heard it from Adam. Adam was the head and the great responsibility rested upon him, and Eve being a part of him, he was responsible for her acts, and had he taken every possible step to rectify the wrong Eve had committed the result would doubtless have been different. Adam took the very opposite course. He heeded his wife in utter disregard of his gracious Father's command.

From that day until now every man who has acted against his own reasonable judgment and, in violation of his conscience, has yielded to the influence of a woman, has gotten into trouble. It has been extremely difficult for men to learn this lesson, due largely to the fact that they have not heeded the Word of God. Adam yielded to his wife's suggestion and wilfully violated God's law by eating the forbidden fruit.

It has been suggested that Adam's great love for his wife induced him to violate God's law and that therefore he is in a measure excusable. But did Adam love his wife? No, he did not love her. When a man truly loves one he looks after and safeguards the interests of that one. Had Adam really loved his wife he would have said: 'You have done a great wrong, Eve. Come now, I will seek our Father's face and beg him to cleanse you from this great wrongful act.' Adam's lack of love for God and lack of love for his wife, and his selfish desire, moved him to violate God's law. His act and conduct show that he reasoned thus: 'If Eve must die, I will be deprived of her, and without her I cannot have so much joy and pleasure in this beautiful garden and I do not want to be separated from her. I will take my chance with her.'

The motive prompting Adam to do that was selfish. He preferred rather to become a pauper with Eve than to be a prince and remain in harmony with his



great and loving God. He chose the selfish and not the righteous way. He showed ingratitude to God for all he had received at his gracious hands.

Adam was unthankful and selfish and by his act proved that he was not God's friend. He became unrighteous and by his wrongful act alienated himself from God and thereafter could no longer dwell in the presence of Jehovah. Only the righteous can dwell in his presence.—Ps. 140:13.

Conscience is that faculty of the mind by which the creature realizes and distinctly perceives or appreciates that the course of action taken by him is right or wrong. (Rom. 2:15; 2 Cor. 1:12; 1 Pet. 3:16) Before man ate the forbidden fruit he knew it was wrong, because God had told him so. (Gen. 2:17) He also knew that both he and his wife were nude and they were not ashamed.—Gen. 2:25.

When Adam and Eve had taken the course of action by eating the fruit in violation of the law, they distinctly perceived and appreciated that they had done wrong, and a realization of their nakedness was evidence to them that they had done wrong. Their conscience smote them. They tried to hide their nakedness. They were fearful and hid themselves.

They possessed the faculty of mind, of course, before committing the act, and now that faculty of the mind began to manifest itself because of their wrongful act.

But there was no expression of regret because of their ungrateful deed and act of rebellion. They sewed fig leaves together and covered their nakedness. Their act of covering their nakedness in no way indicated that they had been lifted to a higher realm of thought, but it shows that their conscience condemned them as criminals. (Gen. 3:7-10) They also showed fear, which is another evidence that their conscience condemned them and they knew before God they were wrong.

The clergy have time and again said that they exercised their sexual functions and that this was what was meant by violating God's law. Such a conclusion is worse than absurd. The Scriptures clearly show that this was not what they did. The Scriptures plainly show that God had forbidden them to partake of this fruit and that their act in doing so was that which was wrong because it showed rebellion and disloyalty to God.

## LETTERS

### THANKS TO OUR GOD

DEAR BROTHER RUTHERFORD:

It was the privilege of a part of the Clinton (Iowa) company of Jehovah's witnesses to attend the Columbus convention and be present when the resolution was read warning Christendom, and the great audience, seen and unseen, called upon to vote for its adoption, and also to be at the afternoon meeting when the resolution was passed adopting our new name.

Now, we, as a company of Jehovah's witnesses, wish to be placed on record as fully endorsing both resolutions and determined to carry out the accompanying responsibilities to the best of our ability, giving thanks to our God, the Giver of every good and perfect gift, for the great privilege of having a part in vindicating his great name and word before the peoples of earth.

You are, dear brother, Paul-like ("Be ye followers of me, even as I am of Christ"), a source of inspiration to us, a faithful son of God, leading the army of the Lord against the enemy's organization until the city is wasted without inhabitant; and it is our firm determination, by the Lord's grace, to be with you to the end.

### CAN GO WITH MORE BOLDNESS

DEAR BROTHER RUTHERFORD:

We want you to know that your letters of instruction and encouragement have been much appreciated by us; and with the testimony as you gave instructions we can go with more boldness and courage to the people.

We are realizing the importance of the witness now being given, and we are determined to sing forth the honor of Jehovah's name as long as we have breath.

We also are thankful for the further reduction in the rate on books. There is scarcely any money in circulation here. Where we used to leave a set of books, we leave about one book; but we are finding the "four books for one dollar" is helping.

We are thankful for your love and prayers, and you truly have ours also.

By Jehovah's grace we are His witnesses,  
BRO. AND SR. CHAS. R. HALL, *Pioneers*.

### WHOLE-HEARTEDLY COOPERATE

DEAR BROTHER RUTHERFORD:

At our recent meeting for transacting the annual business I, as the secretary, was instructed to convey to you the expressions of our great appreciation of the light which Jehovah is pleased to have you send out to his faithful ones in this time. We greatly appreciate the explanation of Revelation given us in *Light* as well as in all the *Tower* articles which have prepared us to receive the light now shining from *Light*, which book we now have in our own language.

At the same meeting, by unanimous vote, the Columbus Resolution was also adopted, and we expressed our desire to bear the new name which the remnant is privileged to now own.

We want, dear Brother Rutherford, to assure you of our love and our decision to wholeheartedly cooperate with you and stand shoulder to shoulder with you in the declaration of war that is now given the Devil's organization according to Jehovah's commission, and as Jehovah's witnesses to proclaim the gospel of the kingdom.

STOCKHOLM (Sweden) COMPANY OF JEHOVAH'S WITNESSES.  
YNGVE ERICSSON, *Secretary*.

### 'LISTEN WITH GLADNESS'

DEAR JUDGE RUTHERFORD:

I am happy to say that after reading *The Harp of God*, *Government*, *Prophecy*, *Life*, *Light* (1 and 2), and others, I have been able to understand the Bible, the Word of Jehovah God, as never before.

So I passed them on to others; I know that they don't receive the radio lectures you give. Now they write that they have an understanding they did not have before.

My husband and I listen to your talks over the radio with gladness of heart. I wish the whole world would stop long enough to hear the message that you give over the radio for all who want to know the Lord. May the Lord continue to bless you in your declaring his Word.

MR. AND MRS. B. ZANIERWICH.

# The WATCHTOWER

## SERVICE APPOINTMENTS

### T. E. BANKS

Gilmore, Ark. .... Mar	1	Thomasville, Ga. .... Mar. 13, 14	15
Holly Springs, Miss. ....	2	Valdosta, Ga. ....	16
Little Rock, Ark. ....	4	Taylor's Creek, Ga. ....	16, 17
Redfield, Ark. ....	5	Jacksonville, Fla. ....	19, 21
Pine Bluff, Ark. ....	6	Orlando, Fla. ....	22, 23
Wabbaseka, Ark. ....	7	De Funiak Sp'gs, Fla. ....	23, 26
Fordyce, Ark. ....	8	Pensacola, Fla. ....	27, 28
Monroe, La. ....	9	New Orleans, La. ....	29, 30
Summit, Miss. ....	11	Amite, La. .... Apr.	1, 2

### T. E. BARKER

New Bern, N. C. .... Feb.	29	Cope, S. C. .... Mar.	14, 15
Beaufort, N. C. .... Mar.	1	Columbia, S. C. ....	17, 18
Mount Olive, N. C. ....	3	Spartanburg, S. C. ....	19, 20
Magnolia, N. C. ....	4	Gaffney, S. C. ....	21
Wilmington, N. C. ....	5, 6	Greer, S. C. ....	22
Hayne, N. C. ....	7, 8	Greenville, S. C. ....	23, 24
Sanford, N. C. ....	9	Atlanta, Ga. ....	26, 27
Maxton, N. C. ....	11	Stone Mountain, Ga. ....	28
Mt. Pleasant, S. C. ....	12, 13	Rome, Ga. ....	29, 30

### R. H. BARBER

Terre Haute, Ind. .... Mar.	1	St. Paul, Minn. .... Mar.	18-20
Champaign, Ill. ....	2, 3	Minneapolis, Minn. ....	22
Chicago, Ill. ....	4-6	Waterloo, Iowa ....	24
Madison, Wis. ....	8, 9	Sioux City, Iowa ....	25-27
Milwaukee, Wis. ....	10	Norfolk, Nebr. ....	29
Oshkosh, Wis. ....	11-13	Lincoln, Nebr. ....	30, 31
Duluth, Minn. ....	15, 16	Omaha, Nebr. .... Apr.	1-3

### C. W. CUTFORTH

Cranbrook, B. C. .... Mar.	1	Swift Current, Sask. Mar.	11
Ferne, B. C. ....	2-4	Herbert, Sask. ....	12, 13
Colman, Alta. ....	5	Chaplin, Sask. ....	14, 15
Lethbridge, Alta. ....	6	Alberta-Sask'n Camp ....	17-25
Medicine Hat, Alta. ....	8, 9	Regina, Sask. ....	26, 27
Maple Creek, Sask. ....	10	Moose Jaw, Sask. ....	28, 29

### G. H. DRAPER

Cuba, Mo. .... Mar.	1	Monett, Mo. .... Mar.	15
Flat River, Mo. ....	2	Joplin, Mo. ....	16
Cape Girardeau, Mo. ....	4	Clinton, Mo. ....	18
Dexter, Mo. ....	5	Sedalia, Mo. ....	19, 20
Poplar Bluff, Mo. ....	6	Tipton, Mo. ....	21
Caulfield, Mo. ....	7	Jefferson City, Mo. ....	22, 23
Ava, Mo. ....	8	Boonville, Mo. ....	24
Lebanon, Mo. ....	9	Kansas City, Mo. ....	26-28
Springfield, Mo. ....	11, 12	Belton, Mo. ....	29
Billings, Mo. ....	13	Levasy, Mo. ....	30
Galena, Mo. ....	14	St. Joseph, Mo. .... Apr.	1, 2

### M. L. HERR

Wyndmere, N. Dak. .... Mar.	1, 2	Milton, N. Dak. .... Mar.	17, 18
De Lamer, N. Dak. ....	4	Lawton, N. Dak. ....	19
Medberry, N. Dak. ....	5, 6	Fargo, N. Dak. ....	20-22
Carrington, N. Dak. ....	7, 8	Aitkin, Minn. ....	23, 24
Minot, N. Dak. ....	10, 11	Kettle River, Minn. ....	26
Sherwood, N. Dak. ....	12, 13	Duluth, Minn. ....	27, 28
Kramer, N. Dak. ....	14, 15	Proctor, Minn. ....	29, 30

### W. M. HERSEE

Harrow, Ont. .... Feb 29, Mar.	1	Harriston, Ont. .... Mar.	20
Leamington, Ont. .... Mar.	2, 3	Tara, Ont. ....	21
Chatham, Ont. ....	5, 6	Warton, Ont. ....	22, 23
Stratford, Ont. ....	13, 14	Owen Sound, Ont. ....	23, 24
Seaforth, Ont. ....	15	Meaford, Ont. ....	25
Goderich, Ont. ....	16	Collingwood, Ont. ....	27
Milverton, Ont. ....	18	Barrie, Ont. ....	29
Palmerston, Ont. ....	19		

### ANTON KOERBER

Pittsburgh, Pa. .... Mar.	6-10	Ambridge, Pa. .... Mar.	22
McKeesport, Pa. ....	11	Beaver Falls, Pa. ....	23
Duquesne, Pa. ....	12	New Brighton, Pa. ....	24
New Kensington, Pa. ....	20	Ellwood City, Pa. ....	25
Freeport, Pa. ....	21	Butler, Pa. ....	26

### LOUIS LARSON

Wingate, Ind. .... Mar.	1	Freeport, Ill. .... Mar.	20, 21
Chicago, Ill. ....	3-9	Moline, Ill. ....	22, 23
Waukegan, Ill. ....	11	Rock Falls, Ill. ....	25
Zion, Ill. ....	12	Geneva, Ill. ....	26
Marengo, Ill. ....	13	Geneva, Ill. ....	27, 28
Belvidere, Ill. ....	14, 15	Elgin, Ill. ....	29
Rockford, Ill. ....	17-19	Auroia, Ill. .... Mar. 31, Apr. 1	

### E. J. LUECK

Toledo, Ohio .... Mar.	3-6	Gallon, Ohio .... Mar.	19
Port Clinton, Ohio ....	7	Mansfield, Ohio ....	20, 21
Sandusky, Ohio ....	8	Ashland, Ohio ....	22, 23
Fremont, Ohio ....	9, 10	Crestline, Ohio ....	25
Tiffin, Ohio ....	12, 13	Fredericktown, Ohio ....	26
Bucyrus, Ohio ....	14	Mt. Vernon, Ohio ....	27
Marion, Ohio ....	15, 16	Newark, Ohio ....	28, 29
Cardington, Ohio ....	18	Dresden, Ohio ....	30

### A. H. MACMILLAN

Trinidad, Colo. .... Mar.	2	Oklahoma City, Okla. Mar.	18-20
Pueblo, Colo. ....	4, 6	Chickasha, Okla. ....	21
Denver, Colo. ....	8	Wichita Falls, Tex. ....	23
Garden City, Kans. ....	9	Dallas, Tex. ....	25-27
Wichita, Kans. ....	11-13	San Antonio, Tex. ....	29, 30
Tulsa, Okla. ....	15, 16	Corpus Christi, Tex. Apr.	1-3

### G. Y. M'CORMICK

Ethan, S. Dak. .... Feb.	29	Whalan, Minn. .... Mar.	9
Mitchell, S. Dak. .... Mar.	1	Oshkosh, Wis. ....	11-14
Sioux Falls, S. Dak. ....	2	Marshfield, Wis. ....	15
Jasper, Minn. ....	4	Loyal, Wis. ....	16
Pipestone, Minn. ....	5	St. Paul, Minn. ....	18-21
Lake Crystal, Minn. ....	6	Montevideo, Minn. ....	23
Rochester, Minn. ....	7	Sioux City, Iowa ....	25-28
Racine, Minn. ....	8	River Sioux, Iowa ....	29

### J. C. RAINBOW

Hickory, N. C. .... Feb.	29	Chapel Hill, N. C. .... Mar.	16
Charlotte, N. C. .... Mar.	1, 2	Stem, N. C. ....	18
Kannapolis, N. C. ....	4, 5	Louisburg, N. C. ....	19
Salisbury, N. C. ....	6, 7	Raleigh, N. C. ....	20, 21
Winston-Salem, N. C. ....	8, 9	Wilson, N. C. ....	22, 23
High Point, N. C. ....	11, 12	Rocky Mount, N. C. ....	25, 26
Greensboro, N. C. ....	13, 14	Enfield, N. C. ....	27, 28
Durham, N. C. ....	15	Scotland Neck, N. C. ....	29, 30

### W. P. STRONG

Perry, N. Y. .... Mar.	11	Newark, N. Y. .... Mar.	22
Tonawanda, N. Y. ....	12, 13	Elmira, N. Y. ....	23, 24
Lockport, N. Y. ....	14	Binghamton, N. Y. ....	26, 27
Niagara Falls, N. Y. ....	15, 16	Oneonta, N. Y. ....	28
Medina, N. Y. ....	18	Cortland, N. Y. ....	29
Rochester, N. Y. ....	19-21	Syracuse, N. Y. ....	30, 31

### W. J. THORN

Salem, W. Va. .... Mar.	4	Gallipolis, Ohio .... Mar.	15
Galloway, W. Va. ....	5	Gallipolis F'y, W. Va. ....	16
Grafton, W. Va. ....	6	Cincinnati, Ohio ....	18-20
Fairmont, W. Va. ....	7	Hamilton, Ohio ....	21, 22
Morgantown, W. Va. ....	8, 9	Lebanon, Ohio ....	23
N. Martinsville, W. Va. ....	11	Middletown, Ohio ....	25
Marietta, Ohio ....	12, 13	Dayton, Ohio ....	26-28
Parkersburg, W. Va. ....	14	Springfield, Ohio ....	29, 30

### S. H. TOUTJIAN

San Diego, Calif. .... Mar.	4, 5	S. Bernardino, Calif. Mar.	16, 17
Santa Ana, Calif. ....	6, 7	Monrovia, Calif. ....	19, 20
Fullerton, Calif. ....	8, 9	Rosemead, Calif. ....	21, 22
Ontario, Calif. ....	11	Pasadena, Calif. ....	23, 24
Riverside, Calif. ....	12, 13	Los Angeles, Calif. ....	26-30
Redlands, Calif. ....	14, 15	Long Beach, Calif. .... Apr.	1, 2

### J. C. WATT

Pueblo, Colo. .... Mar.	3-7	Chickasha, Okla. .... Mar.	22, 23
Dodge City, Kans. ....	9	Dallas, Tex. ....	25-27
Wichita, Kans. ....	11-14	San Antonio, Tex. ....	29, 30
Oklahoma City, Okla. ....	15-21	Corpus Christi, Tex. Apr.	1-4