



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. LI

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

THAT GOD created the earth for man, and 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 wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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COAST-TO-COAST BROADCAST

Opportunity to prepare for an extraordinary effort to sing the new song to the praise of Jehovah during the first of the 1930 service periods was announced in the March 1 issue (page 66) of *The Watch Tower*.

Arrangements are now being made to inaugurate this field service in America on Sunday, April 27, by means of a nationwide broadcast of an address to be given by the president of the Society, on the subject,

WORLD DISTRESS CAUSE REMEDY

For convenience of listeners throughout the United States and Canada this broadcast will be presented in two parts:

(1) **FOR EASTERN AND CENTRAL TERRITORY:** Direct from Oakland, California, through the following stations regularly associated in the WATCHTOWER network:

CKOC	Hamilton, Ont.	WHP	Harrisburg, Pa.
KFAB	Lincoln, Nebr.	WIP	Philadelphia, Pa.
KFEQ	St. Joseph, Mo.	WKBF	Indianapolis, Ind.
KMOX	St. Louis, Mo.	WKBN	Youngstown, Ohio
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WCAH	Columbus, Ohio	WMCA	New York, N. Y.
WCFL	Chicago, Ill.	WODA	Paterson, N. J.
WFBL	Syracuse, N. Y.	WOKO	Poughkeepsie, N. Y.
WFTV	Hopkinsville, Ky.	WORD	Chicago, Ill.
WGBF	Evansville, Ind.	WOWO	Fort Wayne, Ind.
WGBI	Scranton, Pa.	WPTF	Raleigh, N. C.
WIIK	Cleveland, Ohio	WTAR	Norfolk, Va.
		WVVA	Wheeling, W. Va.

Over any of the above stations the sixty-minute program will be heard according to the following schedule:

10 a. m., Eastern Daylight Saving Time
9 a. m., Eastern Standard Time
9 a. m., Central Daylight Saving Time
8 a. m., Central Standard Time

(2) **FOR PACIFIC COAST AND MOUNTAIN TERRITORY:** Direct from Oakland, California, through Station KFWM (Oakland) and a special network including stations along the coast from San Diego to Vancouver, also at Salt Lake City and Denver, (and possibly another station in the Mountain area), according to the following time schedule:

10 a. m., Pacific Standard Time
11 a. m., Mountain Standard Time

The full sixty-minute program will be audible according to the above schedules; and it is expected that the full list of stations for Pacific coast and Mountain territory can be announced in our next issue.

Thorough advertisement of this broadcast in every community of the land will acquaint listeners with this unique opportunity, and thus pave the way for the field workers who will offer the literature during the ensuing days of the service period. Let every one arise at once and begin the work of advertising!

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LI

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No. 7

THE SON OF MAN

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Ps. 8: 4.

JEHOVAH is our Lord. By the pronoun "our" is meant those who are in the covenant with the Most High and are his anointed sons for his service and kingdom. For such sons to think of Jehovah as the God who has chosen them for himself as his special people and to be the special recipients of his favor is insufficient and too narrow a view to take of the matter. The anointed sons of God must accept and receive Jehovah as their Lord and Master. That means the acceptance of and joyful compliance with the will of God concerning his sons. It means a close and intimate relationship of the sons with the great Father. The psalmist, speaking in words which specifically apply to Christ Jesus, said: "I have said to Jehovah, my Sovereign Lord art thou, for my well-being goeth not beyond thee." (Ps. 16:2, *Rotherham*.) To the one giving utterance to these words Jehovah is all and everything. His desire is to be always in exact harmony with the will of the only true God. Only the true followers of Christ Jesus can have an appreciation of such confidential and blessed relationship.

* With propriety the question may now be propounded: What special message has the eighth Psalm for God's anointed people at this time? This question is appropriate for the reason that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". These things were "written for our admonition, upon whom the ends of the world are come". (Rom. 15:4; 1 Cor. 10:11) In the light of these texts, and the further Scriptural proof that the Lord is in his temple, and that the temple class therefore receive greater enlightenment from that time forward, it should be expected that this psalm contains some message peculiarly for the benefit of God's remnant.

* The eighth Psalm is ascribed to David, who foreshadowed Christ. No psalms or songs were composed by David until after his anointing. Following his anointing by Jehovah he became the "sweet singer of Israel". (1 Sam. 16:12, 13; 2 Sam. 23:1, 2) This might be said to indicate that God's anointed sons would have an understanding of the psalm, which

understanding would be clearer after the coming of the Lord to his temple and after the outpouring of the holy spirit, as foretold by the Prophet Joel.

* Heretofore the eighth Psalm has been considered as a beautiful poetic description of the glory of God manifested through his creation visible to man, and of the creation of the man Adam and the giving to him of dominion, and of the further glory that man will possess when fully restored. It should be remembered that the Bible is not a collection of Hebrew poetry. It is not the result of the efforts of learned men. The Scriptures are the outworkings of the spirit of God and constitute a message for the people of God. He who sees in this psalm only choice Hebrew poetry sees only a superficial part thereof. Jesus quoted from this psalm, and Paul quotes a greater portion of it in one of his epistles. The psalm therefore must be something more than a mere poetic statement of the glory of God and his work of creation seen by men.

* The speaker is God's anointed, and therefore must represent and speak for God's anointed who are on earth at the time when Jehovah is exalted in Zion. The speaker says: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." (Vs. 1) These words could not mean that Jehovah's name is exalted throughout all the earth among all peoples. Such has never been true up to the present time. But considering the fact that it is God's anointed that speaks, it appears that the words must be considered as an exclamation uttered by the anointed and called forth by the fact that Jehovah has now made his name known to his people who are situated in various parts of the earth. This is in harmony with the words of Isaiah: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:4.

* Jehovah began to make his name known in Egypt and at that time in a very limited way. When Jesus came to the earth he made known the name of his Father to a very small number of people in Palestine. When Christ Jesus comes to his temple and gathers his anointed into Zion, the temple class then receives

the message of the Lord, and the Lord is exalted in Zion, and the "servant" speaks forth the glory of his name. (Ps. 29:9) Those of Zion know that the glory of Jehovah God is set above the heavens. The true facts concerning his purpose have heretofore been hidden even from God's people; but when he builds up Zion, then he shines forth.

"When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50:2) Those of Zion see the works of Jehovah God and call upon his name and proclaim his doings among the people. (Isa. 12:3-6) These also see Satan's organization which he has builded up against Jehovah and against his anointed. They see that Jehovah has set his King upon his throne and will bring all things in heaven and on earth into subjection to his kingdom. Jehovah therefore has set his throne above all the heavens, and all things must be brought into conformity to his will.

⁸ The speaker then recognizes his own weakness and the weakness of those whom the Lord uses but that because the anointed are instruments in the Almighty God's hand they are strong in him and in the power of his might. Continuing he says: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." (Vs. 2) Never before now have the anointed so fully appreciated the fact that in themselves they can do nothing, but that because they are in the secret place of the Most High and abiding under the shadow of his wing, and because he has put his hand over them, and his words in their mouth, they are at rest in the Lord and can be mightily used by him.

⁹ This text does not mean that many in the earth are giving praise to Jehovah and that "babes and sucklings" are joining in that praise. It means that only the weak ones, likened unto babes, are the instruments of praise which Jehovah uses. Jesus rode into the city of Jerusalem in triumph, and then went into the temple and cleansed it, while the Pharisees, the clergy of that day, sullenly looked on. The children continued to sing, "Hosanna to the son of David!" and this song irritated the clergy, and they wanted the singers stopped. In response to those hypocrites Jesus quoted from Psalm 8:2 and said: "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" That occasion seems to mark a miniature fulfilment of this prophetic psalm. We may look for another and wider fulfilment, because we have found that many of these prophecies have a double fulfilment.

¹⁰ In 1914 Jesus Christ was placed upon his throne by Jehovah, and shortly thereafter he came to his temple and began the cleansing work thereof. Those who were cleansed were brought into the temple and under the robe of righteousness and began to sing

with joy, and all who have continued in the temple since that time have likewise continued to sing with joy, even as the Lord foretold. (Isa. 61:10; Mal. 3:3; Heb. 13:15) As the Pharisees claimed to be serving God, and Jesus thus rebuked them, even so now there are those who claim to be in a covenant with God who stand by and hear the remnant singing the praises of Jehovah and his King, and the song annoys them and they want it stopped. Colporteurs and class workers throughout the country are reporting that most of their opposition that is effective comes from those who claim to be in the truth but who try to interfere with the wide distribution of the printed message, which distribution is being made by the remnant. The work of singing the praise of Jehovah's name is now being done by those who have faith and confidence in the Lord and who are devoted to him, and manifestly these are the "babes and sucklings" described in the prophecy.

¹¹ When Jesus quoted a portion of this psalm to the Pharisees, the record shows, he omitted the words, "because of thine enemies; that thou mightest still the enemy and the avenger." The reason for the omission of these words seems clearly to have been that the time had not then come to still Satan the enemy and those who seek revenge. At the present time Satan has been cast out of heaven and his complete overthrow is but a matter of a short time. Soon the enemy and the avenger shall be put to silence. The word "avenger" used in this text is not the same as used when referring to the "avenger of blood".—Num. 35:12; Deut. 19:6.

¹² Satan is the enemy, and those once enlightened and who have become of the "evil servant" class, and who slander their own mother's son (children of the covenant), are seeking vengeance, and in so doing are prompted by ill will. (Ps. 50:16-20; Matt. 24:49-51) This is further proof that "in that day", when God is establishing his kingdom, his truth and his praise will be spoken only by his "babes and sucklings". A babe properly trained is always submissive to its parents. God's children devoted to him joyfully humble themselves under the mighty hand of God and are submissive and obedient to his commandments, and therefore are fitly likened unto babes. The overwhelming proof, therefore, is that the "babes and sucklings" mentioned in the psalm has reference to God's faithful now on earth who are members of The Christ and are of the remnant.

MAGNIFYING JEHOVAH'S NAME

¹³ God's anointed now speak and say: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Vss. 3,4) Jehovah's "glory above the heavens", mentioned in verse one, must refer to both the spiritual and the physical realm of the Eternal One. "Thy heavens," men-

tioned in verse three, however, clearly refers to the physical heavens a portion of which are visible to the eye of man. The speaker contrasts the wonders of God with man and with man's relationship to the earth. He revels in the great and marvelous things which by day man can see and which by night magnify themselves before man's wondering gaze. He beholds the sun, which in his might and majesty, and to the exclusion of all other heavenly bodies, holds the attention of earth's creation during the hours he shines. The sun is the only one of which man can take notice during the day; but when his glory is sunk into the west, and the curtains of night are drawn about the earth, then the millions of stars stand forth and sing the praise of the Almighty Creator. These, together with the vast nebulae and the nearer planets, speak joy to the mind and heart of the one devoted to God. The clearness of the air in the vicinity of Palestine or in the desert lands enables man to more clearly see at night the unspeakable wonders of God's visible creation, and the reverential man involuntarily exclaims: "The heavens declare the glory of God." These marvelous works of the heavens, says the psalmist, are "the work of thy fingers". From the contemplation of such gigantic creation, and boundless space occupied thereby, and the greatness of the Maker thereof, the speaker, by way of contrast, says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

¹⁴ The anointed are only beginning to appreciate something of the greatness of the Eternal Jehovah. In all good conscience and with reverential devotion the people of God for many years used the term "the divine plan", meaning thereby that the Almighty God has a well defined plan or scheme that he is working out in an orderly way. Now the anointed are beginning to see that a "plan" or "scheme" is inconsistent with the Almighty God. A "plan" is a premeditated scheme marked out and to be followed that a desired or intended end might be accomplished. Man carefully lays his plans and attempts to carry them out. Not so with the Creator.

¹⁵ The Almighty Creator only needs to will that a thing shall be done and there is no further controversy and no worry about its accomplishment. When God created the heavens and the earth he did not need to make a plan therefor. When he made the mighty oceans that wash the shores of the land he did not need to first plan that work. When he made the sun, the moon, the stars, and the countless glories that appear in the heavens, he did not need to plan that work. His record concerning his creation is that 'God said, Let it be so, and it came to pass'. "And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so." (Gen. 1:15) The infinite wisdom of Jehovah God, his unlimited power, renders wholly unnecessary a plan by

him. It was his will that the creature man should be made, and the work was done. If we say that God first made a plan for all his works such would indicate a limitation to his power and wisdom; and therefore we know that such conclusion is incorrect. There is no limitation to God's power. His wisdom is perfect.

¹⁶ *The Watch Tower* has heretofore said, in substance, that God must have made his plan concerning man in the alternative; that is to say, if man remained faithful God would take one course, and if man sinned God would take a different course of action. Such statement thus made in *The Watch Tower* is wholly inconsistent with the Almighty God. He is equal to any emergency that arises. He can withhold knowledge from himself if he so desires; and under any and all conditions that arise he is equal thereto. The Scriptures say: "Known unto God are all his works, from the beginning of the world." (Acts 15:18) But these words do not indicate that Jehovah had or has a plan. The Almighty determines to do certain things and his infinite wisdom knows these things and knows when they will begin and when they will end. He is wholly and completely self-contained.

¹⁷ The apostle speaks of the purpose of God: "According to his good pleasure which he hath purposed in himself." (Eph. 1:9-11) "Purpose" means a determination to do a certain thing. When God purposes a thing it is as though such were already done, and it comes to pass in his own good time and good way. He says: "I am God, and there is none like me. . . . I have purposed it, I will also do it." (Isa. 46:9-11; 55:11) The words "intention" or "plan" admit of a possibility of a failure to accomplish what is attempted. "Purpose" means a determination to do it, and with God the purpose is equal to the accomplished fact. God never fails, and therefore the creature can always have complete and absolute confidence in him. There is but one Almighty God, and to him is due all praise and glory. When the creature knows and appreciates that God does not need a plan his appreciation of the Most High is broadened.

¹⁸ In recent years God has more fully revealed himself to his people and the name of Jehovah is exalted in Zion. To the temple class he has revealed himself by his name God, which means that he is the Creator of heaven and earth. He has revealed himself by his name Almighty, which means there is no limitation to his power; he has revealed himself by his name Jehovah, which means his purposes toward his creatures; he reveals himself by his name Most High, which means he is above all and over all and that his will is his law and that he has but to will that a thing be done and it must be done.

¹⁹ Teachers of the Bible have had too narrow a view of Jehovah and have unconsciously pushed his name into a corner; but now it is the Lord's time to bring

forth his name and to make himself known to his anointed. These see that God does not need a plan which he must follow in order to carry out his purposes, because he is Almighty and his wisdom knows no bounds. To say that Jehovah has to plan to do certain things we thereby make him appear insignificant and like unto creatures that must plan. The more we see of his greatness, the more we see the necessity for his creatures to have a knowledge of him in order that they might live and serve him. The speaker of the psalm, therefore, could not be an ordinary man moved by human impulses. The speaker of the first instance was David, but he spoke as a prophet and as his mind was moved upon by the spirit of God. He represented those who are devoted to God and who recognize Jehovah God, who is without limitations. Neither Adam nor any of his offspring could utter the words of this psalm with the true meaning thereof unless moved by the spirit of Jehovah. Adam never loved God nor adored him. Since the Scriptures were written for the comfort and encouragement of those who are in a covenant with God, it follows that the speaker of the psalm must be those who have the spirit of Jehovah.

THE MAN

²⁰ Men who know not God think themselves and other men are great, and they give honor and glory to men and to the work of man's hands. Only the child of God can appreciate the insignificance of man as compared with the Almighty Creator. Both the Scriptures and the facts show that it is the anointed of God speaking these words: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Vss. 4-8.

²¹ In a general way these words of the psalmist are applied to the man Adam and to the restoration of man and his offspring. They could not be so applied except as a mere illustration. God did not put all things under Adam, and did not give him dominion over all things. He has put all things under Christ. Therefore the words of the prophet "the man" must mean The Christ. Paul quotes the psalmist's words and applies them to Christ Jesus. (Heb. 2:6-9) Paul was not speaking of the restitution of man; but he says, in substance, that God made Jesus 'a little lower than the angels and crowned him with glory and honor' as the greatest of all men, that he might be the Redeemer of man; and God gave him dominion over all the things of the heaven and the earth. When God made Adam he set life before him, which

he was to enjoy upon condition of his continued obedience. He did not crown Adam with glory and honor. There seems to be no reason for concluding that God will crown man with glory and honor. God will give to obedient man restitution, which includes everlasting life on earth. But God will not make man ruler of the earth. David spoke the words of this prophecy; and he spoke not for himself, nor of and concerning Adam. Being a prophet, he spoke of Christ, even as he did on another occasion.—Ps. 16:10; Acts 2:27-30.

²² "The Son of the man" is one of the titles that properly belongs to Jesus. He applied this title to himself after he was anointed to be the King. (Matt. 13:41; 24:27-30; 25:31; John 6:62; 3:13) The first time the term "son of man" is applied to any specific creature is when it appears in Psalm 8. While Job used the term, it is only in a descriptive manner. "The man Christ Jesus" became the owner of everything that Adam might have possessed had Adam remained in harmony with God; but those things would have been confined to the earth. Christ Jesus became owner of all things, both in heaven and in earth. Concerning him it is written that God has anointed him heir over all things and put all things under him. (Heb. 1:2; Phil. 2:10,11) Not only did Jesus become the owner of everything that Adam might have possessed, but by the covenant that Jehovah God made with him he became the owner of all creation in heaven and in earth and under the earth, which includes the lower animals and man. It is true that restored man will have a position superior to the lower animals and that these will be subject to man, yet he will have such position only when he comes into harmony with Christ, who is the real owner of all things. Restored man will not be a ruler of other men. He will be glad to have life and the blessings incident thereto, but there is nothing to indicate that he will rule his fellow man. Christ is ruler over all until he turns the kingdom over to Jehovah.

²³ God made a covenant with the man Christ Jesus for the kingdom, which covenant carries with it the rulership over all things. By the grace of God Jesus invited his disciples to have a part with him in that covenant. God's expressed purpose is to make all the members of the body of Christ members of "The Man". It is those who have been taken into the covenant with Christ whom Paul addresses and to whom he says: "God . . . will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life." (Rom. 2:5-7) Then the apostle adds concerning the body members: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13) Those in the covenant with God and who are his anointed saints have a specific promise

that if they suffer with Christ Jesus and continue faithful to the end they shall be heirs of God and joint-heirs with Christ Jesus, who is the heir of all things.—Rom. 8: 16, 17; Heb. 1: 9.

²⁴ God visits his creatures for their good. The psalmist says: "What is man . . . ? and the son of man, that thou visitest him?" The Scriptures show that God did visit his beloved Son and favored him with honor and glory above all creation and made him the Redeemer of man. Then the apostle shows that God's purpose is to bring many sons to glory under the Head and Captain of their salvation, Christ Jesus. These he visits and takes them out from amongst the world for his name's sake. (Heb. 2: 9-11; Acts 15: 14-16) "The first man [Adam] is of the earth, earthy; the second man [The Christ] is the Lord from heaven." (1 Cor. 15: 47) It is the man Christ under whom God has put all things, and all things must be subjected to him, as it is written: "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him." (1 Cor. 15: 27) The proof is therefore conclusive that the words of Psalm 8, "What is man . . . ? and the son of man . . . ?" do not refer to Adam and his posterity, but do apply to Christ.

²⁵ The glory and honor mentioned by the psalmist does not refer to glory and honor or perfect manhood in times of restitution, but does refer to the glory and honor which Jehovah confers upon The Christ. It is The Christ whom God makes his elect servant, puts his spirit upon him, and delights his soul in that elect servant. Further speaking of that servant, God through his prophet says: "I am the Lord [Jehovah]; that is my name; and my glory will I not give to another." (Isa. 42: 1-8) Manifestly the meaning is that Jehovah stands alone and besides him there is none; that he has appointed Christ his great servant, and graciously makes others members of the body of Christ; and that to Christ he gives glory and honor, even the divine nature, which glory and honor he will not give to any other. The "glory" mentioned here by the psalmist clearly means glory of God's man who stands for the honor of Jehovah's name.

²⁶ Referring again to the words of the psalmist, as set forth in verses three and four: The language seems properly to apply to Jesus Christ speaking at the time he entered into the covenant with Jehovah for the kingdom and for all things in heaven and in earth. When the Lord came to his temple, and thereafter there began to be revealed to the temple class the correct understanding of the prophecies, there began to be revealed to the temple class a better understanding of the psalm. From that time on it appears that the language of verses three and four of Psalm 8 applies to the remnant speaking for themselves. It must always be kept in mind that the eighth Psalm is a part of the Scripture, and that it, like all

other scriptures, was written, not for the purpose of telling of perfect man, but for the purpose of comforting and encouraging the church now on earth in these last days. The use of the psalm by the New Testament supports the conclusion that Jesus had the words thereof before him when he spoke these words: "Thou wilt shew me the path of life; in thy presence is fulness of joy: at thy right hand there are pleasures for evermore." (Ps. 16: 11) The psalm also seems to be the basis for his words, "All power is given unto me in heaven and in earth."—Matt. 28: 18.

²⁷ "Babes and sucklings" are those who are otherwise called "little children". These endearing terms the Lord applies to such as are joyfully obedient to his will. They are the children of God, brought forth and anointed by him, and gladly humble themselves under his mighty hand. They delight to do his will, and if they thus continue, he will in his due time exalt them to a place of glory in his kingdom. (1 Pet. 5: 5, 6) Jesus on an occasion declared that "of such is the kingdom of heaven". (Matt. 19: 14) It is plain from the Scriptures that the humble ones, those who joyfully submit themselves to God's way and will in carrying on his work, and who faithfully thus continue to the end, are the ones who will be in the kingdom of God. It is such who are now singing forth his praises in the earth. It is such who are now, this day, the speakers foreshadowed in the eighth Psalm.

²⁸ Both the opening and the concluding words of Psalm 8 are the same, and refer to the excellency of Jehovah in the earth. The evident purpose is to associate Jehovah's name with the earth. The Scriptures show that the heavens have been defiled by Satan, the enemy, and that Satan has now been ousted from heaven. Henceforth the earth is the scene of battle, which battle will determine who shall have dominion over the earth.

²⁹ Never in the history of man was there a time of such peril and crime as now. These are "the last days" mentioned by the apostle in which lawlessness holds sway and faithfulness amongst men is almost unknown. (2 Tim. 3: 1-5) Because Satan has come down to the earth he is pushing the human race over the brink into the abyss of crime and idolatry. (Rev. 12: 12) He has obtained control of the religious organizations which are generally known as the 'Christian church organization', and the men who dominate the same are his representatives "having a form of godliness but denying the power of God", whose hearts are entirely removed from Jehovah. In these church systems there is a multitude of persons who see no relief therein and who cry unto the Lord for help. Satan's mighty organization rides arrogantly and tramples upon all the rights of men. The nations are in perplexity, and the people in distress. In this hour of great crisis God causes his little company of "babes and sucklings" to stand forth and sing the new song and thereby announce to the nations of

earth that Jehovah is God, Christ is King, and that the kingdom is at hand; and that relief to the people can come only through God's kingdom.

³⁰ This little company of obedient "babes" recognize the great honor Jehovah has bestowed upon them; that their honor is far greater than any earthly institution could confer upon creatures, but that when compared with the Almighty they are insignificant. They say: 'Thou hast made man a little lower than the angels, and crowned him with glory and honor, and hast announced thy purpose to put all things under the Son of man; and recognizing that we are privileged by thy grace to be a part of thy "servant", and therefore have prospects of a part in the glorious work both present and future, we are overwhelmed by this honor and favor. But when we look at the heavens, and consider the work of thy fingers, how insignificant are we compared to our great Creator.' The knowledge of the Lord, and his spirit upon them, enables them to take a proper view of themselves and to humble themselves under the mighty hand of God; and with great gladness of heart they go on in obedience to his commandments to give the witness to his name.

³¹ There is a group of professed Christians in the earth who once covenanted to do God's will but who under the test have not received Jehovah's approval. They hear the glad song sung by the remnant, and it angers them. They seek vengeance against those who at one time were their brethren, and this they do by opposing the work being done by the remnant under the Lord's direction. But now for the comfort and encouragement of the remnant, Jehovah announces that he will still these avengers and put them to silence, that his own excellency may appear in all the earth. God is building his own house, and he says to the remnant in this time of peril: 'I have put my words in your mouth, and my hand over you, that I may use you as my witnesses while establishing the earth.'—Isa. 51:16; 43:10, 12.

³² The proper understanding of this psalm, and seeing its application to the "servant" class at this time, greatly encourages them and spurs them on to a higher degree of faithfulness in the service of the Lord. They behold the onward march of Jehovah's work and the greater witness given by his grace. They mark his name's being made known in the earth, and together they sing: "O Jehovah, our Lord, how excellent is thy name in all the earth!" This song of praise to Jehovah's name is sung amidst

great opposition. It becomes a challenge and a battle cry, but the remnant, knowing that Christ will be victorious, joyfully stand with him in Zion and sing the new song. As God's holy prophet foretold, they cry out and shout in Zion, for great is the Holy One in their midst; and it is the heart's desire and joy of the remnant to continue to "sing unto the Lord a new song".

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Who have Jehovah as their Lord? How does the true follower of Christ manifest his appreciation of this relationship?
- ¶ 2. Why should God's remnant now expect to find a timely lesson in this psalm?
- ¶ 3. Whom did David foreshadow? When were his psalms composed? What is indicated by these facts?
- ¶ 4. On what grounds should the Scriptures be expected to have more than merely literary merit?
- ¶ 5. How do the facts and other scriptures serve to show the application of Psalm 8:1?
- ¶ 6, 7. Explain the expression, (a) "[Thou] hast set thy glory above the heavens." (b) "When the Lord shall build up Zion, he shall appear in his glory." (c) "Out of Zion, the perfection of beauty, God hath shined."
- ¶ 8. Show the application and appropriateness of the expression, "Out of the mouth of babes and sucklings hast thou ordained strength."
- ¶ 9, 10. Describe the event which seems to mark the fulfillment in miniature of this scripture. Point out the larger fulfillment.
- ¶ 11, 12. Apply the expression, "because of thine enemies; that thou mightest still the enemy and the avenger." Account for Jesus' omission of these words when quoting from this scripture.
- ¶ 13-15. Picture the circumstances under which verses 3 and 4 of this psalm were given expression. Why is this being particularly appreciated at this time?
- ¶ 16, 17. Apply Acts 15:18.
- ¶ 18. What is the significance of each of the names by which God has revealed himself to his people?
- ¶ 19. What is the natural and proper result of an increased knowledge of Jehovah's greatness?
- ¶ 20, 21. Who, only, can appreciate Psalm 8:1-4? Point out the limitations involved in applying this scripture to Adam. What application thereof stands clear of limitation?
- ¶ 22. Hebrews 1:2 and Philippians 2:11 shed what light upon this point?
- ¶ 23. Present scriptures to show whether the church is included in the application of this scripture.
- ¶ 24. Explain the expression, "thou visitest him."
- ¶ 25, 26. Define the "glory and honour" here referred to.
- ¶ 27. Show in what sense the remnant may regard the words of this psalm as their own.
- ¶ 28-30. To what time does the apostle refer when he speaks of "the last days"? Account for the peril, perplexity, and crime in that time.
- ¶ 31. By what means has the Lord 'put his words in the mouth of the remnant'? For what purpose? How and why has he 'put his hand over them'?
- ¶ 32. This psalm, then, contains what vision and what encouragement for the remnant?

JEHOVAH our Sovereign Lord! how wonderful is thy name in all the earth! Because thy majesty hath been uplifted above the heavens, out of the mouth of children and sucklings hast thou founded a stronghold, on account of thine adversaries, to silence foe and avenger.

When I view thy heavens, the work of thy fingers, moon and stars which thou hast established, what [was] . . . man that thou shouldst think of him, or the son of the earth-born that thou shouldst set him in charge; and shouldst make him but little less than messengers divine, yea with glory and state shouldst crown him; shouldst give him dominion over the works of thy hands, all things shouldst have put under his feet: cattle small and large, all of them, yea even the beast of the field, the bird of the heavens and the fishes of the sea, whatsoever passeth through the paths of the seas. Jehovah our Sovereign Lord! how wonderful is thy name in all the earth!

WHAT IS MEANT BY THE GOSPEL?

[Fifteen-minute radio lecture]

THE word "gospel" is found only in the New Testament. The *Standard Dictionary* says that the word means "good news, good tidings, especially the announcement of the salvation of men through the atoning death of Jesus Christ". This definition is in exact harmony with the Bible. The Greek word is translated "good tidings" and "glad tidings" several times in the New Testament. While the word "gospel" is not found in the Old Testament, a Hebrew word which means exactly the same thing is translated "good tidings" several times therein.

The word "gospel" always means "good news", "good tidings" or "glad tidings", and is always so used in the Scriptures. It never means "bad news" or "bad tidings". There is no thought of torment, or anguish or suffering in connection with the word "gospel", and if anyone assumes to preach the gospel he must preach a message of hope and joy and peace; he must preach good news, good tidings or glad tidings. Nothing else is the gospel.

Many people have the erroneous idea that they are preaching the gospel when they are trying to scare people into becoming Christians, by threatening them with eternal torment. This is a mistake, for the doctrine of the eternal torment of the wicked is not taught in the Bible. Men have twisted some of the symbolic language of the Bible and tried to make it teach eternal torment, and then have used this teaching, which is thoroughly devoid of love, mercy, sympathy and kindness, as a club to scare and intimidate people into joining some church.

Whence, then, came this idea, so generally believed and taught, namely, that God has cruelly and wickedly prepared a place where he will everlastingly torment the wicked, in agonies indescribable? This idea was foisted on the world by God's great adversary, the Devil.

Satan, saying to the woman, "Ye shall not surely die," denied the statement of Jehovah God. (Gen. 3:4) This statement by Satan was a lie; and Jesus branded it as such, in John 8:44, which reads: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

The Bible tells us that men perish like the brute beasts (Ecc. 3:19, 20); it tells us that "like sheep they are laid in the grave". (Ps. 49:14) From cover to cover the Bible holds out only one hope for the race, namely, that "all that are in the graves shall hear [the voice of the Son of man], and shall come forth; they that have done good, . . . and they that have done evil". (John 5:28, 29) It tells us that "there shall be a resurrection of the dead, both of the just and unjust".—Acts 24:15.

Think, for a moment, of the calamity that befell

the race, as a result of the sin of Adam. Think of all the suffering and death; the billions of funerals, hearses, graves and tombstones. Think of the broken hearts and homes; the widows, orphans and cripples; the vices and crimes; the wars and the political and social scandals. Think also of the false doctrines and slanders against God; think of the injustices, lies, persecutions and false imprisonments that men have perpetrated against their fellow men. Now ask yourself the question, Would you like to be delivered from all these woes? Would you like to have all your fellow men delivered from them? Would you like to see all the race living in peace one with the other, in happiness and contentment? Would you like to see them live without sickness, or disease, or death? Would you like to see all have their own home, and thus not have to pay rent, and be freed from the necessity of paying taxes to support wars, armies, navies, or militarism in any of its forms? Would you like to see graft, fraud and oppression come to an everlasting end?

Now the question before us is this: If you were convinced that all these blessings were to come upon the race, would you be glad of it? Would it be "good tidings", "good news" to you?

This is exactly what is meant by the word "gospel". It means that God has appointed a time when he will bring to pass all these wonderful blessings. It means that every human being can share in the same, if he will accept them. The Bible advises that all who will not accept them must and will be destroyed in the second death. The second death means to die the second time, and that without hope of a resurrection. It is the portion of all who rebel against the loving and benevolent law and authority of Jehovah God.

What, then, is meant by the word "gospel"? The answer is that "gospel" means that God has set apart a period of time when he will awaken all that are in their graves, and bring them to an accurate knowledge of the truth about the love of God; a knowledge of his mercy, of his favor, and of the blessings that he has in store for the obedient ones. During this period of time, God purposes to give to all the race three different things; namely, an opportunity to be fully delivered from the power and deceptions of Satan; an accurate knowledge of the truth; and an offer of eternal life on condition of obedience to his law. Writing to Timothy, Paul says: "God . . . will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. 2:3, 4.

This period of time during which God has decreed that these unspeakable blessings shall come to all is called in the Scriptures, "the day of Christ," and refers to the period when Christ shall take his power and bind the Devil for a thousand years. (Rev. 20:1-3) Jesus called this period of time "the kingdom". He taught his people to pray for that kingdom, say-

ing, "Thy kingdom come. Thy will be done in earth as it is in heaven." All his parables were about that kingdom. He never addressed the people but that he spoke of it, and always said that the kingdom would be established at his second advent. If any one would preach the gospel, he must preach the coming kingdom of Christ. Nothing else is gospel.

Now let us note some of the many texts which mention the 'gospel'. When Jesus was born in Bethlehem, the angel of the Lord said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10) Again, in Luke 8:1 we read: "[Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." He did not preach eternal torment, or politics, or moral reforms. Speaking to the people of Antioch, Paul says, 'We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us in that he hath raised up Jesus again from the dead,' and that 'through this man is preached the remission of sins'. (Acts 13:32-38) Jesus said, in Luke 4:43: "I must preach the kingdom of God to other cities also; for therefore am I sent."

Jesus said, in Matthew 24:14: 'This gospel of the kingdom shall be preached in all the world for a witness, then cometh the end.' The end here referred to is not the end of the earth, but the end of Satan's wicked power and reign. Jesus also said, in Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people, saying . . . , Fear God, and give glory to him; for the hour of his judgment is come." In this text we are plainly told that the gospel will be preached in the judgment day.

We are told that in preaching this gospel Jesus went throughout every city and village. (Luke 8:1) Speaking of the disciples, Luke says: "And *daily* in the temple, and *in every house*, they ceased not to teach and preach Jesus Christ." In Acts 20:20 Paul says: "I kept back nothing that was profitable unto you, . . . and have taught you publicly, and from *house to house*." Please bear in mind that Jesus went from village to village, and from city to city, and that his apostles went from house to house, in their mission of preaching the gospel, the good tidings of a coming kingdom.

God's due time to begin the preaching of the gospel was at the first advent of the Lord. Jesus was the one who announced the coming of the kingdom, but, says Paul, God announced the gospel beforehand, that is, in advance, to Abraham. In Isaiah 61:1, 2 is a prophecy which relates to Jesus and his elect church, and which plainly declares what the good news is. It reads as follows: "The spirit of [Jehovah] God is upon me; because [Jehovah] hath anointed me to preach good tidings unto the meek: he hath sent me to bind

up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Anyone who is trying to bind up the broken hearts and trying to comfort all that mourn is preaching the gospel. Anyone who is proclaiming liberty to the captives and telling the people about the day of God's vengeance against Satan's evil power and influence on the earth is preaching the gospel. Nothing else is the gospel.

In Galatians 1:8 Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul did not preach moral reforms, prohibition, or politics. He preached only "Jesus Christ and him crucified".—1 Cor. 2:2.

Summing up what we have learned, then, we find that the gospel consists of the good news of a coming thousand-year kingdom, when Christ will be King and Satan will be bound; when all the dead will come forth and, together with the living, will be the recipients of blessings untold. These blessings will consist of a complete deliverance from the power and deceptions of Satan, and of the privilege of being brought to an accurate knowledge of the truth, until, as the prophet describes it, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' (Isa. 11:9) Revelation 21:4 further describes these blessings as follows: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The prophet further describes the good news or blessings of that time, saying: 'They shall beat their swords into plowshares, and their spears into pruninghooks, and the nations shall learn war no more.' (Isa. 2:4) Another prophet of the Lord describes the blessings of that time as follows: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."—Mic. 4:4.

This coming kingdom and its blessings were what Jesus and his apostles taught, both publicly and by going from house to house. Selfish men who desired to lord it over their fellow men, and to profit by their misfortunes, hated Jesus and the apostles for preaching this grand message of deliverance from all earth's woes, and sought to kill them for so doing. The religious leaders of Jesus' day took the foremost part in this work of persecution and murder. They even went to the length of hiring false witnesses to condemn Jesus, and when a heathen governor, Pilate, could find in his course nothing worthy of death, these same religious leaders cried, "Crucify him, crucify him."

All those who have faithfully preached a coming kingdom with its blessings have been subject to per-

secution. Jesus said that those who would follow in his footsteps would be hated of all men for his name's sake. Jesus further said: 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my name's sake, . . . for great is your reward in heaven.'—Matt. 5:11, 12.

Persecution is of Satan, always. Those who love the Lord and their fellow men will never persecute. Jesus never persecuted, and taught his people to love their enemies and to do good to those who hated them. Notwithstanding this, in every age those who have faithfully gone from door to door, calling attention to the great truths taught in the Bible, have been persecuted. Thousands have been put to death in horrible ways; others have spent their lives in filthy prisons; others have been exiled and deported because they dared to tell the people that there would be set up on earth a future kingdom which would do away with all unrighteousness, injustice, cruelty and oppression, and give back to the people the rights that God, when he placed Adam in Eden, intended them to have. These rights consist of the blessings of

liberty, peace, happiness, health and everlasting life, and a full and complete deliverance from all tyranny and oppression, either by Satan or by their fellow men.

It is inconceivable that people should desire to stop such a message. If they understood its import they would not do so; at least the majority would not do so. Yet the message of a coming kingdom, which Jesus declared, was hated by some, and these succeeded in murdering him for proclaiming it. In our day, nearly 1900 years later, all Christians recognize that Jesus was doing the will of God and proclaiming the message which Jehovah God gave to him to proclaim, and he is loved and honored and revered for so doing.

The time is soon coming when every thing that hath breath shall praise the Lord; when every knee shall bow and every tongue shall confess to the name of Jehovah God and his Son. Then everybody will be glad to accept the blessings of that kingdom, except the comparatively few who will be rebels against everything righteous, and will suffer everlasting destruction therefor.

WHY SO MANY RELIGIOUS DENOMINATIONS?

[Thirty-minute radio lecture]

IT IS natural for mankind to reverence and worship some being whom he regards as superior to himself. This native reverence and desire to worship is divinely implanted in every member of the race. The reason for this is that instinctively everyone feels that there must be a being superior to himself; someone who is the creator of all life and the bestower of every good and perfect gift that mankind enjoys, and consequently worthy of praise and worship. Such a spontaneous praise and worship is simply the outpouring of a grateful heart toward the one who is supposed to be the author of these blessings; and the deeper the sense of gratitude, the deeper and more sincere will be the worship rendered.

Of course there are a few people who deny any great first cause, any creator, anyone superior to themselves, and consequently do not feel any sense of gratitude, and hence render no praise or worship to any being. These are known as infidels, and are referred to in the Bible in these words (Psalm 14:1): "The fool hath said in his heart, there is no God." As one looks about and beholds the wonders of earth and sea and sky, and the beautiful and harmonious laws governing all creation, he cannot help but feel that the word "fool" is a kindly, moderate, and sympathetic word when applied to this class, because they are not to be blamed too severely for their ignorance and stupidity.

Reason would suggest that there could be but *one* supreme, intelligent creator, and that he should pos-

sess the attributes of wisdom, love, justice and power. If there were more than one supreme being, they would be working at cross-purposes, and the result would be confusion, instead of the beautiful harmony which exists everywhere throughout the universe. If this being were not just, wise, loving and powerful, and using these attributes in harmony with each other, the result would be anarchy. Reason would suggest that he would have some order, some law governing his work, and some purpose in view in connection with it.

We look about us and see that such is the case, and everybody recognizes nature's laws and the blessings derived from the same. Even infidels acknowledge both the laws and the resultant blessings. Reason would further suggest that there could be but one way to worship such a supreme being, and that he himself would dictate the way, and the nature of the worship.

The Bible confirms all these reasonable suggestions, as the following texts indicate. Isaiah 42:8: "I am Jehovah; that is my name: and my glory will I not give to another." Matthew 4:10: "Thou shalt worship the Lord thy God, and him only shalt thou serve." 1 Corinthians 8:4-6: "There is none other God but one. . . . To us there is but one God, the Father, of whom are all things." Many other texts confirm this thought, namely, that there is but one supreme being. Now let us notice some texts that teach that he has some good purposes in view. Isaiah 45:18

reads: "Thus saith the Lord that . . . formed the earth and made it; . . . he created it not in vain, he formed it to be inhabited." Isaiah 35:1 reads: "The desert shall . . . blossom as the rose"; and verses 5 and 6 read as follows: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."

Again, in Ezekiel 37:12-14 we read: "I will open your graves, and cause you to come up out of your graves, . . . and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." And Paul, writing to Timothy, in 1 Timothy 2:3, 4, mentions some of the good purposes of Jehovah as follows: "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." And, finally, the Apostle John adds, in Revelation 21:4: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Most surely everyone should be grateful to such a God, who has purposed such wonderful blessings for his creatures; and gratitude should call forth our spontaneous worship and praise of such a God, just as soon as we discern his loving purposes.

We look about us today, however, and find that there are several hundred different denominations, each one "worshiping God" in different ways and for different reasons; all having conflicting creeds, and each emphasizing different things as being all-important: some claiming that water baptism is the all-important thing; others claiming that God is trying to save everybody; still others claiming that he has foreordained that only a few shall be saved and that all the rest are to be eternally tormented; and still others claiming that nobody will be lost, but that everybody, including Satan, will finally be saved; some stressing infant baptism, and others denying its necessity; some teaching that there is a burning hell of literal fire, while others claim that it will not be literal fire, but torment of conscience, and still others claiming that all the hell there is is what trouble we get in this life.

Some believe that the Bible is the inspired word of God, and others deny its inspiration, claiming that it was written, as one prominent modernist recently said, "by a bunch of chumps." It should take but a moment's reflection to convince anyone that this divided, confused state of the so-called Christian churches of our day is not and cannot be pleasing to God. Yet there are many Christian people who believe this division is a desirable condition, and that in some way many different denominations stimulate Christian growth and activity. Others, while seeing the inconsistency, believe that it is not possible or wise to try to change it.

At this point let us present the proof that the Bible declares that there is only one church, only one faith, only one baptism and one hope of your calling. In Ephesians 4, verses 4 and 5, we read: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." It should be easy for anyone to see that if there is only one faith, then we have nearly two hundred faiths too many in the earth, as represented in the different denominations.

We notice also that the apostle mentions "one body and one spirit". What does he mean by "one body"? All through the Bible the true church is called the "body of Christ". In Ephesians 1:22, 23 we read: "Christ is Head over all things to the church, which is his body." The entire body, or company of true believers, those who are unreservedly consecrated to do the will of the Father and are honestly trying to carry out such a consecration, is called "the church, which is his body". This word "church" has been used so carelessly in our day that the majority of people think only of a building when the word is used.

On the contrary, the word "church" always means the true and faithful followers of the Lord. It is always spoken of as one company, one body, and is not divided as are the sects of Christendom. The only way to be acceptable to the Lord is to join the true church.

But how can one join the true church? The answer is given by Paul in Romans 12:1. He says: "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God." To join the true church one must enter into a covenant with the Lord by sacrifice.—Ps. 50:5.

When one thus joins the true church, his name will not be recorded on the roll of one of the denominations. Jesus, speaking to those who had become members of the true church, said: "Rejoice, because your names are written in heaven." (Luke 10:20) John tells us, in Revelation 21:27, that such names are "written in the Lamb's book of life".

No man can join the true church and then remain a member without fulfilling all the conditions; and no human being can enter the name of another on the record, nor cause his name to be taken off. This true church had its beginning at Pentecost, and Jesus is its Head, as the apostle states in Ephesians 5:23, which reads: "For the husband is the head of the wife, even as Christ is the head of the church." There has never been any division in the true church, but many who have been unfaithful and disloyal have been separated from it. Some have claimed to be of the true church, and have associated themselves with those who were members of the true church, but God did not recognize them as members, and the apostles even called their attention to the fact that they were not members.

In 1 Corinthians 1:10 Paul, addressing those who did not take the proper course, says: "I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Again, in chapter 3, verse 3, Paul says: "Whereas there is among you envying, and strife, and divisions, are ye not carnal?" Here he plainly tells those who did these things that they were carnal, which means that they were not of the true church. No person who indulges in envying, striving and contention can be a member of the true church.

In 1 Corinthians 1:13, Paul asks the significant question, "Is Christ divided?" And still again, in Romans 16:17, 18, he says: "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Thus does the Bible condemn divisions; and the present divided condition of the various denominations would, of course, come under this condemnation. Speaking to his disciples, Jesus said: "I am the vine, ye are the branches." (John 15:5) Many religious teachers claim that Jesus meant that the different churches are the branches. This is a mistake, for Jesus adds: "If a man abide not in me, he is cast forth as a branch." Jesus is the true vine; and the followers of Jesus, not the church systems, are the branches.

Those who claim that Jesus is the Head of the confused, wrangling systems, which are clinging to and fighting for their particular creed, have no proper conception of the harmony and oneness of the true church.

Most emphatically does the Bible state that there is only one church, one body, one faith, one spirit and one baptism, and one way of worshipping Jehovah God. In most unmistakable terms our Lord declared that he is the door into the sheepfold, and that anyone attempting to climb up any other way is a thief and a robber.

Some critics have accused Bible Students of making another split, of forming another sect or denomination. This statement, however, is not true. Bible Students have never used a sectarian name, such as Wesleyans, Lutherans or Calvinists. They have never called themselves millennial dawnists, or Russellites, for the reason that such names would be sectarian names and displeasing to God. They simply call themselves Bible Students, or International Bible Students, because their ranks are made up of people from every nation and language of earth. They have no membership roll; neither do they count members or boast of numbers. They are not trying to separate the Lord's people, but are doing all in their power to unite them under the one Head, our Lord Jesus, and

in one common faith. They are trying to unite them into one body, one company, as one church, having one faith, having no creedal fetters of any kind, except those beliefs laid down by the Lord in the Bible.

Bible Students have never asked anybody to join anything, and the very best evidence that they are not trying to make another division, another sect, or establish another creed, lies in the fact that the ranks of the Bible Students are made up of thousands of persons who have been affiliated with every denomination on earth and almost every language of earth. Thus it can be seen that they are not trying to proselyte anybody to any new faith, as some have ignorantly accused them of doing.

The time is soon coming when 'the knowledge of the Lord shall fill the whole earth as the waters cover the great deep', and then everybody will know the truth. Then the divided condition of Christendom, with all its creedal differences, intolerance, and persecution, will come to an end. It will be a happy day when the people discover that it is the creeds and sectarian names that have caused the divisions among Christian people.

But who is to blame for all these denominational divisions, which are so emphatically condemned in the Bible? The answer is, God's adversary, and man's adversary, the Devil. The Devil delights to mock God. He delights to win people away from God and from his service. He delights to belittle and ridicule the Bible, and undermine faith in it. To do this he resorts to deception; hence the Bible calls him the "deceiver of the whole world". He has deceived multitudes of good people, people who sincerely desire to know the truth and to serve God acceptably. It is this wicked, lying creature who is to blame for all the conflicting creeds, and it is these conflicting creeds that have brought the Bible into disrepute.

The question might be asked, How could the Devil succeed in foisting these various creeds on the people? The answer is that Satan succeeded by taking advantage of the people along the line of their human weaknesses. This matter is not generally understood. But the Devil understands it perfectly, and he is aware of all the weaknesses of every individual.

What are human weaknesses? and how came the race to have them? Human weaknesses are a legacy from father Adam. When Adam sinned he lost perfection of being, and by the law of heredity passed his imperfections on to his posterity. Succeeding generations intensified these weaknesses, by continued and added sins, and along different lines, so that some are weak along one line and some along another. Some are selfish, others ambitious, others wilful; some jealous, others envious, and others proud. Some love to be petted, some to be flattered, and others to be praised. Some love wealth, others fame, and still others power over their fellow men.

Some like to boast, and others oppress their fellow

men; some are prudish, others dandish, and others conceited; some have wicked, cruel and merciless dispositions, while others pride themselves on their sweet, gentle and sympathetic ways. Some love to make a display or to do some stunt. Some revel in that which is mystical and mysterious, that which cannot be understood. All these are human weaknesses, and everybody has one or more of them.

Knowing man's innate desire to believe some creed and to worship something, and being well aware of the particular weakness of each individual, the Devil is prepared to give to each one just the particular creed or doctrine that would suit him, and the particular kind of religion that would appeal to his particular weakness. Let us illustrate this point: The creed of universalism is very attractive to those who are sentimental and have extreme views of the love of God and pay little attention to the principle of justice. These will persist in believing that God will save everybody, even in the face of those texts that plainly say that the Devil is to be destroyed and that all the wicked are to be destroyed. Why do they thus insist, when shown the texts? The answer is that this view appeals to their particular weakness, which in this case is a false and exaggerated idea of sympathy and love.

Some love to be admired; to be considered pious; to attract attention to themselves; to live in the spotlight; to parade their religion; and so the Devil has provided them with just the kind that appeals to their weakness. Hence we have several "shouting" kinds of religion, and these can gratify their propensity by shouting, "Glory," "Hallelujah," "Praise the Lord," and "Amen". Others love noise, parade, brass buttons, and uniforms; and so the Devil, taking advantage of their weakness, has provided the drums, the tambourines, and the brass buttons, to gratify their particular weakness.

Some have a weakness for that which is occult and mysterious; and Satan has prepared to flatter their vanity by providing several kinds of religion that claim to delve into unseen, mystical and occult things. Others love that which is cultural, æsthetic, refined and sweet; hence the Devil has provided several religions that cultivate politeness, gentility, sweetness and etiquette, and these things are substituted for the grand and precious truths of God's Word.

Still others admire and reverence display, costly robes, vestments or forms, rites and ceremonials, and the Devil has prepared to pamper their weakness by supplying several kinds of religion which specialize along these lines. There are others who like to be exclusive, and separate from the "common herd", and Satan has provided the exclusive, ultrafashionable churches, where the common people are not made welcome. Some people who have spent their lives in pain or illness desire a religion that will give them health, and so Satan has several of these to appeal to

their weakness. With most of the devotees of these various religions the all-important thing is the gratification of their "fad", or "fancy", or "hallucination".

Thus the Devil tries to suit everybody; and when he finds anyone who is not satisfied with one of the already provided religions of earth, he will make a new one to fit that person's particular "hobby", and so we have new ones springing up every year. The Devil's purpose is best served by having a great variety of creeds and denominations, for in this way he is able to divert the minds of the people away from the grand hope set before them in the Bible and get them to thinking about themselves.

A great variety of contradictory creeds brings reproach and disrespect for the Bible, because the people are taught to believe that the Bible supports all these creeds; and therefore, because the creeds are contradictory, many people are led to believe that the Bible contradicts itself. This is a great mistake, for the reason that none of the creeds are founded on the Bible. But the Bible gets the "credit" for them all, and, as a consequence, very few people have any respect for or confidence in the Bible; and this is exactly what the Devil desires. This is exactly why he formed the creeds and made divisions in the so-called Christian churches.

A great variety of denominations results in confusion, wrangling, intolerance and persecution among Christian people; and this delights the Devil, because the Bible is blamed for the confusion. Sensible people turn away from the Book, because of this fact, forgetting that the Devil is the author of confusion, and not the Lord. Satan can control the people only by deceiving them. Satan is called the "prince of darkness". Darkness means untruth, error, ignorance, superstition, mysticism, bigotry and prejudice. God is light; and light means truth, knowledge, reason, and, consequently, satisfaction and happiness. A great number of creeds and denominations spells darkness.

Satan's real object in creating a condition of confusion is to get the people to serve him, by blinding their minds to God's purposes and to the truth, and by making them appear unreasonable and foolish; and the more creeds, the greater the blindness and confusion. Instead of uniting the people in the bonds of love and fellowship, the creeds serve the very opposite purpose. They divide the people into factions; tend to wrangling, and cause bitter heart aches; and the Devil glories in these things, because God is thus mocked, belittled, and misrepresented.

The Bible tells of a time when the power of the Devil is to be broken; when truth will cover the earth as the waters cover the sea; when every knee shall bow, and everybody worship God in spirit and in truth. Revelation 20: 2, 3 reads: 'He laid hold of that old serpent, which is the devil and Satan, and bound

him a thousand years, that he, Satan, should deceive the nations no more till the thousand years are ended.'

Satan is to be loosed again at the end of the thousand years, and will attempt to deceive again; but at that time the people will be well aware of his tricks, wiles and lies, and if Satan succeeds in deceiving them again it will be because they are wilful and stubborn at heart, and not be due to ignorance. Such will be deserving of the second death, which will be an everlasting destruction.

After this destruction of all wilful rebels, there will never in all the universe be another rebellion against God; no more wickedness, lawlessness or selfishness ever again to curse the earth. Even the Devil, who is the author of all lawlessness and wickedness, is to be everlastingly destroyed, as is plainly stated in Hebrews 2:14 and in Revelation 20:10. When the truth is known by everybody, and all

rebels destroyed, that will end the confusion, wrangling, persecution and anarchy which is directly due to the diverse creeds and divided condition of Christendom, and end for ever Satan's power to deceive.

The work of Bible Students is to try to get those who love the Lord to come back into harmony with the Lord; back into the unity of the faith once delivered to the saints; back to the condition where there will be 'one Lord, one faith, one baptism and one hope of your calling'. This condition will be impossible so long as the present multiplicity of creeds and denominations continues. Hence they are trying to point out that Satan is the author of the creeds and denominations, which serve only to separate the people from God and from the blessings which God has to give to those who love him and who believe his Word of Truth and who delight to serve him with all their hearts.

LETTERS

INCREASING APPRECIATION

DEAR BROTHER RUTHERFORD:

It is with much joy that I bear testimony to your helpfulness in understanding the Word of God as it has been and is being verified now in the earth. Nothing could be clearer than that our heavenly Father is permitting evil to come to its full now in the Devil's organization for the purpose of its utter destruction under the feet of him who is to rule the nations with a rod of iron.

May God's blessing continue with you, and the "thunderbolts" keep on coming. With much love and increasing appreciation,

Your brother by his grace,
A. L. NORFLEET, N. Y.

"FIGHTING SHOULDER TO SHOULDER"

DEAR BROTHER RUTHERFORD:

During the question meeting held by the Los Angeles ecclesia on Sunday, February 23, 1930, and over which you presided, the friends were so moved by your answers given to questions asked that at a meeting directly following they voted with one accord to instruct me to write this letter.

Your answers given to some of the false accusations made against you were so straightforward and open that none actuated by the spirit of the Lord could help but rejoice. We regret that the agents of Satan will stoop so low as to deal in personalities and to malign you, but it was done to the Master when he was here, and all who serve the Lord can but expect the same. It is a mark of your faithfulness. We want you to feel also that these accusations grieve us as much as they do you; for while made directly against you, yet as all the members form the body of Christ, so also an injury to one member is an injury to all. We want you to feel, in every hour of trial, our love for you and our devotion to the cause for which you are so fearlessly and valiantly fighting, and that we are fighting shoulder to shoulder with you. We want you to know that while we rejoice to have the facts concerning the questions answered, there was not one in the Los Angeles ecclesia who loves the Lord and his kingdom who held any doubts in his heart concerning you.

Your wonderful provisions in the deed to the San Diego property have impressed the friends with your faith in the Lord's promises. It has filled us with a keener realization of the fact that we are living in the time of the establishment of his kingdom. It has stirred our hearts with a desire to show our faithfulness to the Lord in this short remaining time left to us. With this thought in mind some of the friends have

suggested that a short article in *The Watch Tower*, setting forth the provisions of this deed, would be a source of comfort to all the friends as this information has been to us here.

Be assured, dear brother, of our continued prayers in your behalf and of a double portion of our love and that he who is for us is greater than all who are against us.

Your brother in Christ,
CHAS. G. O'HANLON,
Secretary, Los Angeles Ecclesia.

JEHOVAH PROTECTS

DEAR FRIENDS:

It is almost beyond words of appreciation to describe to you the effectiveness of the WATCHTOWER chain programs being served our locality through the local station WBT. How the working class of people, especially the mill communities, under the depression of these times, can possess a radio of the latest type is truly amazing. Regardless, though, of what rank of people we canvass, it is nearly always, "We are representing the Watch Tower, which broadcasts Judge Rutherford's Bible lectures"; and it is seldom that they are not familiar with the WATCHTOWER programs, and in many cases they insist that we remain awhile, eat lunch, come back again, etc. Some have remarked that without the WATCHTOWER program they would have no use for a radio, and that they are now cutting off the program of Dr. Little (known as the radio pastor of the South), which immediately follows the program of *The Watch Tower*. Quite a number of cases have been found lately where the family, not owning a radio, go to another home to hear these programs, sometimes walking quite a distance, which is evidence that the programs are being appreciated. Truly the Lord is the strength of this change of attitude in the minds of the people.

On Sunday, February 2, we did find the police department in Belmont, N. C., opposed to the WATCHTOWER programs and to our Sunday work in that city with the new book, *Prophecy*. We were ordered to stop at once or go to jail. However, the work did not stop, nor did we go to jail, as the Lord put fear in that part of Satan's visible organization and the chief of police refused to make an arrest. We left around sixty books that day, and forty-five the previous Sunday. In most cases it was the radio that placed *Prophecy* and we were privileged to make the delivery.

We rejoice with you in this kingdom work, and thank Jehovah for the constant care and protection being exercised over his people.

D. J. RICHARDS, North Carolina.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BANKS

Cleveland, Ohio	Apr. 4-7	Boston, Mass.	Apr. 19-21
Washington, Pa.	" 8-10	Hartford, Conn.	" 23, 24
Pittsburgh, Pa.	" 12-14	New Haven, Conn.	" 25-28
Buffalo, N. Y.	" 15-17	Brooklyn, N. Y.	" 29, 30

T. E. BARKER

Charlotte, N. C.	Apr. 4, 5	Roanoke, Va.	Apr. 18, 19
Hickory, N. C.	" 6, 7	Dayton, Va.	" 20, 21
Asheville, N. C.	" 8, 9	Winchester, Va.	" 22, 23
Knoxville, Tenn.	" 11, 12	Hagerstown, Md.	" 25, 26
Bristol, Tenn.	" 13, 14	Washington, D. C.	" 27, 28
Coeburn, Va.	" 15, 16	Baltimore, Md.	" 29, 30

C. W. CUTFORTH

Trenton, Ont.	Apr. 1	Moncton, N. B.	Apr. 14
Iroquois, Ont.	" 3	Amherst, N. S.	" 15
Prescott, Ont.	" 4	Truro, N. S.	" 16-23
Brockville, Ont.	" 5, 6	Stellarton, N. S.	" 17, 18
Montreal, P. Q.	" 7, 8	Sydney, N. S.	" 19, 20
Sherbrooke, P. Q.	" 9, 10	Halifax, N. S.	" 25-27
St. John, N. B.	" 12, 13	Kentville, N. S.	" 28-30

G. H. DRAPER

Roseland, Ill.	Mar. 28-31	Chicago, Ill.	Apr. 1-May 1
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M. L. HERR

Utica, N. Y.	Mar. 30, 31	Mechanicsville, N. Y.	Apr. 18, 19
Johnstown, N. Y.	Apr. 1, 2	Glens Falls, N. Y.	" 20, 21
Amsterdam, N. Y.	" 3	Granville, N. Y.	" 22, 23
Schenectady, N. Y.	" 4-8	Ticonderoga, N. Y.	" 25, 26
Albany, N. Y.	" 11-13	Greenfield, Mass.	" 27, 28
Troy, N. Y.	" 15, 16	Orange, Mass.	" 29, 30

W. M. HERSEE

Guelph, Ont.	Apr. 3, 4	Owen Sound, Ont.	Apr. 14, 15
Preston, Ont.	" 5, 6	Meaford, Ont.	" 17, 18
Palmerston, Ont.	" 7	Collingwood, Ont.	" 19, 20
Harriston, Ont.	" 8-10	Barrie, Ont.	" 21, 22
Fordwich, Ont.	" 9	Orillia, Ont.	" 24, 25
Wlarton, Ont.	" 11	Midland, Ont.	" 26, 27
Allenford, Ont.	" 12, 13	Bracebridge, Ont.	" 28

A. KOERBER

Asheville, N. C.	Apr. 6, 7	Montclair, N. J.	Apr. 20, 21
Lakewood, N. J.	" 13, 14	Dover, N. J.	" 25, 26
Newark, N. J.	" 11-13	Park Ridge, N. J.	" 27, 28
Bloomfield, N. J.	" 18, 19	Poughkeepsie, N. Y.	May 2-5

A. H. MACMILLAN

Porterville, Calif.	Apr. 1, 2	Hutchinson, Kans.	Apr. 16, 17
Bakersfield, Calif.	" 3	Topeka, Kans.	" 18-20
Los Angeles, Calif.	" 4-6	Kansas City, Mo.	" 22, 23
Salt Lake City, Utah	" 8, 9	Jefferson City, Mo.	" 24
Grand Junction, Colo.	" 10	St. Louis, Mo.	" 25-27
Pueblo, Colo.	" 11-13	Mattoon, Ill.	" 29
Garden City, Kans.	" 15	Terre Haute, Ind.	Apr. 30, May 1

G. Y. M'CORMICK

Kansas City, Mo.	Mar. 28-Apr. 1	Springfield, Mo.	Apr. 13, 14
Independence, Mo.	Apr. 4, 5	Thayer, Mo.	" 15, 16
Sedalia, Mo.	" 6, 7	Dexter, Mo.	" 18, 19
Pittsburg, Mo.	" 8, 9	Flat River, Mo.	" 20, 21
Joplin, Mo.	" 11, 12	St. Louis, Mo.	" 23-30

H. S. MURRAY

Atlantic City, N. J.	Mar. 31-Apr. 2	Augusta, Ga.	Apr. 20, 21
Wilmington, N. C.	Apr. 11, 12	Columbia, S. C.	" 22, 23
Hayne, N. C.	" 13, 14	Cope, S. C.	" 25, 26
Spartansburg, S. C.	" 15, 16	Charleston, S. C.	" 27, 28
Greenville, S. C.	" 18, 19	Savannah, Ga.	" 29, 30

E. D. ORRELL

Wadsworth, Ohio	Apr. 6	Massillon, Ohio	Apr. 20, 21
Kent, Ohio	" 7	New Philadelphia, Ohio	" 22, 23
Ravenna, Ohio	" 8, 9	Hollidays Cove, W. Va.	" 25
Alliance, Ohio	" 11-13	East Liverpool, Ohio	" 26-28
Canton, Ohio	" 15-19	Lisbon, Ohio	" 29, 30

J. C. RAINBOW

Okemah, Okla.	Apr. 1, 2	Denison, Tex.	Apr. 13, 14
Tecumseh, Okla.	" 4, 5	Big Sandy, Tex.	" 15, 16
Paoli, Okla.	" 6, 7	Greenville, Tex.	" 18, 19
Ada, Okla.	" 8, 9	Dallas, Tex.	" 20, 24
Atoka, Okla.	" 11, 12	Fort Worth, Tex.	" 26-30

E. B. SHEFFIELD

Fort Meyers, Fla.	Apr. 1-7	Tampa, Fla.	Apr. 18-21
Arcadia, Fla.	" 8, 9	Jacksonville, Fla.	" 22, 23
Avon Park, Fla.	" 11, 12	Waycross, Ga.	" 25, 26
Bradenton, Fla.	" 13, 14	Fitzgerald, Ga.	" 27, 28
St. Petersburg, Fla.	" 15, 16	Thomasville, Ga.	" 29, 30

H. L. STEWART

Souris, Man.	Apr. 1, 2	Winnipeg, Man.	Apr. 14, 15
Brandon, Man.	" 3, 4	Kenora, Ont.	" 18
Rapid City, Man.	" 5, 6	Fort William, Ont.	" 19, 20
Neepawa, Man.	" 7, 8	Nakina, Ont.	" 22
Kelwood, Man.	" 9, 10	Timmins, Ont.	" 23, 24
Portage la Pr., Man.	" 12, 13	New Liskeard, Ont.	" 26, 27

W. J. THORN

Youngstown, Ohio	Mar. 30-Apr. 2	Marietta, Ohio	Apr. 15, 16
New Philadelphia, Ohio	Apr. 4, 5	Glouster, Ohio	" 17
Coshocton, Ohio	" 6, 7	Shawnee, Ohio	" 18, 19
Dresden, Ohio	" 8, 9	Crooksville, Ohio	" 20, 21
Zanesville, Ohio	" 11, 12	Newark, Ohio	" 22, 23
Cambridge, Ohio	" 13, 14	Columbus, Ohio	Apr. 25-May 3

S. H. TOUTJIAN

Green Bay, Wis.	Mar. 30, 31	Minneapolis, Minn.	Apr. 13-19
Bonduel, Wis.	Apr. 1, 2	St. Paul, Minn.	" 20-23
Hatley, Wis.	" 4, 5	Princeton, Minn.	" 25, 26
Wausau, Wis.	" 6-9	Centuria, Wis.	" 27, 28
Conrath, Wis.	" 11, 12	Grantsburg, Wis.	" 29, 30

J. C. WATT

Los Angeles, Calif.	Apr. 1-20	Long Beach, Calif.	Apr. 25, 26
Glendale, Calif.	" 21-23	Pasadena, Calif.	" 27-30

GEORGE YOUNG

Russell, Kans.	Apr. 5-7	Lincoln, Nebr.	Apr. 22, 23
Pueblo, Colo.	" 9-14	Omaha, Nebr.	" 25-28
Denver, Colo.	" 15, 16	Norfolk, Nebr.	" 29, 30
Topeka, Kans.	" 18-20	Litchfield, Nebr.	May 2, 3

SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Los Angeles, Calif. April 4-6

W. F. Crawford, 942 Washington St.

Greek: Chas. Londres, 1237 1/2 Poinsettia Dr.

Italian: Luigi Morganella, 4911 Navarro St.

Spanish: J. Morales, c/o Y. Arelano, 1952 E. First St.

Schenectady, N. Y. April 4-6

Byron F. Velie, 109 Kenmore Ave., R. 4

Polish: Wm. Sunvalski, 1007 Strong St.

Pueblo, Colo. April 11-13

John F. Suckle, 2515 Pine St.

Topeka, Kans. April 18-20

D. W. Alden, 115 Filmore St.

Colored: Henry P. Long, 318 Lime St.

Norfolk, Va. April 18-20

Louis Larson, 112 W. Plume St.

Colored: J. W. Everett, Box 58, Buell, Va.

St. Louis, Mo. April 25-27

P. C. Truscott, 5054 Queens Ave.

Colored: Calvin Davis, 3933 Cook

Greek: Peter Veneris, 826 N. 18th

Polish: J. Kowalski, 1815 Cass Ave.

Indianapolis, Ind. May 2-4

O. H. Hackmeyer, 4219 Carrollton Ave.

Colored: Benj. Bonner, 551 Hiawatha

Hungarian: Chas. Kerekes, 723 Concord St.

Poughkeepsie, N. Y. May 2-4

E. C. Finkbeiner, R.F.D. 2

Columbus, Ohio May 9-11

Arthur Stewart, 385 Stewart Ave.

Colored: Oscar Newby, 1007 Pembroke Ave.

Greek: Speros Kostas, 38 W. Fulton St.

Hungarian: Kalman Furolyas, 317 Barthman Ave.

Port Chester, N. Y. May 9-11

Edw. Regel, 101 Haseco Ave.

Italian: Philip Brigante, 43 Grace Church St.