



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LV SEMI-MONTHLY No. 2

JANUARY 15, 1934

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

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The WATCHTOWER

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"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 willfully 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.

"DIVIDING THE PEOPLE" TESTIMONY PERIOD

As suggested by the name, the period from January 20 to 23, inclusive, has been set aside to specialize on offering to the people the newest booklet, *Dividing the People*. During these nine days Jehovah's witnesses as one man in Christ Jesus will be in action, and, whether privileged to distribute the above booklet in their respective languages or not, will be equally engaged in marking the foreheads of those hoping in the Lord's name and thus be instruments of the Lord in his division work. All *Watchtower* readers, also all those favored and shadowed by Jonadab, may participate. The importance of the campaign behooves that due preparation be begun without delay by companies and individuals alike.

"DIVIDING THE PEOPLE"

The title of this new booklet focuses attention on the work which Jehovah God, by his Judge at the temple, Christ Jesus, is now doing in view of the great slaughter to occur at Armageddon. The cover illustration is very expressive of the title and gives compelling force thereto. This booklet contains the three lectures "The True God", "The Mimic God," and "Why Serve Jehovah", delivered within recent months over both a coast-to-coast radio network and one along the Atlantic coast, and which deserve thoughtful study by all. Like all other booklets of the Society, it may be had for 5c.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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SOLICITING

Anyone soliciting money in behalf of the Society, its president or anyone connected with the Society, is doing wrong, and let all persons take notice that such persons are wholly unauthorized by the Society. Those engaged in the work of witnessing to the truth by means of the publications are authorized to do that work, but no one is authorized to go about and solicit money upon the pretext that he represents the Watch Tower Bible & Tract Society or its president.

ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature. In this behalf the Society supplies radio folders, and all workers should make constant use of them in house-to-house calling, leaving one of them, if nothing else.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LV

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No. 2

"SATISFIED WITH THY LIKENESS"

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."
—Ps. 17:15.

JEHOVAH moved David to write this psalm, which now appears to be a prophecy which has had at least a partial fulfilment. It is to be confidently expected that this psalm would have some fulfilment while the remnant is yet on the earth, for the reason that those of the remnant are given the assurance that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope". (Rom. 15:4) These things were written to be especially understood by those devoted to the Lord who should be on earth at the end of the world. That time is here. —1 Cor. 10:11.

² The greatest thing for which the Christian can hope must be realized after the end of his earthly journey. For this reason it is written by the faithful servant of Jehovah, the apostle: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." (Heb. 6:11) That great hope is that the creature might receive eternal life in a spirit organism, be made partaker of the resurrection of Christ, and therefore "be like him" and be for ever in the favor and service of Jehovah God. (1 John 3:2; Titus 1:2; Phil. 3:10, 11) Such is the "hope set before us" and which is "an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec". (Heb. 6:18-20) It is the crown of life which is given only to those who are faithful unto death. (Rev. 2:10; 2 Tim. 4:8) It follows, therefore, that if the prophecies, such as the seventeenth Psalm, are not to be fulfilled and understood by the remnant while on the earth such prophecies could not provide comfort to the remnant on earth that would strengthen the great hope of immortality. The reason is that there would be no occasion to give hope to those who had fully received the highest thing for which they could possibly hope. This of itself, in view of the foregoing scriptures, shows that the prophecies are to be understood by the remnant while still in the organism of flesh.

³ The rule seems to be reasonable and certain, that prophecy cannot be understood until in the course of

fulfilment or until it has been fulfilled. Jehovah makes known the meaning of his prophecy in his due time, and speculation by men cannot bring to light the true meaning of prophecy. It is true that often a desire to have a thing come to pass is the inducement for placing a certain construction upon prophecy. Such a rule, however, is unsafe. When the Lord brings to pass events that fit the prophecy, then we know that that is his way of fulfilling it, and therefore the only way.

⁴ For years the followers of Christ Jesus have thought that they had an understanding of the prophetic words of Psalm 17:15 and that the words of this text have fulfilment to the individual members of the company that follow Christ when each faithful one is blessed by a participation in the first resurrection. In other words, the thought has been that the prophecy has no fulfilment until the resurrection change into the likeness of our Lord and Savior Jesus Christ. But is that the correct interpretation and understanding of the prophecy? It seems to be wholly unreasonable to so conclude. During the Elijah period of the church many consecrated ones were brought together in the knowledge and service of the Lord, and these faithful ones associated this prophecy with the resurrection change of the body members of Christ and relied upon it as a means of comfort.

⁵ The song number one hundred thirteen in the Song Book used by us, and which song we have time and again sung together, is supposed to find authority for the words thereof in the fifteenth verse of the seventeenth Psalm. Among other things in that poem or song are these words: "If I in thy likeness, O Lord, may awake, and shine a pure image of thee, then I shall be satisfied when I can break the fetters of flesh and be free." The Lord's children have sung this song with fervor and joy, having in mind the time when they would be rid of the cumbersome, fleshly organism, cease from their troubles, and receive a glorious spirit organism and be like the Lord Jesus in glory. Thus they have expressed themselves as dissatisfied with the condition in which the Lord had placed them and looked forward to the time when they might die and go to heaven. Doubtless the song

has served to fix the mind for the time being upon the anticipated joy of the great resurrection; but it now seems that such is not the true meaning of the psalm which Jehovah caused David to write, and such interpretation does not give honor to Jehovah God.

⁶Of course, it is true that the complete and glorious union of the members with Christ Jesus in the presence of Jehovah is the great desire and hope of the anointed, but the Scriptures were written for the learning of these while on earth and before they reach that glorious state. To look forward with joyful anticipation to the resurrection change and complete union with Christ Jesus in heaven and in the presence of Jehovah is a fond desire that should find a place in the heart of everyone who is in Christ Jesus. Since, however, that great desire cannot possibly be realized while in the flesh, the desire of itself would be no evidence that the psalm above mentioned applies and has its fulfilment at the resurrection.

⁷Because David wrote the Psalm the thought has been advanced that it is a manifestation of David's desire to be free from all limitation and be resurrected as a perfect human creature. But that does not seem to be supported by any scripture. We know that the hope of the resurrection was before the faithful men of old and that many died having that hope. (Heb. 11:13) But the Old Testament Scriptures do not state who hold such hope. It is stated only in the New Testament of the hope these faithful men had of a better resurrection. The Old Testament says very little about the resurrection of the dead. This lack of reference in the Old Testament to the resurrection of the dead is persuasive proof that it is hardly probable that Psalm 17:15 is a statement concerning the hope of the resurrection. It is not to be expected that the faithful prophets of old had a hope of being resurrected in the likeness of Jesus Christ, because that mystery was not made known to them, but was hid from them and first made manifest to the faithful followers of Christ Jesus. (Col. 1:26,27) Added to this is the positive statement that the prophecies were not written for the benefit of the faithful men of old but for the benefit of the remnant on earth at the end of the world. The evidence is overwhelming that this prophecy has its fulfilment in the present time.

HIS COMING

⁸Before leaving his disciples Jesus emphasized one great truth that they continually kept in mind, and that truth was concerning his return or second coming. Jesus said to them: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) The writings of the apostles are further and conclusive proof that the second coming of the Lord to them was of greatest importance and made the strongest impression upon their minds. Jesus did not say that he would prepare a place and then send for his faithful followers, but

he said, "I will come again, and receive you unto myself." Among the many things Paul wrote to the church were these words: We are "waiting for the coming of our Lord Jesus Christ". (1 Cor. 1:7) "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19) "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. 3:13) Furthermore, one of the apostles wrote: "Be patient therefore, brethren, unto the coming of the Lord." (Jas. 5:7) "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Pet. 1:16) To this testimony are added the words: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John 2:28) Surely no one will be ashamed at the time he participates in the first resurrection, but, according to the words of the text last above quoted, it is made sure that there is a possibility of some being ashamed at the time of the coming of the Lord, and the facts support this conclusion that some were ashamed and are still ashamed.

⁹It was not long after the death of the apostles that an organization was formed and labeled "Christianity", and which organization quickly began to teach that every one who dies goes to one of three places, to wit, purgatory, hell or heaven. We now know that such great errors as these, and like errors, were the products of Satan's exercising his influence over men and that some are clearly contradictory of the Scriptures. During the Elijah period of the church many faithful ones came out from that Babylonish system named "organized Christianity", but necessarily they brought along with them some of the errors of that organization; and this is represented by their "filthy garments". It is a fact that cannot be disputed that during the Elijah period of the church when meeting together the brethren would talk about the second coming of the Lord, but not much was said about the joy of his coming, and the meeting with him. That which was chiefly stressed at all such meetings of the brethren was that each one should be diligent to prepare himself that he might be found worthy of being taken to heaven.

¹⁰There was a great restoration of the truth that had long been hid; but amongst all things discussed and relied upon by the brethren during the Elijah period of the church personal character development was held forth as the most important rather than the service of the Lord and the rejoicing in his coming. The importance of his second coming and the joy that would come to his followers seem to have been largely overlooked. It was considered more in a general way, without reference to what the church might have to do while on the earth after his return. At almost all

meetings of the brethren during that time the question propounded one to another more than any other question was this: "How long will it be, and when shall we be taken home?" These facts are mentioned here as a support to the argument which shall follow.

ERROR

¹¹ Why should the Lord have allowed this thought of "going to heaven" to have the chief place in the mind of so many of his people if it was not the most important thing? It cannot be said positively why the Lord permitted such, but we do know that the Lord permits men to exercise their own free will. If one has a selfish motive in understanding the truth of God's Word it is likely that he will fall into error. Jesus and the apostles stressed the importance of love for God, which means an unselfish devotion to Jehovah; yet many deemed it of greatest importance to get themselves ready to go to heaven rather than to show their love for God, and they proceeded upon the theory that the truth was given that men might prepare themselves to go to heaven and meet the Lord and assist him in governing the world. Now we plainly see that such a conclusion was very erroneous, chiefly because the mind was more particularly set upon the welfare of the creature rather than upon full obedience to the great Creator.

¹² It may be further asked: Does error or misconception matter much as long as the one is honest and does the best he knows how? Does it affect one seriously? It certainly does affect one seriously. Sincerity and honesty in following an error does not build one up. It is the truth that sanctifies. (John 17:17) The result of an erroneous conception of such a doctrine as character development as a condition precedent to getting into heaven was to turn the attention of the individual to himself, and this caused him to entirely miss the importance of ascertaining God's purpose and being governed accordingly.

¹³ During the Elijah period of the church two classes, all of whom professed to be following Christ Jesus, were developed or became manifest. One of these classes was moved largely by a selfish desire to go to heaven and aid the Lord in operating the universe, and that is the class that developed into and forms the "evil servant". The other class were the more humble ones who were moved by an unselfish desire to do the will of God whatsoever that is, whether they understood it or not; and although they realized their inability to develop a perfect character, and their unworthiness to go to heaven, they faithfully held to the promises of the Lord and continued to serve him as best they could. When Jesus came to the temple for examination he selected this class for his special service and designated it as the "faithful and wise servant". The class first above named, that is, the selfish one, has never yet been able to discern the coming of the Lord to his temple and has failed to see the privilege of serving the Lord, which privilege is given to

those who are called to the kingdom. The error aforementioned had much to do with causing them to go wrong. Those who had a small estimation of themselves, and who were often discouraged because of their imperfections, but who were determined to serve the Lord even though imperfect, thereby showed their love for God, and these are the ones whom the Lord has approved upon coming to his temple and to whom he said: 'You have been faithful over a few things; I will make you ruler over many things.'

¹⁴ Both of the aforementioned classes during the Elijah period of the church bore testimony before others of the second coming of the Lord, but they seemed to have missed the point that the coming of the Lord was to receive the faithful unto himself. It now appears to be certain that the clear understanding of the matter could not be had and appreciated until after the coming of the Lord Jesus to the temple. Those whom he found faithful upon his coming to the temple of Jehovah, and who have continued faithful, are the ones who have had and continue to have an appreciation of the precious truths as God reveals them to his people. These, having been invited by the Lord to enter into his joy, now know that the joy of the Lord Jesus Christ is the vindication of his Father's name. With them, therefore, the vindication of Jehovah's name is of all importance, and the kingdom the greatest of the doctrines, because it is the kingdom that is used by him to vindicate his name.

¹⁵ The faithful class whom the Lord invites into his joy see that upon his coming to the temple much work is to be done by the faithful ones as witnesses for the kingdom. Those who have been selfish do not see their privilege to be witnesses to the Lord and to his kingdom, and hence fail and refuse to obey the Lord's commandment to give such witness. Concerning those whom the Lord would receive into his temple it is written: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) The remnant now realize that this prophecy of Isaiah is being fulfilled and therefore that none but the children of God in the temple can understand and appreciate the great truths now being revealed. This shows the close relationship of the remnant to the Lord Jesus Christ and Jehovah, and hence it is for these that the Scriptures are written that they might have a full assurance of faith that they have the Lord's approval and, continuing thus, will ultimately be ushered into the presence of Jehovah.

TRUE MEANING

¹⁶ If we are looking for the coming of a person whom we love there is anxiety until that person arrives, but when he arrives safely and well we are satisfied and pleased. The true meaning of the foregoing, Psalm 17:15, therefore appears to be that of the faithful company of the followers of Christ Jesus waiting for the Lord Jesus to come and receive his own and being

anxious for that coming. When he appears at the temple of Jehovah and gathers unto himself these faithful ones, and they hear, understand and appreciate that the Lord is at his temple and that they are gathered to him, then they are satisfied and joyfully engage in his service as commanded. The true application of the psalm, therefore, is at the time of the coming of the Lord Jesus to the temple of Jehovah and the gathering unto himself the faithful ones. Such an understanding of the prophecy brings much comfort to the faithful and greatly increases their hope of entering into eternal life and immortality. They know that they must continue faithful and obedient to the commandments of him whom Jehovah has placed at the head of his temple and that by so doing they may have a part in the vindication of Jehovah's name and an opportunity of entering into heaven. In support of this conclusion, take note of this prophecy and other Scriptural texts discussed hereinafter.

¹⁷ The rendering of the text, Psalm 17: 15, according to the *Septuagint* is: "But as for me, let me appear righteous before thee; let me be satisfied with the display of thy glory." Mark the words "glory" and "righteous", as used in this text. When is the glory of the Lord first displayed to his waiting followers? The Scriptural answer is, when Zion is assembled and builded up. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) The building up of Zion takes place when Jehovah sends the Head of that organization to assemble the faithful members thereof. Speaking of this same time the apostle wrote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." (2 Thess. 2: 1) Without a question of doubt this latter text refers to the coming of the Lord to the temple, and the gathering of the faithful to the temple, at which time the "evil servant" class is made manifest. (*The Watchtower*, February 15, 1927)

¹⁸ David, the writer of the seventeenth Psalm, pictures the speaker of the present time, that is to say, the true followers of Christ Jesus which constitute the remnant. The language according to the *Septuagint* is: "Let me appear righteous before thee." The speaker, therefore, must at that particular time of the application of the prophecy stand righteous before the Lord. And when does that take place? The Scriptural answer is, at the time the Lord provides and gives to the faithful the robe of righteousness at his appearing at the temple. "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 ornaments, and as a bride adorneth herself with her jewels." (Isa. 61: 10) It is then that the remnant discern the presence of the Lord with his own. It is then that these

same faithful ones enter into the joy of the Lord and henceforth greatly rejoice. Not until they receive the robe of righteousness at his coming to the temple could they appear righteous before him. Now being in the temple, they are satisfied, because they have the assurance that the Lord has gathered them unto himself and if they continue faithful they are certain to enter fully into the kingdom.

HIS FACE

¹⁹ The text under consideration, according to the *Authorized Version*, says: "I will behold thy face in righteousness." According to *Rotherham* this part of the text reads: "Let me have vision of thy face." The correct meaning of the word "face", as here used, is important. Concerning this word "face", *Strong* observes that the Hebrew word is 'used in a variety of applications, literally and figuratively'. Among the applications thereof the word "presence" is used. When we say, 'I spoke to the man face to face,' we are understood as meaning that the other was present. It is at the temple that the remnant first discerned the presence of the Lord with his own, even though they did not see him with natural eyes.

²⁰ In harmony with the *Rotherham* rendering of the text the remnant there 'have a vision of his face', because they discern his presence with the anointed. In a similar manner is the word "face" used in Acts 3: 19, *Rotherham*, wherein it is stated that there come "seasons of refreshing from the face of the Lord". It is written concerning the Israelites at the time of the inauguration of the law covenant at Mount Sinai: "The Lord talked with you face to face in the mount, out of the midst of the fire." (Deut. 5: 4) The Israelites did not see with their natural eyes the face of Jehovah, because it is written that "no man hath seen, nor can see" his face by natural vision. (1 Tim. 6: 16) What really occurred, the Israelites discerned the Lord's presence and heard the message from him. Concerning that same occasion it is written: "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"—Num. 12: 8.

²¹ According to this scripture and others there is no evidence that Moses saw with his natural eyes the face of Jehovah when God spoke to him "mouth to mouth, even apparently". Moses knew of the presence of Jehovah, 'and the similitude of the Lord he [Moses] beheld.' The same Hebrew word here rendered "similitude" is rendered "likeness" in Psalm 17: 15, A.V. Moses was the only man to whom Jehovah gave the great honor of speaking to him "face to face".—Ex. 33: 11.

²² Moses, being a type of Christ, necessarily in that type at times includes the remnant as members of the body of Christ. Therefore there seems to be a direct connection between these scriptures concerning God's

speaking to Moses face to face and of the faithful remnant beholding the face or presence of the Lord after being clothed with the robe of righteousness at the temple. It shows a close relationship between the Lord and those of the temple class, which close relationship was not discernible until the Lord came to the temple, gathered the faithful ones there, and taught them; and it was then that they became satisfied. Doubts were removed, and in the place of doubt came full assurance; and since then joy has filled the heart of each one of the remnant and these have delighted to sing forth the praises of the Lord.

"AWAKE"

²³ Because the *Authorized Version* says "when I awake, with thy likeness", it has been held that the psalm applies to the resurrection. Both the *Septuagint* and *Rotherham* omit the word "awake", which tends to negative the application of the text to those who have been in the grave and are awakened out of death. The Scriptures do not often apply the word "awake" to those in the grave, but more often to those who are in the favor of the Lord, enjoying the measure of life, yet who are inactive and need to be stirred up. Jehovah by his prophet says: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52:1) Undoubtedly this text applies to the members of God's organization upon the coming of Christ to the temple and the building up of Zion, at which time they receive the beautiful garments. It is then that the Lord covers these faithful with the robe of righteousness and clothes them with the garments of salvation, by which they are identified as members of Jehovah's organization.

²⁴ Paul found the followers of Christ at Ephesus indifferent to their privileges, and to them he wrote: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14) Undoubtedly this is a liberal quotation from the words of Isaiah's prophecy; above quoted and was meant to arouse the Ephesians to the performance of their duties and obligations. It has often been necessary to stir up the Lord's people to greater zeal and activity.

²⁵ In harmony with this Jesus spoke the parable of the virgins, which applies at the time of his coming to the temple. These virgins were looking for and waiting for the coming of the Lord, the Bridegroom, but according to the parable they had fallen asleep and were slumbering. "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. 25:5,6) Some of the watchers were asleep, that is to say, lying down at rest, while others slumbered, that is to say, they were nodding because it was hard to keep awake; and when it was discovered that the Lord had come to his temple

there was a cry for them to awake and go out and meet the bridegroom. (*The Watchtower*, 1923, page 295) When these faithful ones were awakened and learned that the Lord Jesus was at the temple, and that they were gathered unto him at the temple and had the privilege of participating in the vindication of Jehovah's name, they became satisfied and they continue to be satisfied to do whatsoever the head of the temple commands them to do, realizing now that they must be faithful unto death if they would receive the crown of life. (Rev. 2:10) It is for the benefit of these at the temple that the Scriptures were written, chiefly, that now in the time of great stress preceding Armageddon they may constantly have before them the evidence that gives full assurance of faith, confidence and hope of complete victory through Christ.

"MEET THE LORD"

²⁶ Mark this important fact, to wit, that the Scriptures say much about the coming of the Lord Jesus Christ but say very little about the faithful's going to heaven. The apostles stressed the coming of the Lord as a fact of great moment. At the time of his ascension into heaven angels from heaven stood by and said to the disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Thereafter the apostles earnestly and with anxiety looked forward to the coming of Christ and admonished their brethren so to do.

²⁷ The following texts are in point: "And to wait for his Son from heaven." (1 Thess. 1:10) Jesus had declared to his disciples what would be the evidence of his coming. (Matt. 24:3-14) "Waiting for the coming of our Lord Jesus Christ." (1 Cor. 1:7) "They that are Christ's at his coming." (1 Cor. 15:23) "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19) "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. 3:13) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23) It is true that the Scriptures assure the faithful that for them there is in heaven an inheritance incorruptible that awaits them, but such texts do not say that the faithful are going to heaven to meet the Lord.—1 Pet. 1:4-11.

"CAUGHT UP IN THE AIR"

²⁸ It is written by the inspired apostle that "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air", and does not this text mean that the remnant go to heaven to meet the Lord? It does not; but, on the contrary, says that those who remain, manifestly meaning the remnant, "meet the Lord in the

air." What, then, is the meaning of the words "in the air"? The words "air" and "wind", in some scriptural texts, are used to convey the same meaning. Lexicographers give the best definition of words that they can, but when the Scriptures give the definition, that settles the question beyond controversy. The words of the Lord Jesus show the true meaning of the words "air" and "wind". In addressing Nicodemus Jesus said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."—John 3:8.

²⁰ The wind or air is invisible to human eyes, yet it is powerful and discernible. Likewise that which is born of the spirit, and hence in the spiritual realm, is invisible to human vision, yet discernible by creatures who are in close relationship to the Lord. The remnant while on earth are in the flesh; and when they are gathered by the Lord to himself at the temple the organism of flesh is not that which is gathered, but the creature, which now has only an organism of flesh; and the natural eyes of that organism cannot see that which is in the spirit, but those of the remnant can discern spiritual things. (1 Cor. 2:10) The evidence is abundant that the anointed remnant are now gathered to the temple of the Lord. How do they know that they are there? Because they have the witness of the spirit, and the Scriptures and the facts in support thereof. The fact that they are gathered to the temple and are there taught of God, as the Scriptures declare, is proof conclusive that they are with the Lord "in the air", that is to say, in the condition where it is impossible for the natural eye to see that which is present. If they are at the temple with the Lord, then without a question of doubt they are with the Lord, and he is invisible to their natural eyes; therefore the words 'caught up to meet the Lord in the air' fully and completely describe the condition.

ORDER OF RESURRECTION

³⁰ The apostle gives consideration to the resurrection in the texts that follow. The order of the resurrection and the building up of Zion is this, as shown by the apostle's words: (1) the awakening of the faithful dead, and (2) the assembling of the living remnant at Zion, and this takes place when the Lord appears at the temple of Jehovah. Says the apostle: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:14-17.

³¹ For several years this text has caused much confusion among some; and, of course, it could not be understood until God's due time. One emphatic translation reads: "Because the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord." (1 Thess. 4:16, 17, *Diag.*) The difficulty arose because of the words appearing in the *Diaglott*, to wit, "at the same time with them," the contention being that the resurrection of those dead in the grave and the change of the living on earth must take place at the same instant, and hence, because there appeared to be some faithful ones still on earth, that proved that the faithful dead had not been resurrected. That, however, is not what the *Diaglott* says. The words "at the same time with them" mean 'within a specified time', and not a twenty-four-hour day or even the same year, and certainly not the same instant. When understood it will be seen that the "same time with them" is a period of time which began in 1914 and continues until Armageddon. It is the same as "the day of Jehovah", and it is within that time that the faithful dead are resurrected and the faithful remnant changed.

³² The above text of necessity must be in exact harmony with the apostle's language in the following: "Behold! a secret I disclose to you; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for it will sound, and the dead will be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52, *Diag.*) Note that the text last above quoted and that also of 1 Thessalonians 4:16, 17 use the words "God's trumpet" and "the last trumpet", and also use the words "shout" and "an archangel's voice". These words must be considered together. A "trumpet" signifies that the execution of divine authority is taking place. It means the King has begun his reign; and with Christ Jesus that reign began in 1914, when Jehovah sent him forth to rule. (2 Ki. 11:1-14; Ps. 47:5; 98:6; 110:2) The trumpet sounding also denotes a time of joy, because the King has come; and in this instance it is the great Vindicator of Jehovah's name, the vindication of which name is the joy of the Lord Jesus Christ, and into that joy he invites his faithful followers. (Lev. 23:24; 2 Chron. 15:12-14; Matt. 25:21) The sounding of the trumpet also signifies war, battle and victory, and with the coming of the Lord it means war against Satan and his organization, a great battle and complete victory for Christ. (Num. 31:1-6; 2 Chron. 13:12-16; Joel 2:1; Rev. 19:11-20) It is the trumpet of Jehovah God, because it sounds by the authority of Jehovah.

³³ Why then should it be called "the last trumpet"? It is the last trumpet because it announces the beginning of the reign of Christ Jesus, earth's rightful King, him "whose right it is" to rule and who shall rule thereafter, and never again will there be a king installed in office, and hence no occasion for the sounding of another trumpet. Never again will there be a necessity for vindicating Jehovah's name, and never again will there be another war and victory, because it is declared that this shall be the last and righteousness will continue for ever under God and under Christ. The trumpet of God, which is the last trumpet, began to sound when Jesus went forth to begin his reign, in 1914, and must continue to sound until the organization of Satan is destroyed, the name of Jehovah is vindicated, and complete victory is given to Christ Jesus at the battle of the great day of God Almighty. It is within this period of time, hence "at the same time", that the resurrection of the faithful dead and the gathering of the faithful living remnant to the temple at Zion take place.

³⁴ If, as it has been contended by some, both the sleeping faithful saints and the faithful ones on earth are changed in the same instant, then the resurrection of the dead could not precede the change of the living; but when we understand that the words "at the same time with them" really mean within "the day of Jehovah", which began in 1914 and continues until the close of Armageddon, the matter is entirely clear and these texts are completely in harmony, as indeed they must be.

³⁵ The Scriptural text reads that 'Christ shall descend from heaven with the voice of an archangel', which means the chief angel or chief messenger of Jehovah, which office Christ Jesus fills. He comes "with a shout", which means an authoritative command. Being sent forth as earth's rightful ruler, to whom is committed all power in heaven and earth, Christ Jesus is in command and his commandments are given with absolute authority. The shout and the sounding of the trumpet of God take place simultaneously. The trumpet of God mentioned in the above text is not the same as the "seven trumpets" mentioned in Revelation 8:6. The seven angels that had the seven trumpets are the angels of the Lord Jesus Christ at the temple who are sent out by him with a definite message, and this is done while the trumpet of Jehovah is sounding. Mark that the Scriptures make a clear distinction between the trumpet of God, which begins to sound at the coming of the King, and the seven trumpets which the King himself caused to be sounded by his angels sent out from the temple.

³⁶ The facts and the Scriptures show that Christ Jesus appeared at the temple to build up Zion in 1918, and at which time the trumpet of Jehovah was sounding. The order of the building up of Zion, according to the Scriptures, is this: 'The dead in Christ rise first' and are made part of Zion, which is Jehovah's

capital organization. Then, during that period of time, that is, "in the day of Jehovah," "the living, who are left over, shall at the same time [that is, within that same time] with them be caught away [completely separated from the enemy organization and gathered into Zion] in clouds [that is, in the presence of Christ Jesus], for a meeting of the Lord in the air [that is to say, in his presence which is invisible to their natural eyes]; and so we shall be always with the Lord." (*Diag.*) In that order Zion the capital organization is builded and the Lord appears in his glory and the remnant appear before him in the temple in righteousness, and 'they are satisfied with the display of his glory' and are always with the Lord. The change from human to spirit organism of the faithful remnant takes place after they are gathered to the temple, and that change is "in a moment, in the twinkling of an eye". If, however, they continue faithful they are for ever with the Lord from the time of being gathered into the temple.

³⁷ It is the meeting with the Lord that is emphasized by the apostle when he wrote: "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." (2 Tim. 4:8) Manifestly it is at the time of the gathering of his own to the temple that the Lord assigns to such the crown here mentioned by the apostle. This is assigned before they go to heaven, because Jesus said to the same faithful ones: "Hold that fast which thou hast, that no man take thy crown." (Rev. 3:11) It is those who love the appearing of the Lord Jesus Christ, says the apostle, to whom crowns are assigned. These show their love by joyfully obeying the Lord, and they unselfishly devote themselves to his service. If then they continue faithful unto death they receive the great reward of immortality. (Rev. 2:8-11) (See *Light*, Book One, page 21.) It is the faithful anointed (represented by the church at Smyrna) who receive the great reward of immortality, and this they receive after they "meet the Lord in the air", that is to say, in the temple, and after they prove faithful in the performance of the duties assigned to them by the Lord. (Matt. 24:14) Without a question of doubt the apostle refers to the faithful remnant on earth when he writes, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thess. 2:1), which gathering is to the temple. Being thus gathered they "meet the Lord in the air", that is to say, in the condition which is not discernible by natural sight. If gathered to the temple, then certainly they are with the Lord and have been awakened and know of his presence with them at the temple, and therefore these faithful ones have a spiritual vision of his likeness, his face or similitude, even as did Moses when speaking with Jehovah at Mount Sinai.—Num. 12:8.

APPLICATION

²⁸ The seventeenth Psalm is a prophecy written by David, and therefore finds its application and fulfilment upon those who are in Christ, forming a part of the servant of Jehovah. David was hard pressed by his enemies who had greatly defamed the name of God. His enemies had wrongfully accused David and were seeking his life, and he cried unto God to hear the right of the matter and declaring his own sincerity in making this petition to the Most High. "Hear the right, O Lord, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips."—Ps. 17: 1.

²⁹ In 1914 those who had responded to the call for the kingdom expected the kingdom to be set up and themselves taken to heaven, but in this they were disappointed. A few years later great tribulation came upon them. During the years 1917 and 1918 these faithful ones were wrongfully accused and betrayed by false brethren and cruelly persecuted by their enemies. They were determined, however, to be faithful to Jehovah and his King, and they cried unto the Lord for help and deliverance, insisting on their own sincerity and that the Lord hear the right of the matter. This psalm was among the prophecies written aforetime and for their comfort and hope. With these conditions in mind, note now the words of the psalm.

⁴⁰ The speaker asked that his judgment or sentence come from the Lord and not from his enemies: "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." (Vs. 2) Receiving judgment from the righteous Judge they would know that it is right. This part of the prophecy had its fulfilment about the time of the coming of the Lord Jesus Christ to the temple for judgment, even though the faithful did not at that time know and appreciate such fact. Those who had been faithful to the Lord knew their own heart condition, and they were confidently trusting in him.

⁴¹ The petition then requests that the course of action taken by God's children up to the time being should be considered, and, it being so considered, it was insisted that nothing would be found showing unfaithfulness or a willing transgression of the Lord's commandments: "Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress." (Vs. 3) Here is an expressed determination of the petitioners to maintain their integrity toward Jehovah God regardless of what others might do. In this we are reminded of the words of Job when he cried out at the time of great distress: "Though he slay me, yet will I trust in him."

⁴² These faithful ones do not care for the approval of men, they not "having men's persons in admiration", but look to the words that have come from the Lord to be their own guide, and they continue to hold steadfastly to the Lord's Word. Therefore they prayed: "As for the doings of men by word of thy

lips [do I regard them]; I have watched the paths of the violent one; my steps hold fast to thy tracks, my footsteps slip not." (*Roth.*) The faithful ones were standing firm in the Lord and in the power of his might, waiting and hoping for deliverance.

⁴³ Viewing the condition of God's faithful people about 1918 and since, how appropriate are these words of the petitioner: "I have called upon thee, for thou wilt answer me, O God; incline thine ear unto me, hear thou my speech: let thy lovingkindness be distinguished, thou Saviour of such as seek refuge from them who lift themselves up against thy right hand. Guard me as the pupil of the eye, under the shadow of thy wings wilt thou hide me: from the face of lawless ones who have treated me with violence, the foes of my soul who come round against me: their own fat [heart] have they shut up, with their mouth have they spoken proudly. As for our own goings now have they surrounded us, their eyes they fix, bending to the earth: his likeness is as a lion that longeth to rend, and as a young lion lurking in secret places. Rise, Jehovah! confront his face, bring him down, deliver my soul from the lawless one [who is] thy sword: from men [who are] thy hand, O Jehovah, from the men of this age, whose portion is among the living, and with thy treasure thou fillest their bosom, they must be satisfied with sons, and must leave their abundance to their children."—Vss. 6-14, *Roth.*

⁴⁴ The psalmist, representing the faithful, God's children, having completed his petition regarding the enemy, then gives expression to a fixed determination to be faithful to the Lord in service, and expresses his satisfaction and approval of the Lord and says: "I in righteousness shall behold thy face, shall be satisfied when awakened by a vision of thee." (Vs. 15, *Roth.*) "Let me be satisfied with the display of thy glory."—*Septuagint.*

⁴⁵ The last verse of the psalm therefore appears to have no reference whatsoever to the satisfaction and joy that necessarily will come to all who experience a part in the first resurrection, but clearly does have reference to the faithful's meeting the Lord at the temple and learning that they have the Lord's approval. Thus they appear before him righteous, having received the robe of righteousness and the garments of salvation; and this is evidence of approval. Such full assurance brings them great satisfaction, and in the words of the psalmist they exclaim: 'We are satisfied.' The reference is to the same time as when Christ Jesus says to those who have proved their integrity up to the time of examination and judgment at the temple: "His lord said unto him, 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) All those who have thus 'entered into the joy of the Lord' are surely satisfied; otherwise they could not be joyful. These now know what is the

will of God concerning them, and delight, by the Lord's grace, to put forth their best endeavors to do his will.

⁴⁰ The words immediately following, and which appear in the opening of the eighteenth Psalm, show the same servant class greatly rejoicing because, having learned that Jehovah is their rock, refuge and deliverer, they sing forth with joyful heart: "I will love thee, O Jehovah, my strength." The love of Jehovah means the joyful obedience to his commandments and to be wholly devoted to him. Being in the temple and taught of God, they know that they are his children and are members of his organization, and great is their peace and satisfaction. They have been awakened to their privilege, particularly the great privilege of being Jehovah's witnesses and of having a part in the vindication of his holy name, and that brings to them great satisfaction and joy. "The joy of the Lord" Jesus Christ is the vindication of his Father's name; and when he invites his faithful ones, gathered to him, to enter into that joy and they do so, satisfaction necessarily results, and clearly such is a fulfillment of the prophetic words of the psalm.

⁴¹ The song which appears in our Song Book at number one hundred thirteen is not in harmony with the truth and could not be sincerely repeated or sung by those who are devoted to Jehovah. Those who are in the temple are with the Lord and are satisfied now with the privileges of singing forth his praises as he has commanded. They are not crying out and praying that they might die by breaking the fetters of flesh and be taken immediately to heaven and with only such things will they be satisfied. They recognize that the Bridegroom has come, he who is the great Vindicator of Jehovah's name, and with him they rejoice, as commanded by Jehovah: "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. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12:4-6) With these faithful ones time is no more. (Rev. 10:6; *Light*, Book One, page 178) They are with the Lord, whether in the flesh or in the spirit, and are satisfied to do his will, looking forward with great anticipation to the complete vindication of Jehovah's holy name.

⁴² This seventeenth Psalm was, according to the Scriptures, written aforetime for the assurance and comfort of the remnant, and the correct understanding thereof brings added assurance that the remnant are held safely in the hand of Jehovah and are his chosen ones. These members of "Laodicea" have the blessed privilege of the fulfillment and experience of the prayer of their brother Paul: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of

the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge." (Col. 2:2,3) No longer are these faithful ones dissatisfied, in doubt and searching for the way in which to go. They know their Master's house and their Father's organization, and, being satisfied and in the presence of the Lord Jesus Christ in the temple, they delight to sing forth the praises of the Most High, because "in his temple doth every one speak of his glory".—Ps. 29:9.

QUESTIONS FOR STUDY

- ¶ 1, 2. Show that the Scriptures themselves indicate the time of fulfillment of this psalm.
- ¶ 3-5. Account for the misunderstanding hitherto of this and other prophecies.
- ¶ 6, 7. Explain (a) whether entertaining a desire for the resurrection change is Scripturally proper. (b) Whether David's writing this psalm serves to identify those to whom this text applies. How does Paul's statement (Col. 1:26,27) definitely prove such identity as well as the time of fulfillment of this text?
- ¶ 8-10. Show (a) that Jesus and the apostles emphasized the importance of the second coming of the Lord. (b) That the application is while the Lord's faithful followers are yet on the earth after his return.
- ¶ 11, 12. Explain whether cherishing the thought of "going to heaven" was helpful or harmful to the Lord's people.
- ¶ 13-15. Account for the manifestation, at the close of the Elijah period of the church, of two classes professing to be followers of Christ Jesus. What contrast is now seen between these two classes?
- ¶ 16-18. In what are the faithful followers of Christ Jesus now "satisfied", and why? Point out the "righteousness" in which these appear before the Lord, and the reason why they are satisfied therein.
- ¶ 19-22. With illustration, make clear what is meant by the expression "I will behold thy face in righteousness".
- ¶ 23-25. By applying other scriptures in which the term "awake" is used, show whether the members of God's organization have "awoke" in fulfillment of this prophetic scripture.
- ¶ 26, 27. With scriptures in proof, show when and where the faithful would "meet the Lord".
- ¶ 28, 29. Explain whether those who "are alive and remain" have been "caught up in the clouds" and have "met the Lord in the air".
- ¶ 30, 31. What do the words of the apostle reveal as to the order of the resurrection and the "building up of Zion"? Point out the harmony therewith of the statement that those who are alive and remain will be caught away in the clouds "at the same time with them" that have slept.
- ¶ 32-34. Explain the "secret" as "disclosed" by the apostle in 1 Corinthians 15:51,52.
- ¶ 35. Apply 1 Thessalonians 4:16.
- ¶ 36. Just what is meant by the "building up of Zion"? When does it take place?
- ¶ 37. What is the "crown" referred to in Revelation 3:11? What further light thereon is seen in the words of Paul and of Peter, as to who shall receive the crown, and when?
- ¶ 38, 39. Describe the circumstance in which Psalm 17 has its setting. Point out the prophetic application of verse 1.
- ¶ 40, 41. What was the psalmist's desire as expressed in his words of verse 2 and his plea in verse 3? How does this part of the psalm have fulfillment?
- ¶ 42. Point out the important instruction contained in verse 4, and that the course followed by the faithful has been in line therewith.
- ¶ 43. Show that verses 6-14 fitly pictured the condition of God's people in these latter days.
- ¶ 44. What is expressed in verse 15 for those whom the psalmist represented?
- ¶ 45-47. What, then, is clearly the meaning and application of verse 15 of this psalm? Point out the harmony therewith of the opening words of Psalm 18 and the words of Isaiah 12:4-6.
- ¶ 48. What is the evidence that the seventeenth Psalm is serving the purpose for which it was provided by Jehovah?

THE SUPREME SACRIFICE FORESHADOWED

LONG centuries ago God began to foreshadow the means he would employ to bring obedient ones of the human race back to a state of perfection, and that means that he foreshadowed a "new creation". This does not mean that all the human race must be destroyed and a new race created; but it means the creation of something new, that through this creation the human race may be redeemed and restored.

After the flood Noah and his sons settled in different parts of the earth. Japheth and his descendants took up their abode in Europe. Ham and his sons dwelt in North Africa. Shem and his offspring remained in Asia. Concerning Shem Noah prophesied, saying, "Blessed be the Lord [Jehovah] God of Shem." Thus he indicated that God had in store some special blessing for the descendants of Shem. The Scriptures disclose that this is what Noah did mean.

Two years after the flood Shem begot a son and named him Arphaxad. (Gen. 11:10) Terah was a descendant of Arphaxad and of Shem. (Gen. 11:24) In due course a son was born unto Terah whom he named Abram. Afterwards God changed his name to Abraham. (Gen. 11:27) Terah and his family dwelt in the city Ur of the Chaldees. Abram was married to Sarai. "But Sarai was barren; she had no child." (Genesis 11:30) Terah took his family, including Abram and his wife Sarai, and went forth to go into the land of Canaan. From the Biblical account it appears that he would journey along the valley of the river Euphrates to Haran; and there Terah dwelt, and his family together with him, until he died.

Abram was now the most important man of the company dwelling in Haran. He had faith in God, and God had for him a duty to perform. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

In obedience to the command of the Lord Abram gathered together all of his substance; and he took his wife Sarai, and his nephew Lot and his family, and Terah his father, and departed out of Ur of the Chaldees and went to Haran; and on the death of his father Terah he took all that he had taken to Haran and what he had accumulated there, and departed for the promised land. Behold, a caravan of camels and asses, cattle and sheep, men servants and maid servants, women and children, with faithful Abram riding in the van, journeying to the south and west into a strange land! Over the trackless desert and over the barren and rugged hills they went. It was a long, slow and tedious journey; and the importance of that

journey could not then be fully appreciated by Abram. They were moving in regular order. What did the march to that land, unknown to Abram, mean? The great God of the universe was now moving his faithful servant into action and beginning a moving picture which would reflect and foreshadow a new creation and the formation of a perfect nation and government, which would be God's means used for the blessing of all the families of the earth.

For a continuous period of approximately two thousand years Jehovah God, from time to time, caused his faithful servants to produce various portions of his moving pictures, here begun by Abram, by which means he would teach mankind the way that leads to endless life. It is exceedingly interesting and instructive to visualize these pictures made long ago. The men who performed their respective parts therein did not fully understand, but they knew that Jehovah was the great Director and Commander; and for them that was sufficient. (1 Pet. 1:10, 12) A record thereof was made, that those living at the end of the world, where we now are, might learn and understand God's way and be comforted by this knowledge.—1 Cor. 10:11; Rom. 15:4.

God was now sending Abram on this journey to the land of Palestine, where the Lord in due time would complete his pictures; and that part of the earth has become sacred and holy to all those who love the Lord. The events that took place in the land of Palestine and adjacent territory foreshadowed the unfolding of the divine purpose.

The eastern frontier of the land of Palestine is guarded by a range of beautiful mountains. The entire range might well be called Pisgah, because of the vision had from the heights thereof. As Abram's caravan approached from the east he would halt upon the crest of the mountain range, because from that point he would have the first view of the promised land. He would feast his eyes upon the marvelous scene that lay before him, and where soon was to be the place of the making of the greatest picture ever made on earth, and later the place of its fulfilment in completion.

From his vantage point on the crest of that mountain range Abram would behold Mount Lebanon, the Sea of Galilee, the plain of Esdraelon, Mount Carmel, the deep shade of the Jordan valley, and the rivers of less importance that empty into Jordan's turbulent waters, Mount Moriah, Mount Zion, and all the hills of Judea, and on to the deep blue Mediterranean sea. Travelers who have since journeyed this way, upon reaching the heights of this mountain range, have in ecstasy exclaimed: "The most wonderful and beautiful view in any part of the earth!"

There, as Abram beheld the wonderful scene spread out before him, he would call to mind the promise that God had made to him. The importance must have impressed Abram, but it was impossible then

for him to understand the full import of the promise and what he was doing in connection therewith. The promise which God made to Abram was: "In thee shall all families of the earth be blessed." In this picture Abram represented Jehovah God, from whom proceeds every good and perfect gift, and by whom all of mankind who obey God shall in due time receive his blessing.

Descending from the mountain heights Abram journeyed on and entered into the land of Palestine and passed through it to the plain of Moreh. "And the Lord appeared unto Abram and said, Unto thy seed will I give this land." (Gen. 12:7) This promise indicated that God in his due time would give to obedient men the earth as an everlasting abiding-place. God made the earth for man's habitation, and in due time man shall inherit it in the fullest sense.—Isa. 45:12, 18.

Abram journeyed on to the south, through the land, and then went into Egypt. Later he returned from Egypt and pitched his tent in the plains of Mamre. There the Lord appeared unto him and said: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (Gen. 17:5) This promise must have sounded strange to Abram, yet he believed God. Sarah was now ninety years of age and was yet barren, for she had no children, and here the promise was that Abraham should be made the father of many nations. Later God said to Abraham that he should have a son by his wife Sarah, and that his name should be called Isaac.—Gen. 17:19.

When Abraham was one hundred years old, true to the promise that God had made, a son was born to him by his wife Sarah; and he called his name Isaac. (Gen. 21:5) It must have cheered greatly the heart of Abraham and his wife Sarah when the son was born. The words of Sarah indicate that it was a time of joy to them. A son was born in whom they could center their hopes for the fulfilment of the promise which God had made. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned." —Gen. 21:6-8.

The time arrived for Jehovah to make the picture foreshadowing his provision for the saving and blessing of the human race. The chief actors in this picture were Abraham and his beloved son Isaac. In the picture Abraham represented God, while Isaac, the only son of Abraham, represented the beloved and only begotten Son of God, Jesus, whom Jehovah brought into the world to be the Savior of mankind. Abraham could not know that this was a picture of something to take place in the future. It therefore must have

been a great test unto him; and it is recorded that it was a test of Abraham's faith.

Jehovah gave directions to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2) Isaac was the dearest treasure of Abraham's heart, because he was the only begotten son of Abraham by his beloved wife; which son he loved. His love for God, however, was greater because he had faith that God would make provision for his son.—Heb. 11:19.

In obedience to God's command Abraham provided himself with the things necessary to make the altar, and with wood for the fire; and, together with his son Isaac and his servants, he journeyed from the vicinity of Hebron to Mount Moriah, the present site of Jerusalem. There Abraham built an altar, bound his son Isaac and laid him upon the altar, and raised his knife to strike dead his beloved son Isaac that he might offer him as a burnt offering. At this crucial moment God, through his angel, spoke to Abraham and commanded that he should go no further in the picture, saying: "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

The faith exhibited by Abraham on this occasion was pleasing to God; and so he spoke to Abraham again through his angel and said: "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. 22:12, 16-18.

Why was this the greatest picture of all made on earth? Because it foreshadowed that the promise of God, pictured by Sarah the wife of Abraham, would produce a "seed" and that this "seed" would be the means of blessing all the families of the earth. The offering of Isaac foreshadowed that at some future time God would give his dearly beloved Son as a great sin-offering for the world, and that that Son would constitute the Savior and Deliverer of mankind.—John 3:16.

The original promise that God made to Abraham was: "In thee shall all families of the earth be blessed." Now the promise made to Abraham at the time of the offering of Isaac, and there made for the first time, was: "In thy seed shall all the nations of the earth be blessed." These promises, in connection with the picture here enacted, foreshadow that the blessing must proceed from Jehovah and that the beloved Son Jesus will be the channel of blessing.—Rom. 9:7; Heb. 11:17-19.

The tendency amongst many has been to attribute all blessings to Christ Jesus, when in truth and in fact all blessings proceed from Jehovah God; and Christ Jesus, his beloved Son, is his chief executive officer in carrying out these blessings. This is clearly

indicated by the promise made to Abraham, above mentioned. Isaac, being the only child of Abraham and his beloved wife Sarah, would therefore picture The Christ. That he did picture Christ is plainly stated later in the Scriptures.—Gal. 3:16; 4:28.

LETTERS

PRISON-KEEPERS ALARMED, FEARFUL

DEAR BRETHREN:

I enclose under separate cover the *St. Lucia* [B.W.I.] *Catholic Magazine*, October number. The editorial article commencing on the first page will be of interest to you.

Alarmed by the spread of the truth here the Roman Catholic vicar general began his howl Sunday 3d September at high mass. Getting more fearful still, on Sunday 24th September at each of the three masses said, the topic was Judge Rutherford, the books, and myself; on which occasions the people were warned not to read the literature, and to destroy by burning whatever they had in possession. Some of the poor prisoners have been scared, while others beginning to see a little light are wanting to make a dash for liberty.

Still trying to cast more dust in the eyes of the people, the October number of that magazine contained an editorial on "Winds of Doctrine", as you will see from the copy I forward you. It is quite evident that they have received the witness straight enough: like a sharp arrow in their hearts.—Psalm 45:5.

This place is ninety-percent Catholic. Dominated for years by the Roman Catholic religion, the people have had nothing of the pure word preached to them, and were eager and happy in receiving the truth of the kingdom. The people are very nice until the priests spoil them, after which one is looked upon as the Devil's imp going from door to door.

Their opposition has served to give greater publicity to the message, and some have obtained the literature from me purely as a result of that. I do not think they could have selected a better quotation than that one taken from the *Kingdom* booklet: concise and clear, it is just what we want them to know.

The chief town, Castries, has about 6,000 souls, and in four months here I have placed over 1,700 books and booklets, besides G.A. copies, books taking a slight lead over booklets.

I am returning to Trinidad this week.

Yours in the joy of service,

WALDO ROBERTS, *Pioneer*.

WITH COURAGE PROCEED

DEAR BROTHER RUTHERFORD:

Fervent greetings to you and all the dear servants of Jehovah and Christ Jesus at Brooklyn and everywhere.

In concluding two years' pioneer service for the King of kings, am overflowing with grateful appreciation to Jehovah for his boundless blessings and mercies extended through you and his organization. While my first pioneer year was a most blessed one, the second was crammed with more spiritual blessings and greater opportunities of service. With pioneering, radio and transcription work, Psalm 92, verses one to five, fully expresses my experiences and joys.

Through you and the Society, Jehovah supplies rich spiritual food, giving strength and courage to his remnant. He now crowns the year with *Preparation* for more strenuous service ahead, to vindicate his name!

The *Towers* and other publications are daily our delight as they chronicle the triumphant progress of our King and his kingdom, revealing his will to his anointed. He now takes us into his confidence and uses us in working out his purposes; this is thrilling beyond expression! Therefore with courage we can proceed, fully assured of his continued providences for his service and his servants.

With complete devotion to our Father Jehovah and our Lord Jesus Christ; assuring you and the Society of full cooperation, and with fervent Christian love in which Sister Howell joins, I remain

Ever yours for the vindication of Jehovah's name,

W. W. HOWELL, *Pioneer*.

GRAND ARE THE VISIONS

DEAR BROTHER RUTHERFORD:

Please accept my many thanks for the new weapon *Preparation*, indeed meat in due season. As a result of that grand and most brilliant flash of lightning from the throne of Jehovah through his temple one can clearly see the glimmering of the great battle and beyond, as though one had already passed through it.

'The Sanctuary Cleansing' is another marvel, and nothing but solid food in it. Jehovah seems to have been pleased to permit the so-called "elders" till his due time to clean them out, Satan being cast out and using them to accuse the brethren. (Rev. 12:10) Grand are all of the visions as explained in *Preparation*: 'The Vessels,' 'Jehovah's Militant Organization,' 'The Cleaving of the Mount of Olives.' Yes, blessed are they that flee to the valley. One can't help but express himself on all this blessed food.

Those words in Isaiah 52:6; 42:9, are so real. Nearly five years I have been blessed by the Lord, putting in most of that time as pioneer. Happy indeed in evenings and stormy days have been my hours in our little house, 10 x 6 feet, while my wife and boy, now five years, have been enjoying their sweet sleep. These feast hours were real as in the presence of God and his holy ones. Many tears of joy. But without service, which is getting sweeter and sweeter, I truly say it could not have been so true and joyous. This is only through the Lord's grace.

It gives one great courage to see Jehovah's watch care over you, especially amidst trials as you passed through lately, and in 1918. I am sure none of us can imagine the mental sufferings and difficulties you have, out of which only Jehovah can deliver, and will all such as are submissive to him as the clay to the potter. No doubt the greatest thorns have been the "man of sin" and "so-called ELDERS". May the Lord continue to use you and richly bless you, guide and protect you, even till we meet with those faithful ones of old; and then may you dwell in the glorious presence of that great, true and all-wise Creator Jehovah God.

By his grace your brother,

LEONARD H. STIEGE, *Pioneer*.

GREATER JOY

DEAR BROTHER RUTHERFORD:

I must tell you that we were truly thrilled at the tones in your voice, during these last three national broadcasts. The message you sent out surely must have touched the hearts of all truth-hungry persons who were listening in. We went forth to service with greater joy than ever, and we fairly flew from house to house, so we could reach as many as possible while the message was so fresh and inspiring.

We remember you, and daily pray for you. And we are trying to be faithful to the smallest detail of work, in harmony with Jehovah's organization. We send you our warmest love, and assure you of our appreciation of your labor of love for us all.

Faithfully yours,

BRO. AND SR. H. G. BABCOCK AND EARLE, *Washington*.

THANKFUL TO HAVE A PART

DEAR BROTHER RUTHERFORD:

We wish to express our appreciation for the beautiful new book *Preparation*. The message it contains is encouraging and thrilling. Truly thankful are we to our God for being privileged to have a part in carrying the message of the kingdom to the people.

May the Lord bless you until the enemy is completely destroyed and His name vindicated.

Your brethren by His grace,

BRO. AND SR. THOMPSON, *Pioneers*.

PREPARATION FOR THE BATTLE

MY DEAR BROTHER RUTHERFORD:

Just finished a careful reading of *Preparation*. I hasten to express my joy and appreciation. Without a doubt, a most loving gift of Jehovah in this hour of need, preparing us for "the battle of the great day of God Almighty". The apostle expresses my thought in the matter: "O the depth of the riches both of the wisdom and knowledge of God!"

Pondering in one's heart these wonderful truths and promises of God, how I am thrilled with joy and greatly encouraged to press on in the witness work, bearing testimony to Jehovah's purposes through his incoming kingdom. In the midst of our many joyful experiences, true, we also meet some strong opposition; but these things cannot move us, for the Lord God has made our foreheads as adamant.

Surely *Preparation* will prove to be an indispensable weapon in the hands of God's "little ones" to "fight for our lives". The whole book is a marvelous storehouse of truth, so full of comfort, cheer and encouragement at this hour.

The chapter on "cleansing" is a marvelous array of scriptures showing how complete must be the work of separation, preparatory for the great fight just ahead.

The explanation given heretofore of Zechariah 14:2 was never clear to me. I tried to understand, but could not, for it did not appear clear. But now, thanks be unto God! the whole matter is clarified, both by the Scriptures and by physical facts. What joy and comfort it brings! Never again shall the residue of God's people be trodden down nor the Holy City invaded. These facts bring great joy, confidence and encouragement to me. We know victory is certain, and both Jehovah's name and his word shall be completely vindicated.

This book is written for us (Rom. 15:4) as expressed in the following quotation: "This advance information doubtless is given to the remnant that they may . . . be strong in hope, and that they may continue without fear to sound a warning to the crowd that is antagonizing Jehovah's work."—*Preparation*, page 316.

Again thanking Jehovah God through Christ Jesus for this gift, and you, Brother Rutherford, for your work and labor of love thus performed, I remain

Sincerely your fellow witness,
HIRAM P. KLEINHANS, Pennsylvania.

KNOWLEDGE AND UNDERSTANDING

DEAR SIR:

I have just listened to your wonderful lecture, as well as the last three lectures; and words cannot express my feelings in being able to hear and understand them. I wish everyone would listen to the judge. He certainly explains the Bible in a very sensible way, and only those who are blind cannot understand it.

I can't understand why the people remain in the church organizations. I learned more listening to Judge Rutherford in one month than in all the years I attended church. I sincerely hope and trust that God will preserve and keep you so that you will be able to deliver more of those inspiring lectures and so help the people in gaining a knowledge of the Bible.

I would like a copy of all your lectures, and, if you will let me know how much they will be, will gladly contribute the money. May God bless and keep you.

Very sincerely yours,
MRS. O. POMRENKE, New Jersey.

JOY IN READING

DEAR BROTHER RUTHERFORD:

Love and kingdom greetings!

I have just read the new book, *Preparation*, and cannot refrain from expressing my gratitude and appreciation, not only to the heavenly Father, but unto you for your labor of love in his service.

Words fail me to express the joy I have in reading it, and I heartily endorse its precious contents of comfort and consolation to the "remnant".

"Obedience is better than sacrifice."

I have been sick for some time, but am better and shall resume my work in the pioneer service soon. Sister Rice joins in sending love and appreciation.

Your brother and servant by His grace,
V. C. RICE AND SISTER RICE, *Pioneers*.

ENDLESS TRAIN OF BLESSING

DEAR BROTHER RUTHERFORD:

At the general business meeting of our company a motion was put and unanimously carried that a message expressing our love for you and our deep appreciation to Jehovah for the rich food that he is placing before us through you as a willing instrument in his hands.

What an endless train of blessing he is bestowing on the remnant in these last days which he has specially prepared for them.—1 Cor. 2:9.

We rejoice to have more ammunition in the new booklets that the Lord has provided for us to press forward in this aggressive fight, in which we are happy to be united with you.

When those three special broadcast lectures came to our ears we were thrilled, and more so still when we received instructions that we were to have these in a booklet for use during the Kingdom Proclamation Period. We had a very happy time in this campaign; the booklets went out splendidly.

We are also very thankful to the Lord for the transcription machine, another wonderful means of getting the message to the people. We have had some fine experiences in this feature of the work. Just to mention one: Each Sunday in August we had the use of the bandstand enclosure in the park. Much interest was aroused, and a good witness given.

We would like you to know, dear brother, how your courageous stand for the honor of Jehovah's name inspires us, firing us with enthusiasm, and filling us with determination to be 'steadfast, immovable, always abounding in the work of the Lord'.

May the Lord give to you all needed grace, strength and wisdom to continue your unceasing labors to the praise of Jehovah's name. We are

Your brethren in kingdom service,
WALSALL (England) COMPANY OF JEHOVAH'S WITNESSES.

GREAT JOY

DEAR BROTHER BY DIVINE FAVOR:

Just a line to express our great joy when my wife and I heard your voice over 1100 [kilocycles] tonight, and last Sunday evening same time. The message is so wonderful, and Jehovah is surely using you to his glory. We bought a radio this year for the purpose of hearing God's word of truth, and God has given us that wonderful privilege of doing so. He is sure feeding us in green pastures and, being filled, we need not hunger nor thirst. I often think of the measure of meal that the poor woman had in her barrel. It never failed; which shows how Jehovah God can sustain us. In this great time of oppression he is providing for us both spiritually and literally, and has provided better this year than ever. Praise to his holy name.

May Jehovah God guide and keep you, and open the way that your voice may continually speak over the radio and proclaim the wondrous truths that are to be revealed to those who are hungering for an understanding of his Word.

Received *Preparation*, which is a wonderful book. We are both studying books *Light*, and can see and understand more than ever before.

The people where we live are beginning to like the books, and only three families object to it in our vicinity of thirty families.

We will be looking forward for next Sunday evening, when we hope to hear you again.

Your brother and sister by His grace,
MR. AND MRS. WARREN NICKERSON, Cape Breton.

HIS ORGANIZATION

DEAR BROTHER RUTHERFORD:

We take this opportunity of sending you our sincere greetings, and to state we are truly thankful to our heavenly Father for his organization whereby we are taught of him and continually directed in a way that will ultimately bring unlimited blessings to all the obedient of the earth and honor to his holy name.

We are also thankful for our privilege of being coworkers with you and all his witnesses throughout the earth. We assure you of our cooperation in this wonderful work.

Your fellow servants,
WINNIPEG (Man.) CONVENTION.

JOY OF JEHOVAH'S WITNESSES

DEAR BROTHER RUTHERFORD:

How I do want to thank you for my copy of *Preparation!* Have very nearly finished reading it; am now reading and rereading about the "fight"; and how it does indeed thrill us to learn in advance of what is to take place, and how our gracious heavenly Father nourishes us that we may be able to serve him! How truly grateful all the remnant are to him for the wonderful "meat in due season"! It does not make any difference on which side the veil we are; we can serve either way, but we shall be happy when we can serve perfectly.

My report for October is 156 hours of blessed service; the most I have been able to accomplish (by His grace) since entering the pioneer service just two and one-half years ago.

The people do not hesitate to tell me what they think of the NRA, the preachers, and conditions in general. It is a privilege of joy to be one of Jehovah's witnesses at this time, to take to the people this message, which is for their benefit, even if there were no other reward than the joy we experience here. In the night and other times, in pondering over his wonderful purposes and in silent communion with him it seems one can put out one's hand and almost touch him; to be just a small means in helping to vindicate his holy name brings a happiness and peace that nothing else can give.

Already people are wanting *Preparation*, and I am looking forward to presenting it to the public. This morning we received your letter with a testimony to be used for it, and I will learn it in order that the people will have a better understanding of what they need.

Two other pioneers and Brother Morrison and I witnessed at the State Soldiers' Home of Indiana this week. Dear old souls. How gladly did they listen to the message! Some past eighty years old whose minds were very keen took the books and said they wished every one would take one of them so they could exchange to read. But, of course, the Devil would have to stir up some trouble. When it got to the colonel's ears (newly ap-

pointed Catholic official) that Jehovah's witnesses were there, he promptly sent his men out hunting us and made us leave. However, the colonel accepted the *Government* book. We are awaiting instructions before going back to finish. There were fifty-eight testimonies given while we were there, and thirty-six books and booklets placed. Some do not get a pension. Those who had the money took readily. There are more than six hundred persons living there. We only wish every one of them could have the *Preparation*.

At last I am finishing this letter, which I started more than a week ago; most busy indeed in the Lord's work. This morning the new *Watchtower* came (November 15), and when I saw the topic, "Laborer's Wages" (explaining Matthew 19:29)—I can hardly wait until I can study it. Also the first article in the last *Golden Age* (November 8), "Preparation for Armageddon," using 2 Kings 10:15 for the text, speaking of the Jonadabs, how happy they are, and the good they do for others. We are camped in our house-car on the bank of the Wabash river, on property of one of the Jonadabs. Just now Brother Morrison was going to row across the river for some fuel to burn in our little stove, when the Jonadab told him to take all the wood we needed from his own woodpile. Many times, after putting in a long day in the service, too tired to prepare the evening meal (having to lie down and rest first), we hear a knock at the trailer door and on opening it there is a meal all cooked, warm, ready to eat, prepared by the hands of the faithful Jonadabs. Indeed the Lord will richly bless them. They do not have any more than they need themselves, but they divide it with others just the same.

May our heavenly Father bless and keep you close to him. We know that you are indeed giving your life in his blessed service; and who knows but that you are now writing manuscript for another book, so that the Lord's little ones might be further nourished? We pray always for you and all the remnant.

Yours in joyful service,
Mrs. C. F. (MINNIE) MORRISON, Pioneer.

SERVICE APPOINTMENTS

T. E. BANKS

Dayton, Ohio	Feb. 3, 4	Cleveland, Ohio	Feb. 15-18
Columbus, Ohio	" 6, 7	Toledo, Ohio	" 20, 21
Pittsburgh, Pa.	" 8, 9	Detroit, Mich.	" 22, 23
Steubenville, Ohio ..	" 10, 11	Buffalo, N. Y.	" 24, 25
Akron, Ohio	" 13, 14	Boston, Mass.	" 27, 28

G. H. DRAPER

Dickinson, Tex.	Feb. 1	McAllen, Tex.	Feb. 14, 15
Houston, Tex.	" 2-4	Edcouch, Tex.	" 16
Dayton, Tex.	" 6	San Diego, Tex.	" 17
Wharton, Tex.	" 7	San Antonio, Tex.	" 18-21
El Campo, Tex.	" 8	Fvalde, Tex.	" 23
Cuero, Tex.	" 9	Bandera, Tex.	" 24
Corpus Christi, Tex. ..	" 10	Kerrville, Tex.	" 25
San Benito, Tex.	" 11	Junction, Tex.	" 27
Brownsville, Tex.	" 13	Llano, Tex.	" 28

M. L. HERR

Milburn, Okla.	Feb. 1, 2	Dunbar, Okla.	Feb. 15, 16
Durant, Okla.	" 3, 4	Cloudy, Okla.	" 17, 18
Wade, Okla.	" 6, 7	Valliant, Okla.	" 20, 21
Caney, Okla.	" 8, 9	Idabel, Okla.	" 22, 23
Atoka, Okla.	" 10, 11	Heavener, Okla.	" 24, 25
Lehigh, Okla.	" 13, 14	McCurrtain, Okla.	" 27, 28

A. H. MACMILLAN

Winston-Salem, N. C. ..	Feb. 3, 4	Spartanburg, S. C.	Feb. 17
High Point, N. C.	" 6, 7	Greenville, S. C.	" 18
Salisbury, N. C.	" 8, 9	Greenwood, S. C.	" 20
Kannapolis, N. C.	" 10, 11	Athens, Ga.	" 21
Charlotte, N. C.	" 13, 14	Atlanta, Ga.	" 22-25
Asheville, N. C.	" 15, 16	Macon, Ga.	" 27, 28

G. Y. McCORMICK

Yuma, Ariz.	Feb. 1, 2	Monrovia, Calif.	Feb. 13, 14
El Centro, Calif.	" 3	Pasadena, Calif.	" 15, 16
San Diego, Calif.	" 4, 5	Rosemead, Calif.	" 17, 18
Santa Ana, Calif.	" 6, 7	Glendale, Calif.	" 20, 21
Fullerton, Calif.	" 8, 9	Los Angeles, Calif.	" 22-25
Riverside, Calif.	" 10, 11	Long Beach, Calif.	" 27, 28

J. C. RAINBOW

Joplin, Mo.	Jan. 30	Ridgeway, Mo.	Feb. 16
Butler, Mo.	Feb. 1	Kirkville, Mo.	" 17
Clinton, Mo.	" 2	Rutledge, Mo.	" 18
Sedalia, Mo.	" 3	Port Madison, Iowa ..	" 20
Jefferson City, Mo.	" 4, 5	Burlington, Iowa	" 21
Moberly, Mo.	" 7	Keosauqua, Iowa	" 22
Levasy, Mo.	" 8	Ottumwa, Iowa	" 23
Warrensburg, Mo.	" 9	Corydon, Iowa	" 24
Kansas City, Mo.	" 10-12	Chariton, Iowa	" 25, 26
St. Joseph, Mo.	" 14, 15	Williamsburg, Iowa	" 28

W. J. THORN

Masontown, Pa.	Feb. 1	Irwin, Pa.	Feb. 17
Nemacolin, Pa.	" 3, 4	Jeannette, Pa.	" 18, 19
Brave, Pa.	" 6	Perbes Road, Pa.	" 21
Waynesburg, Pa.	" 7, 8	Lutrohe, Pa.	" 22
Homestead, Pa.	" 9, 10	Blairsville, Pa.	" 23, 24
Duquesne, Pa.	" 11-13	Johnstown, Pa.	" 25, 26
Turtle Creek, Pa.	" 15	Vintondale, Pa.	" 28
McKeesport, Pa.	" 16	Cotter, Pa.	Mar. 1

S. H. TOUTJIAN

New Orleans, La.	Feb. 2-4	Ellisville, Miss.	Feb. 16
Ocean Springs, Miss.	" 6	Hattiesburg, Miss.	" 17, 18
Lucedale, Miss.	" 7	Foxworth, Miss.	" 20
Waynesboro, Miss.	" 8	McComb, Miss.	" 21
Enterprise, Miss.	" 9	Oxyka, Miss.	" 22
Newton, Miss.	" 10	Natchez, Miss.	" 23
Lawrence, Miss.	" 11	Church Hill, Miss.	" 24
Braxton, Miss.	" 13	Vicksburg, Miss.	" 25
Laurel, Miss.	" 14	Yazoo City, Miss.	" 27
Heidelberg, Miss.	" 15	Shaw, Miss.	" 28

J. C. WATT

Peru, Ind.	Feb. 3	Elwood, Ind.	Feb. 15, 16
Wabash, Ind.	" 4	Muncie, Ind.	" 17, 18
Liberty Center, Ind.	" 6	Portland, Ind.	" 20
Marion, Ind.	" 7, 8	Union City, Ind.	" 21
Sedalia, Ind.	" 9	Richmond, Ind.	" 22
La Fayette, Ind.	" 11	New Castle, Ind.	" 23
Attica, Ind.	" 12	Indianapolis, Ind.	" 24-26
Romney, Ind.	" 13	London, Ind.	" 27
Frankfort, Ind.	" 14	Greensburg, Ind.	" 28