



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

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### CONTENTS

JEHOVAH'S PRESENCE .....	35
How Present .....	37
With His People .....	38
KINGDOM IN OPERATION IN EARTH .....	42
AN INTERESTING QUESTION .....	44
Important to Service Workers .....	44
LETTERS FROM YOUNG MEN .....	45
Devotion to the Service .....	45
Receiving and Dispensing the Message .....	45
Establishes Faith and Courage .....	46
Whole-hearted Cooperation .....	46
Deep Appreciation of Truth .....	46
Suggestions on Gideon's Army .....	47
MEMORIAL DATE FOR 1928 .....	34
DELIVERANCE QUESTION BOOKLET .....	34

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

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

## THIS JOURNAL AND ITS SACRED MISSION

**T** HIS Journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

**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 wrongful act all men are born sinners and without the right to life.

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

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

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

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

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J. F. RUTHERFORD  
W. E. VAN AMBURGH

OFFICERS

President  
Secy. & Treas.

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W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

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## MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great pass-over Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

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For the convenience of classes studying the *Deliverance* book, we can now supply a question booklet. Price, 10c each, postpaid.

## BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

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## HOLLANDISH WATCH TOWER

For the benefit of some who may not know, *The Watch Tower* is published in the Dutch (Hollandish) language. Subscriptions may be sent to this office. Subscription price to those living in America is \$1.50; in foreign countries, \$1.50.

## I. B. S. A. Berean Bible Studies

by means of "The Watch Tower"

"One Reason for God's Vengeance"

Z of December 15, 1927

"Honor His Name"

Z of January 1, 1928

Week of March 4..... 1-29

Week of March 11..... 30-58

Week of March 18..... 1-21

Week of March 25..... 22-43

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

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NO. 3

### JEHOVAH'S PRESENCE

*"And I will shew wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day."—Acts 2: 19, 20, R. V.*

**J**EHOVAH through his beloved Son and his servants the apostles has given the members of the church due warning of the many deceptive methods the enemy will employ to deceive them at the present time. It was Jesus who said that deceptions would be so complete that if it were possible the very elect would be deceived. For these, however, God makes ample provision. These are in the secret place of the Most High, diligently and joyfully trying to do his will. As long as they remain in that condition the evil one cannot touch them.

<sup>2</sup> The inference that must be drawn from this and other texts, however, is that there will be some consecrated and begotten of the holy spirit, who are preaching the Scriptures, but who for some reason well known to Jehovah do not dwell in the secret place of the Most High. Jesus, speaking of these, said: 'Many will say, Lord, we have preached in thy name,' etc., but he did not know them. Again, he spoke a parable with reference to the wedding garment, saying that some would be present, apparently taking part in the Lord's work but not having on the wedding garment. This we believe to indicate that such are not humbly walking as the Lord directs his people. Surely the class that the Lord speaks of as being deceived is not that class who never were consecrated, but must be a class of ones consecrated and begotten of the holy spirit.

<sup>3</sup> One of the more recent efforts of the enemy to confuse the anointed has to do with the second coming of the Lord Jesus Christ. That some have been deceived in this regard there is not the slightest doubt. That others are likely to be deceived is also certain. Those who are striving to walk in the light as the Lord has given it, and to appreciate the fact that now is the time to faithfully represent the Lord on earth, are diligent in trying to do his work as he pointed out. All who are consecrated to the Lord, and who do not strive to pursue the course of action that the Lord has pointed out, are almost certain to be deceived.

<sup>4</sup> Those in the secret place of the Most High need from time to time to encourage each other. They need

food for the mind that they may grow strong in the Lord and in the power of his might. God through his beloved Son makes provision for this necessity. The faithful ones try to keep near the Lord Jesus and to be joyfully obedient to Jehovah's command. Together they study the Word and commune with each other, comparing scripture with scripture; and, examining these in the light of known physical facts, they joyfully go on together.

<sup>5</sup> Every truly consecrated child of God who is striving to do his will knows full well that the Scriptures and extraneous proof show that the Lord Jesus Christ has been present since 1874 or thereabouts. His presence was made manifest in a more marked degree in 1914; and in a still more marked degree to the anointed ones from and after 1918. With a sincere desire to aid the anointed ones to have a clear conception of the subject matter of the Lord's second presence, and with the hope that they may be strengthened and encouraged, this and a subsequent issue of *The Watch Tower* give consideration thereto. It seems certain that some have not a proper conception of the greatness of Jehovah and of his beloved Son. In this issue the scriptures concerning the presence of Jehovah God are considered. In a subsequent issue the coming and presence of Jesus Christ will be considered. There is such a close relationship between the two that one cannot be well understood without considering both.

<sup>6</sup> *The Watch Tower* of June 1, 1927, paragraph five, stated in substance that it is unreasonable to conclude that because Jesus promised to come again and be present he must come bodily and be personally in the earth's vicinity. Some seem to be slow to grasp the thought that distance is no hindrance to the now divine Jesus. He could personally remain in that part of the universe where God has located him and at the same time direct earth's affairs just as easily and as effectually as if in his own person he were close to the earth's surface. This thought is difficult for some to grasp. It is, however, entirely Scriptural as well as reasonable. It is easily demonstrated from the Word of Jehovah. In the text

first above quoted Peter is speaking of the coming and presence of Jehovah. After once getting this point clearly in mind, it is believed that we can have a clear conception of what is meant by the second presence of the Lord Jesus Christ.

<sup>7</sup> The Scriptures abound with statements to the effect that in times past Jehovah God came to earth, was present, and appeared and revealed himself to men. The Scriptures also state that in times future he would come, appear, and reveal himself on earth to mankind. Suppose now we were to take the stand that for Jesus to come again and be present on earth he must leave his celestial location and bodily take a position in the atmosphere of our earth. Then in considering the scriptures referring to Jehovah's coming and presence consistency would compel us to reason that he, too, must leave his throne and be bodily present in the earth.

<sup>8</sup> It would be highly unreasonable and presumptuous to take such a view regarding Jehovah. His power is so great, and his person is so wonderful, that it is written of and concerning him: "The heaven and heaven of heavens cannot contain thee." With this thought in mind Solomon further said and propounded the question: "Will God indeed dwell on the earth?" (1 Kings 8:27) The Scriptures definitely locate the throne of Jehovah in heaven. "The Lord's throne is in heaven." (Psalm 11:4) From his holy heaven he sees those who love him and upon them he has put his love. (Psalm 20:6) His all-seeing vision and his far-reaching power know no limits, but can penetrate the deepest depths of the universe.

<sup>9</sup> To him space is nothing. Therefore the Psalmist exclaimed: "Whither shall I go from thy spirit [thy power]? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee." (Psalm 139:7-12) This scripture surely does not mean that the Lord Jehovah needs to travel about from one point to another; but in the exercise of his power he does so without limitation, that his power of vision is in no wise limited.

<sup>10</sup> It is also written in his Word that he condescends to look from his place of habitation from heaven to earth. "Who humbleth himself to behold the things that are in heaven, and in the earth!" (Psalm 113:6) If then, as this scripture declares, Jehovah humbles himself at merely beholding earth's affairs, the conclusion is inevitable that he does behold such affairs in the earth. Shall we then think it necessary that he humble himself still further by actually leaving his throne and visiting the earth with his bodily presence? To do so would be beneath the dignity and majesty of the Most High and

would indicate that there is some limitation to his power and to the broadness of his organization. Of course Jehovah might bodily visit any part of the realm of his universe that he desires, but it would be attaching undue importance to our physical earth to claim that only his bodily coming will fulfil the letter of his promise.

<sup>11</sup> We must know that the all-wise and all-powerful Jehovah has a perfect and complete organization. The Scriptures show that he has such an organization to take care of all his universe. He delegates duties to the various members of this organization who go as his representatives. They act and speak and treat for him and in his name and by his authority. By this arrangement it is the same in effect as if Jehovah himself went and acted personally. It is in his name and by his power and under his direction that these heavenly representatives perform their duties. What more could be necessary than this to see that the thing that God willed is always done!

<sup>12</sup> God is the great Spirit, the Creator of heaven and earth; and his glory and majesty and power are above earth and heaven. (Psalm 148:13) The direct presence of God's person at the earth is not a vital thing to the carrying out of his purposes. It is therefore clear that Jehovah may be spoken of as coming and being present wherever he turns his face or attention and exerts his power over long distances or else sends some representatives to handle his affairs for him. In support of this conclusion let us examine some scriptures, because by his Word we must prove all things.

<sup>13</sup> His chosen people were domiciled in Egypt. They were in bondage to that wicked organization of the Devil and were afflicted. Jehovah heard their cries and saw their afflictions, and it is stated plainly that he came down to deliver them from their oppressors. It is written: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians." (Exodus 3:7, 8) Must we conclude because this language is so emphatic that Jehovah must leave his throne in heaven and go to Egypt in person and in body? Such would be unreasonable. A further examination of the same scripture in Exodus shows it was the angel of the Lord whom Jehovah sent. That angel, clothed with authority, spoke as if he were God himself, saying: "I am the God of thy father."—Verse 6.

<sup>14</sup> In due season the Lord Jehovah delivered his people from Egypt, and led them across the sea and the wilderness, and halted them at the base of Mount Sinai. There it was that the Scriptures record: "And Moses went up unto God, and the Lord called unto him out of the mountain." (Exodus 19:3) Jehovah then spoke a message to Moses of and concerning his chosen people Israel. To Moses he said: "Moses, lo, I come unto thee in a thick cloud, and the people may hear when I speak with thee, and believe thee for ever. And Moses told

the words of the people unto the Lord. . . . And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. . . . And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. . . . And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up."—Exodus 19: 9, 11, 18, 20.

<sup>15</sup> Later, the Prophet David, under inspiration, wrote concerning the same event: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; . . . the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."—Psa. 68: 7, 8.

#### HOW PRESENT

<sup>16</sup> The above scriptures speak of Jehovah as coming down from heaven, of being present, and of speaking to his servants and to the people. Do these scriptures mean his bodily presence, that he was personally there on the mountain, and not acting from his great throne? The scriptures plainly show that he was there represented by his messengers or angels to whom he had delegated the power and authority to speak for him and in his name. His Word plainly shows that at that very time God was using his messengers or angels in his dealing with the Israelites. Paul had such an understanding when he wrote concerning the inauguration of the law covenant. He said: "It was ordained by angels in the hand of a mediator." (Galatians 3: 19) The word ordained means arranged and instituted. Again, he made mention of the same fact in Hebrews 2: 2.

<sup>17</sup> In corroboration the Prophet Isaiah wrote: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." (Isaiah 63: 9) In instructing Moses and the Israelites concerning the law God said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—Exodus 23: 20.

<sup>18</sup> When Moses had finished pleading with Jehovah in behalf of the Israelites who had transgressed with the golden calf, the Lord commanded: "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee." (Exodus 32: 34) Undoubtedly the meaning is that this angel would accompany the Israelites on their journey to Canaan.

<sup>19</sup> To the same effect it is further written: "My presence shall go with thee, and I will give thee rest. And he [Moses] said unto him, If thy presence go not with me, carry us not up hence." (Exodus 33: 14-16) This presence mentioned undoubtedly refers to the Lord Jehovah being present, not in person bodily, but by his duly constituted and authorized representative.

<sup>20</sup> In the wilderness experience of Moses and the Israelites the Lord is repeatedly spoken of as come or coming down: "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11: 25) "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth."—Numbers 12: 5.

<sup>21</sup> Balaam was hired to curse the Israelites and concerning this the record is: "And God came unto Balaam, and said, What men are these with thee? . . . And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; . . . And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me." (Numbers 22: 9, 20; 23: 3) These scriptures show that during the period of his presence God came or came down on a number of occasions. They should not surely be taken as meaning that on each of these occasions God left his heavenly throne, and then went back to heaven, and then came down from heaven again, and again returned when his mission was finished! God was represented by the presence and acts of the angel of his presence. Surely we must conclude that the power of Jehovah is such that he would exercise it without regard to distance or the location of his body.

<sup>22</sup> In the Old Testament the word "presence" is in most cases translated from the Hebrew word meaning "the face". That Hebrew word in turn is derived from another word meaning "to turn", because the face is viewed as the part that turns either toward or away from an object. We know from experience that if the one whom we are addressing turns his back upon us it indicates a refusal to hear, or disfavor. When the face is turned toward us it is an indication of hearing. Hence this word is frequently translated by the words countenance, face, sight. Whithersoever Jehovah may turn his face there he becomes present, not bodily, but by reason of turning his view and attention to the matters or affairs upon which his eyes rest.

<sup>23</sup> There are other scriptures where the word "presence" evidently refers not merely to the face or to having God's attention but to being literally face to face, right on the spot, and in the bodily presence of Jehovah. This conclusion is supported by the following scriptures: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also with them. . . . So Satan went forth from the presence of the Lord." (Job 1: 6, 12; 2: 1, 7) To the same effect: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Psalm 16: 11.

<sup>24</sup> There are similar cases in the New Testament where the word "presence" is in many instances drawn from the word "face" and where it implies more than merely the face or attention. As examples of this: "And the

angel, answering, said unto him, I am Gabriel, that stand in the presence [literally in the face] of God; and am sent to speak unto thee, and to shew thee these glad tidings." (Luke 1:19) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24) "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

<sup>25</sup> The word *parousia*, a different Greek word from those used in the above texts, is not derived from the word translated "face", but means "a being alongside of". It is applied not only to Jesus but also to Paul, Titus and Stephanus. (1 Corinthians 16:17; 2 Corinthians 7:6; Philippians 1:26) It is true that the above texts wherein the word "presence" is used refer to being personally on the spot; but an examination of other scriptures show that presence could not always reasonably and necessarily carry with it the thought of bodily situation. It will not be argued that Jehovah could not be personally present. The argument is that he might be personally present and might not, and in neither instance would his power be limited or affected.

<sup>26</sup> In giving instruction to Moses regarding the priesthood Jehovah said: "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy seat." (Leviticus 16:2) The cloud here mentioned appeared above the mercy seat immediately between the cherubim mounted on the ends of the mercy seat. By the glorious light streaming through this cloud, Jehovah appeared or manifested his presence in the most holy of the tabernacle. For this reason Jehovah was said to dwell between the cherubim. "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." (Psalm 99:1) "Thou that dwellest between the cherubims, shine forth." (Psalm 80:1) It surely would not be seriously contended that, during the hundreds of years the ark of the covenant was in the most holy of the tabernacle or the temple, Jehovah was literally absent from his throne in heaven, and was bodily present in the holy sanctuary on earth, sitting in the cloud between the cherubim on the mercy seat. That his presence was manifested at that place there is not the slightest doubt.

<sup>27</sup> The cloud symbolizing or representing Jehovah's presence which abode between the golden cherubim was really an object lesson. It illustrated how Jehovah dwells in the high and holy place in the heavens amidst the living creatures that serve in his organization there. (Isaiah 57:15) In support of the conclusion that the actual bodily presence of Jehovah was not in the temple in Jerusalem, when Jesus presented his sacrifice to God, he did not enter the sanctuary of the temple in Jerusalem.

He proceeded to heaven itself, there to appear in the presence of God, thereby showing that God's real presence is above in the heavens.—Hebrews 9:24.

<sup>28</sup> Solomon built the earthly temple, and at the time of taking it he said: "Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—1 Kings 8:27.

<sup>29</sup> To the same effect the Apostle Paul presents a convincing argument when he says: "God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24) Thus it is clear that Jehovah's presence in any earthly tabernacle or temple was at most only symbolical, or represented by the presence of one of his heavenly deputies or angels.

#### WITH HIS PEOPLE

<sup>30</sup> Jehovah frequently speaks of being with his people when they obey his commandments joyfully and keep the ways he has pointed to them. To Moses he made promise to this effect: "My presence shall go with thee." When Joshua was commissioned to carry out the work as Moses' successor the Lord said to him: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:5,9) Joshua was given special evidence of this when he encountered a man with drawn sword in hand before the walls of Jericho. In response to Joshua's inquiry the man replied: "Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship." (Joshua 5:13,14) Joshua realized it was an angel deputy of Jehovah God.

<sup>31</sup> Only one angel there exhibited himself to Joshua, yet it is evident he was not alone; for he spoke of himself as being "Captain of the host of the Lord". He must have been referring to a great host of invisible angels who were there protecting the Israelites as they besieged Jericho. It is frequently stated in the Scriptures concerning Jehovah: "The Lord of hosts." On this occasion a host of angels of Jehovah were encamped about the Israelites to shield them from their foes, both the visible and the invisible. Thus Jehovah's presence was with his people.

<sup>32</sup> The Israelites were finally established in the promised land. Jehovah chose Jerusalem as a city to put his name there. He bestowed upon Solomon the honor of building a house in Jerusalem where he might place his name. At the dedication of the temple Solomon offered a public prayer. Shortly thereafter the Lord appeared unto Solomon. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." (1 Kings 9:3) Because it was continually before the



eyes of Jehovah the temple is properly said to be in his presence, and he in turn symbolically represented his presence therein.

<sup>33</sup> Wheresoever Jehovah puts his name, there he manifests his presence. He manifests his presence, too, upon those upon whom he puts his name. (Exodus 20:24) When Jehoshaphat and the people drew near the temple in time of great peril, and the men and women and children stood about, the king cried unto Jehovah: "We stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction."—2 Chronicles 20:9.

<sup>34</sup> As long as the Israelites remained faithful to him the Lord's presence abode with them, according to his promise. "The upright shall dwell in thy presence." (Psalm 140:13) When the children of Israel wilfully persisted in their disobedience, the Lord withdrew from them. He speaks of this as casting them out of his presence; in other words, away from his face and attention. He turned his face from them in disfavor. (2 Kings 13:23) "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."—2 Kings 24:20.

<sup>35</sup> When Jehovah's favor was with his people in Palestine he was said to be present in that land, but the Gentiles were said to dwell afar off from him. It was evidently from this standpoint that it is written that "Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord".—Jonah 1:3, 10.

<sup>36</sup> Palestine was in the land of the presence of the Lord. In fleeing from this land where the voice of the Lord had spoken to him and had given to him his commission to witness to Nineveh, Jonah was fleeing from the presence of the Lord. Moreover, the Lord could not look with approval upon such conduct upon Jonah's part; and thus, too, Jonah was fleeing from the face of the Lord.

<sup>37</sup> Those who, like the disloyal Israelites, are cast out of the Lord's presence lack whatever measure of the spirit of the Lord they once possessed. This thought seems to be conveyed in Psalm 51:11, where penitent David prays to the Lord: "Cast me not away from thy presence; and take not thy holy spirit from me." The beloved Son of God did always those things which were pleasing to his Father. Therefore the Father's face was always turned approvingly toward his Son, and he gave not the spirit in limited measure to the Son. (John 3:34) In the same manner Jehovah looks approvingly upon those who are justified and righteous in Christ Jesus, and especially now those who are covered with the robe of righteousness because of lovingly and joyfully fulfilling the Lord's commandments. "The eyes of the Lord are upon the righteous, and his ears are open unto

their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."—Psalm 34:15, 16.

<sup>38</sup> The wicked shall be punished with everlasting destruction from the presence (face) of the Lord and from the glory of his power. They shall not make their bed in hell, the death condition from which there shall be a resurrection; but they shall be cast into gehenna (hell), where the Lord is not present with his power to bring back life to those in that state of destruction. To this effect it is written in his Word: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:9) "If I ascend up into heaven, thou art there: if I make my bed in hell [the grave], behold, thou art there."—Psalm 139:8.

<sup>39</sup> At the time of establishing his kingdom on earth the Scriptures show that Jehovah will be present at the earth. That is, he would turn his face to give attention to the things due to be done on earth amongst men. His presence ushers in a time of great spiritual refreshment to those who are devoted to him. Peter, in our first text, under inspiration speaks prophetically. It was shortly after Pentecost that he spoke to a throng of people assembled in the temple; and he stated to them: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence [face] of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." (Acts 3:19, 20, R. V.) Rotherham renders the text thus: "Repent ye, therefore, and turn, unto the blotting out of your sins; to the end that in that case there may come seasons of refreshing from the face of the Lord, and he may send forth him who had been foreappointed for you, Christ Jesus."—Rotherham.

<sup>40</sup> Even at the time Peter spoke, Jehovah's face was turned toward the faithful remnant of the Jews. Jehovah had visited them. As a consequence they were enjoying seasons of refreshment due to the holy spirit which God had imparted to them. Peter was therefore inviting the Jews in his audience to turn to Jehovah by and through the Lord Jesus Christ, that they might receive justification from their sins, and so that the seasons of refreshing light might also come to them by and through the holy spirit.

<sup>41</sup> The words of the apostle find a larger fulfilment at the latter end of the Christian era, when the holy spirit has been poured out upon "all flesh" and the Lord is in his holy temple. Now the flashes of light of truth are proceeding out of the temple and illuminating the understanding of the faithful ones. Jehovah is also joyful, and it is to this time that the prophecy in its fulness applies. To the same effect the prophecy was written: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Zephaniah 3:17.

<sup>42</sup> The Scriptures show that Jehovah's presence is at the same time of the presence of Christ Jesus. One matter of great importance receiving early attention during Jehovah's presence is the judging of his true saints and also of Christendom. Hence Jehovah describes himself as coming in the capacity of the great judge: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. . . . And the heavens shall declare his righteousness: for God is judge himself."—Psalm 50: 3, 4, 6.

<sup>43</sup> The saints, realizing that judgment has begun at the house of God, do not look to man or earthly judges for expressions of their approval or disapproval. These know that it is written: "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Hebrews 10: 30, 31) The anointed therefore endeavor to please the Lord and to look to him for his "sentence". The sentence means the judicial opinion expressed of and concerning them. The prayer of such is: "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal." (Psalm 17: 2) This harmonizes with other scriptures showing that Satan the great accuser has been cast out of heaven. Now, filled with chagrin and rage, the enemy plots destruction of the saints and stirs up a great strife of tongues of adverse criticism against them and employs other means for their destruction. (Revelation 12: 17) But these put their trust in Jehovah rather than in men. For their sakes Jehovah caused it to be written beforehand: "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Psa. 31: 20.

<sup>44</sup> Before Jehovah comes as a Judge he causes a Voice to cry out in the wilderness: "Prepare ye the way of the Lord." (Isaiah 40: 3) He sends his Messenger before his face to prepare the way before him. (Malachi 3: 1) This preparation of the way proceeded from 1874 forward and throughout the period foreshadowed and represented by Elijah. We believe the evidence is conclusive that about 1918 the Messenger came promptly to the temple and began judgment of the saints of Levi. (1 Peter 4: 17) Then Jehovah says to those who call themselves Christians: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3: 5.

<sup>45</sup> The facts in fulfilment of this prophecy show that in 1919 or thereabouts organized Christianity adopted the League of Nations, and then Jehovah came near for a close-up inspection of these false swearers and hypocrites and those who oppress the people. Through his saints he is giving a witness against them and particu-

larly against the fraudulent hypocritical religious practices. The judgment of all the people will follow in due time. It will be a profitable time for the people because then justice will be meted out to all, and in the light of Jehovah's judgments expressed through The Christ they will learn righteousness. During that time all oppression shall be restrained. Therefore the inspired prophet of God calls upon the people who desire better things to rejoice. To them he says: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. . . . Before the Lord [Jehovah]: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm 96: 11, 13.

<sup>46</sup> For centuries the peoples have sighed and groaned under the tyranny of Satan's organization. Through his agencies Satan took advantage of conditions that obtained during the World War and caused the slogan to be sounded to the people: "The world shall be made safe for democracy." The people are now seeing that they have been deceived. They see that the powers of oppression are worse since the World War and are daily extending their powers, while the people grow less able to care for themselves. They grow weak and fearful. It is the time of great crisis. Jehovah bids his witnesses arise in this time of trepidation and do the work which through the prophet he declared must be done, when he said: "Strengthen the weak hands, and confirm the feeble knees." The Lord's anointed, by his grace, do bring strength and encouragement to those who hear the message. Further, God commands his faithful witnesses to say to them that are fearful of heart, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isaiah 35: 3, 4.

<sup>47</sup> The rulers of the world have shown themselves deliberately opposed to Jehovah and his anointed King. He has served notice upon them that he is God, and his King he has placed upon his holy hill of Zion. But "they know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." (Psalm 82: 5) The Lord sends forth his messengers now to the people, and these proceed as the remnant on earth to serve notice upon the people concerning the Lord's immediate plans. The prophet represents the faithful while engaged in this work uttering the prayer: "Bow thy heavens, O Lord [Jehovah], and come down: touch the mountains, and they shall smoke." (Psalm 144: 5) "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains [organization of Satan] might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations [Satan's earthly organization] may tremble at thy presence!"—Isa. 64: 1, 2.

<sup>48</sup> Of course the saints are not praying for Jehovah literally to come down from his throne in heaven;



neither should they look for Jehovah's chief Executive Officer, Christ Jesus, to descend bodily from his heavenly location to carry out his order. The substance of their prayer, however, is that Jehovah God will humble himself to behold the conditions in the earth, and to turn his face down to earth's affairs and give his attention to destroying the Devil's vile and wicked system.

<sup>49</sup> Precisely at the time prearranged in his own wisdom the prophet of the Lord says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."—Isaiah 66:15.

<sup>50</sup> The great battle of God Almighty is approaching! In it and by it Jehovah will demonstrate to all that he is God, and he will make his presence keenly perceptible to all. He will make known that he is taking a hand in human affairs for the glory of his name and for the liberation of mankind. Then the wicked system shall perish at his presence. (Psalm 68:2; 9:3) Then the hills (meaning the lofty elements of the wicked systems) shall melt like wax. (Psalm 97:5) The earth (Satan's earthly organization) will be all atremble (Psalm 114:7) and shall be burned up. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein." (Nahum 1:5) "And the idols of Egypt [the world in darkness] shall be moved at his presence." (Isaiah 19:1) "All the men that are upon the face of the earth, shall shake at my presence, and the mountains [Satan's earthly organizations] shall be thrown down, . . . and every wall [protective bulwarks of earth's organization] shall collapse." (Ezekiel 38:20) "The Lord [Jehovah] of hosts shall come down to fight for mount Zion [his organization]." (Isaiah 31:4) These scriptures plainly show that all these things shall occur during the presence of Jehovah. The prophet therefore says: "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand."—Zephaniah 1:7.

<sup>51</sup> Seemingly few have appreciated that Jehovah God is what his name implies. His purposes are announced. He is the Creator and Maker of all things; he is all-powerful and able to carry out his will at any and all times. He is the Most High, above all; and all must be subject to him in his own due time. Instead of foolishly saying what many have said that God is bodily present in all places at the same time, and in all things, Jehovah God is without limitation and can exercise his unlimited power through his organization in any part of his universe at his pleasure. This he can do without regard to where his bodily presence is. His presence will continue with mankind throughout the millennial reign of his beloved Son. His favor will be exercised toward the people through the great Mediator. He will thus show his good will toward men in fulfilment of the prophetic anthem sung by the angels at Jesus' birth.

<sup>52</sup> The time was when the temple at Jerusalem was a monumental symbol of his presence in the midst of

Israel. Now the true temple or tabernacle of God pitched by him and not by men is the great Melchizedek priesthood, and is a representation of his presence. Through it the people will be able and privileged to approach God, and to at last obtain complete reconciliation with him. In giving the revelation to John, Jesus beautifully pictured this arrangement in these words: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Revelation 21:2, 3.

<sup>53</sup> When Jehovah comes to bless all the families of the earth he comes with the organization of his saints, Jesus, and the members of his body. His government prepared in heaven comes down to earth and takes charge of earth's affairs. "The Lord [Jehovah] my God shall come, and all the saints with thee." (Zechariah 14:5) Then the people will appreciate fully the significance and fitness of one of the titles given to Jesus, namely, Emmanuel, which means "God with us". (Matthew 1:23) In due time "the glory of Jehovah shall be revealed, and all flesh shall see it together".—Isaiah 40:5.

<sup>54</sup> The foregoing scriptures remove all doubt about the presence of Jehovah. They show that Jehovah, although frequently spoken of as being present at the earth, does not have to leave his throne in heaven to be thus present. Let this conclusion from the Scriptural proof be deeply and clearly fixed in mind concerning the presence of Jehovah. Let us have a proper conception of the relationship of creation to the great Creator. Then we will know that there is no limitation of his power; that his wisdom and justice are in complete harmony therewith; and that he is the perfect expression of unselfishness. In another issue of this journal consideration shall be given to the second coming of Jesus Christ, also the time and manner of his presence.

#### QUESTIONS FOR BEREAN STUDY

Of what does Jehovah particularly warn the members of the church at this time? What provision has he made for their protection, and what is their individual responsibility in this connection? Apply the parable of the wedding garment in this relation. ¶ 1, 2.

In regard to what important fact have some evidently been deceived? How may we reasonably account for their failure to appreciate this fact? Why is study of the Lord's Word essential, and how is it related to faithfulness? What is the special purpose of this article, and how may we derive the full benefit therefrom? ¶ 3-5.

How may we know whether it is necessary for God to be personally present on the earth to execute his plans in regard thereto? Quote scriptures to support your answer. Compare Jesus' position in this respect with that of Jehovah. ¶ 6-10.

By what means does Jehovah accomplish his purposes throughout the universe? What, then, could constitute the

Lord's "presence" in any part of his universal domain? Show how this principle was illustrated in God's dealing with Israel in Egypt; at Sinai; thence to Canaan. By whom was Jehovah there represented? How does David refer to God's presence with Israel in the wilderness and at Sinai? ¶ 11-15.

How, then, did God "come down" from heaven? What reference does the Apostle Paul make to the Sinai incident? What does Isaiah say? How did Jehovah express it to Moses? Quote and compare Exodus 32:34 and 33:14. Give further illustrations of the Lord's "coming down" to deal with individuals. ¶ 16-21.

How is the word "presence" frequently used in the Bible? In what other sense also is it employed? Give important instances of each usage. ¶ 22-25.

How was Jehovah's presence manifested in the Tabernacle and in the Temple? Prove by scripture that this was not an actual bodily presence. ¶ 26-29.

Give scriptures proving in what manner Jehovah was present with Moses; with Joshua; also in the temple at Jerusalem; how he is with the upright. Show how he finally withdrew his presence from disobedient Israel. ¶ 30-34.

In what sense did Jonah seek to flee from the presence of the Lord? What did David mean when he asked not to be cast away from the Lord's presence? In relation to Jehovah's presence, distinguish between "hell" and "everlasting destruction" (or gehenna). ¶ 35-38.

What did Peter mean by "the presence of the Lord", as recorded in Acts 3:19? When do his words have their fulfilment? In what sense is the Lord "in the midst of his people"? ¶ 39-41.

How are Jehovah and Christ Jesus present at the same time at the end of the age? For what purpose? Why should the saints put their trust in the Lord, instead of in men? By whom are they judged, and according to what standard? ¶ 42, 43.

How and when was Isaiah 40:3 fulfilled? Show the application of Malachi 3:1. Against whom is Malachi 3:5 directed? In whose behalf? When and how will its fulfilment be completed? Why is the message of comfort especially appropriate at the present time? ¶ 44-46.

What is meant by the prayer expressed in Psalm 144:5 and in Isaiah 64:1, 2? Has that prayer been answered? If so, how? or if not, when and how will it be answered? ¶ 47-50.

How is an appreciation of Jehovah's greatness related to an understanding of the subject of his presence? By what means will Jehovah manifest his presence during the times of restitution? Explain Revelation 21:3. What will be the glorious outcome of that reign? ¶ 51-53.

What do the scriptures herein presented prove respecting the manner of Jehovah's presence? ¶ 54.

## THE KINGDOM IN OPERATION IN THE EARTH

**T**HE kingdom of righteousness which God is now establishing in the earth is also called the kingdom of Christ because Christ is its ruler. We have already shown that the establishment of the kingdom is by the direct intervention of God. In no sense is the kingdom the result of any evolutionary process; it comes neither by the general increase of the knowledge of God, nor by any effort of the churches, and certainly not by the spreading of organized religion. The fact is that the churches are hindrances to the establishment of God's righteous government in the earth, and for that reason God moves them out of the way.

The first operation done in the establishment of the kingdom is the removal or breaking down of all the powers, whether spiritual or earthly, which have held men in bondage, or which have blinded and deceived them. To this end Satan, the great over-lord of the world order which has existed for so long, is cast out of the place of privilege and authority which he has had.—Revelation 12:9.

Then those institutions, religious, political, or social, which appear to men to give stability to the world, but which are chiefly the results of evil policies, or of wrong conceptions of God, will be destroyed. These though apparently merely human institutions either have been organized by Satan, or have been brought under his control. The harvest of earth's policies has brought desolation and death. The days in which these things are brought to pass are days of tribulation for all men. (Matthew 24:29) Jesus, speaking of that terrible time when

the earth is reaping the result of its evil ways, says: 'Except those days be shortened, there shall no flesh be saved.'—Matthew 24:22.

Civilization having been proved bankrupt as to its claims to bring men into good order, and to gain the blessings of earth, will be destroyed in the general confusion. Humanity will be at a total loss, for the power of money is broken; the politician is no more, and the churches have gone down for ever, discarded by man and by heaven.

But during all this time God has had a people in the earth calling attention to his claim to allegiance as their Creator, and to his place of power as the great Jehovah, the Most High over all the earth; and also telling of his gracious purposes towards his human family, and that the time of their extremity is God's opportunity to help them. Their consistent witness will cause the people to see that the things which have happened in the earth are more than the effects of natural causes. They will see that God has taken in hand the affairs of the earth, and is fulfilling the words he spoke by his prophets long ago.

With the churches and politicians out of the way, the power of money gone; with an entire absence of confusing teachers, men will begin to understand the words spoken by God's witnesses, those who, with unceasing effort and desire, have spoken the message telling of the establishment of his kingdom. One of the first things they will learn is that all men are of one blood (Acts 17:26), that the wars which have torn men and nations

have been the results of schemes of designing men, and not at all because the peoples of earth have hated one another. Patriotism will be as dead as the politicians.

The Prophet Isaiah says of the coming of the kingdom that men shall learn war no more. In the same passage he says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isaiah 2:2, 3.

It will be the pressure of trouble which will make the people willing to be taught of Jehovah. Trouble weakens man's stubborn will and softens the hard ground of his heart. It is easy to conceive that an enormous advantage will come by the breaking down of everything which has stood in the way of the advance of truth. But the world needs more than desolation to help it. The heart of man is not naturally disposed towards righteousness, and positive help will be needed if man is to get the full advantage of the lessons which the time of trouble brings. To this end there will then be raised up a strong government both to restrain men from evil schemes, so that selfish men will no longer have any opportunity of doing injury to their fellow men, and also to teach and enforce the golden rule, to bring men to live in harmony one with another.

God has provided for this government, as it will exercise its authority among men, in the fact that the seed of Abraham according to the flesh are to be his representatives in the earth. These make the earthly phase of the kingdom of heaven. The Scriptures show three phases of this rule or organization:

(1) Jesus himself is the Prince of the kingdom, the Prince of Peace. He, however, will be not visible to men. On his resurrection and ascension he was made Lord of all, a Prince and a Savior. (Acts 5:31) But after the period of waiting at Jehovah's right hand (Hebrews 10:12), he is made the great king whose right it is to rule, the king who is at once David's son and David's Lord. He is the king set by Jehovah on his throne, as it is written: "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) He has been put in that place of authority since 1914, when the time for the establishment of the kingdom had fully come. He is the great over-lord, the King of kings and Lord of lords, and the servants of God proclaim him King and call for the allegiance of all men.

(2) But it is also true that the Christ, the anointed ruler, is composed of Jesus and his followers. These are made joint-heirs with him; these are they of whom Jesus said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32; Romans 8:17); and of whom the Revelator writes:

"And hast made us unto our God kings and priests: and we shall reign on the earth."—Revelation 5:10.

These, at Christ's return, are raised from the dead to divine glory, for that is the reward of their faith and a life lived in doing the will of God. Theirs is a heavenly inheritance. In their resurrection they are made like their Lord, being clothed with incorruptibility and given the glory of immortality. (Romans 2:7) Because the New Testament tells of this hope for these, it has been taught that heaven is the place for all who find favor with God. That is untrue. Heaven is the special reward for those who during the time between the two advents faithfully follow in the footsteps of Christ. They, with the greater number who are sometimes known as the great company, the multitudes whom John saw come up out of great tribulation, and who wash their robes and make them white in the blood of the Lamb, form the heavenly phase of the kingdom. See Revelation 7:9.

(3) Who then form the earthly phase of the government? for it operates upon earth. When Jesus said "salvation is of the Jews" he evidently spoke a truth which is an integral part of the plan of God. His words cannot be understood merely to point out that he, the Savior of men, was a Jew. It is true it was necessary for the one who was to redeem the world to be born a Jew, for the Jew had come under the curse of his law covenant and needed differential treatment; the Gentiles had not sinned against God as the Jews had done.

Thus Paul says Jesus was born under the law that he might redeem them that were under the law. (Galatians 4:4, 5) But after his consecration at Jordan Jesus was no longer a Jew in God's sight, and the Savior of the world is not a glorified Jew, but is of the divine nature. It must then be admitted that Jesus meant that God proposed to make the Jews, his chosen people as the seed of Jacob, his channel of blessing to the world. Without doubt Jesus referred to the call and separation of Abraham and to the choice of the seed of Jacob as his agents when God first made a distinction in the peoples of the earth. In a special sense the Bible is the history of that chosen people, and of the development of Abraham's seed.

The deflection of the Israelites did not alter God's purpose, nor does the fact that he called a spiritual Israel, the church, disannul his purpose to have Abraham and his seed chosen in Jacob as his means of blessing humanity. The Jews were cast off from God's favor when they rejected Jesus and in so doing rejected God who sent him; but they were not cast off for ever, even as Paul says when discussing this phase of God's plan: "God hath not cast away his people which he foreknew." Paul also says that the promise declares that in due time the Deliverer shall come from Zion, and shall bring his ancient people back to himself. (Romans 11:2, 26) Those worthy men of old, whose faith is on record in the eleventh chapter of Hebrews but who died without special reward, are those of whom the Scriptures speak

when addressing the one who is made the chief prince, saying, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Psalm 45:16.

The Scriptures show that out of all those days there came now and again men whose faith rose high, which means that they stood faithful to God in times of severe testing. If then Abraham's seed are to be princes in the earth, it is evident that when Jesus said "salvation is of the Jews" he intended it to be understood that out of the seed of Abraham according to the flesh God will choose his representatives in the earth.

Here is a clearer purpose in the kingdom. God has a spiritual Israel in power in the heavens, and an earthly Israel in the place of authority in the earth. It is easy to imagine what will happen to mankind and to earth's affairs when men such as Moses, Samuel, David, Abraham, Isaac, Jacob, Nehemiah, Isaiah and Daniel, and the many of those whose names are on the scroll of the Bible's fame, if they are given the task of putting the earth's affairs in order and of regulating mankind. These men of ability were not self-seekers; they were servants of God and his people. They served for what they could

give, not for what they could get. All of them were men of righteousness.

This is God's purpose, and the world's salvation is thereby assured; for those good and great men are backed in their efforts by the power of God, the whole purpose of the age being to raise mankind out of his troubles and distress. The object of the kingdom is the restoration of mankind. The power of the kingdom is used first to destroy the enemy Satan's power, and that of all those who have associated themselves with him, then to lift mankind up from the state into which through sin and neglect of God it has fallen.

The kingdom of God, then, should not be considered as a permanent institution, and it certainly must not be thought to be synonymous with the eternal condition of blessedness. It is God's organization for the working out of his purpose to remedy the situation produced by the entrance of evil into the world. Hence Paul, when speaking of the resurrection and restoration of the dead, because Christ died for all, declares that the power of death shall be broken, and that when Christ has fully gained the results of his victory over death he will then give up the kingdom to the Father, that God may be all in all.—1 Corinthians 15:24-28.

## AN INTERESTING QUESTION

**Q**UESTION: Some hold that the presentation of the volumes is all that is necessary for us to do, and if a purchase is not made then to proceed to the next place. Others being refused feel constrained to enter into a denunciation of the preachers, calling them liars in league with the Devil, etc. What is the proper attitude of a Christian?

**A**NSWER: The Lord by his Word has defined the commission of a Christian. A commission means authority to represent the Lord and speak as his witness. That commission is specifically set forth in the sixty-first chapter of Isaiah. Now the great issue before the minds of men is, Who is God? Satan has made this an issue at all times, but it has grown more sharp in recent years because of the great amount of error that is put forth by those who fraudulently claim to represent the Lord.

God says to his anointed ones: "Ye are my witnesses, that I am God." The one who goes forth as God's witness should say to the people: I have here an explanation of the Word of God, setting forth his means of relieving the people of earth of distress and of bringing them the blessings that they desire. These remarks may lead to some questions. One may ask, Why is there so much evil prevalent in the land? And the Christian may explain the reason why, briefly stating that the Devil has blinded the eyes of men and turned them away from the true God and led them into the way of darkness, and that this has resulted in the distress upon mankind.

This may open the opportunity to say that the distress of nations and the perplexity is one of the evidences of the Lord's kingdom being at hand, and that these evidences have been made particularly manifest since the beginning of the World War in 1914. The famines, pestilences, and revolutions have followed the return of the Jews to Palestine, and now every one sees the distress and perplexity of the peoples of earth.

We are told also to declare the day of vengeance of our God. The opportunity may arise to explain this if a question is propounded, and it should be briefly explained by saying something to the effect that Satan, who has long been the god of this world, is being dethroned and his organization destroyed, to be followed by the righteous organization of the Lord and the establishment of a righteous government on earth.

These matters can be stated without using harsh phrases in denunciation of individuals. The question may arise, Are not the preachers preaching God's Word? This may be answered without specifically calling one a liar. Rather one may show that the majority of preachers deny the Bible, deny that Jehovah God is the great Creator of man, and insist instead that man created himself or is a creature of evolution, that he never fell and never needed a redeemer and that Jesus' blood does not purchase man; that on the other hand, other preachers claim to believe in Christ and God and yet represent God as a fiend who will torture eternally the major

portion of the race; also that these preachers at the same time join hands with the worldly organization controlled by the Devil. They offer no real food for the minds of the people to show them the way to relief.

There is no occasion to use harsh speech. The truth itself is strong. Sometimes one thinks he is called upon to speak to clergymen in unkind phrase even to their faces or in their presence. This is wholly uncalled for and is beneath the dignity of a real Christian. He should speak the Word of God's truth with plainness and with firmness, yet never resorting to harsh words. We know that the clergymen are the counterpart of the Pharisees and therefore the representatives of the Devil, as Jesus stated. (John 8:44) If we place the facts before the minds of the people and let them form the conclusion, much more good will be done than by using harsh

phrase. A Christian is really commissioned to teach those that are teachable. Engaging in controversies does not result in good. If we find somebody that wishes to engage in a harsh controversy denouncing those who are Christians, it is best to leave him alone. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Psalm 39:1.

Let each one who goes forth to be God's witness deport himself in keeping with the mighty One whom he represents and follow the course of action that Jesus followed, namely, to speak the truth plainly and never quail before his enemies. In speaking the truth, however, do it in such a way that the truth does the cutting. This will do much more good.

## INTERESTING LETTERS FROM YOUNG MEN

**W**HEN the apostle says: "I write unto you young men," he does not necessarily mean men of a few years or many years, but does mean those who are really strong in the Lord; therefore younger brethren of the Lord Jesus. Below are some letters from brethren from sixty-eight to ninety-eight years of age who show a zeal and earnestness for the Lord in carrying the message to the people that would put to shame many of the younger ones who think their importance is so great they could not condescend to carry the message to the people. Brethren who are really devoted to the Lord will be interested in these letters and they are published for that reason.

### FROM A PIONEER COLPORTEUR'S QUESTIONNAIRE

"I am in my 68th year; have read everything written by our beloved Pastor and his successor dear Brother Rutherford; have studied the *Watch Tower* publications since Brother Russell put out his first volume of *Scripture Studies*."

LEVI WALTHALL, Wichita, Kansas.

He intends to give his full time to the colporteur work, averaging five hours each day, if possible, and answers the question as to preference of territory by giving two selections, adding as his third choice, "wherever the Lord sends me, as Brother Paul said, who was sent to the Gentiles who had never heard of the glad tidings of joy."

### LOVES THE SERVICE

DEAR BRETHREN:

At a meeting of the Norfolk Ecclesia last evening our Secretary read a communication from you in regard to opportunities for some to get into the colporteur work, which has caused me to lay my case before you for your advice in the matter.

I am nearing my seventy-eighth birthday, but am quite active.

I have a Ford car and am collecting for several parties in Norfolk. I also have a small income, which is about sufficient to take care of the fixed expense of myself and wife by close economy.

We live with a daughter, so that my wife would not have to be alone.

I am stating these facts to you that you may more clearly understand my case, and thus advise me.

I would not drive the Ford at night unless it became absolutely necessary.

I refer you to Brother Tatem, who knows me. I probably am remembered by Brother Macmillan, also Brothers Woodworth and Van Amburgh.

Brother T. J. Cartwright, who is just slightly older than myself, will join me in the work, and we have agreed to share and share alike in it. If this arrangement or agreement meets with your approval, we are subject to your orders.

As we are advanced in years, we would be glad if you could assign us to territory surrounding Norfolk for this winter season, after which we shall hope to take the field as you may deem us capable of filling.

I of course love the service and am out each week.

Your brother by his grace,

H. W. SNELLING, Virginia.

### "LEAD THEM TO THE LIGHT"

GENTLEMEN:

I am 78 years old; have met Brother Russell several times; heard him preach quite often; read Seven Volumes of his writings and have some of your latest publications, *Deliverance*, *Where Are the Dead?* etc.

I have some good people interested. I want to lead them to the light of God's Word. If you can give me an *agency* I want to help the worthy cause by selling your books.

Please advise me along these lines.

I want you to send me three timely books, especially the book on hell, etc., and anything else you think might be helpful.

I beg to subscribe myself yours in the faith,

DR. J. H. DUNCAN, Tenn.

### RECEIVING AND DISPENSING THE MESSAGE

DEAR BRETHREN:

I have thanked Jehovah God for putting it into your head to write to me. I wished to do something to help on the sale of books published by the Society. I have been reading *The Watch Tower* and *The Golden Age* from the first

and am able still to read. I will have to change my spectacles. The weather is getting cold. I was able to sell twenty-one copies and explained the names of all the books. I sold them at Leedey, Dewey County, Oklahoma.

I will say I have never yet, during my twenty years in Oklahoma, shaken hands with an I. B. S. A. student. I am now in my 98th year.

Yours truly in the love of Jehovah,

THOMAS WIER, *Moorewood, Okla.*

#### ESTABLISHES FAITH, CONVICTION, COURAGE

MY DEAR BROTHER RUTHERFORD:

It is with pleasure I send these few lines, again expressing my appreciation of the Lord's great goodness in granting me privileges of service for the past year. There is nothing sweeter than service for the King and I have rejoiced in the opportunities which have been mine.

I wish to say that to me, with twenty years experience in the truth, *this time is the best of all*. Knowing that the King is here and Zion is established, our joys are necessarily *Kingdom* joys. I am confident, beyond the expression of words, that *The Watch Tower* is directed by the Lord and its message is meat in due season. I cannot understand any consecrated person not seeing the vision so clearly set before us. With all the changes I see around, my determination is to press on, living beyond the limitation of my physical feelings and above natural environments, but in the full glory and power of the vision of the Kingdom. It is indeed grand to experience the joy of the Lord.

I send you my love, dear Brother Rutherford, knowing the Lord is using you mightily amongst his people. Your spirit and zeal in divine interests are encouraging to behold. I know it is a great incentive to the friends in this country. You are loved by them and prayers daily ascend on your behalf. I would have been glad to speak a few words with you when at Glasgow, but knowing how ill you were and limited for time at Govan Hall, I did not press forward. Your demands, I know, are great and my experience at the London office enables me to appreciate some of these things. I do trust you are much better in health now and not finding the *labor* in service which you had when in Great Britain. I pray also the Lord's sustaining blessing for you in your daily needs.

I have delighted in the reading of the book *Creation*. It is really *wonderful* and so comprehensive. It deals with almost every item of truth the Lord has given his people and thereby magnifies the greatness of our God in his wondrous work of creation. If there ever was a book *valuable* to Bible Students for class study in Berean form, I am confident this book *Creation* is it. I believe it would be to profit if the friends, in *addition* to studying the leading article of *The Watch Tower*, took up the study of *Creation*. It establishes faith, conviction and courage.

In closing I assure you of my loyalty in the King's service and the glad anticipation I have for whatever the year 1928 holds. It can only be increasing service and consequently increasing joys, for our King is marching on.

With every wish for heaven's blessing as you enter another year of divine service and with my warm love to you, I am, dear Brother Rutherford,

Your servant in kingdom joys,  
CLEMENT GILLATT, *England.*

#### WHOLEHEARTED COOPERATION

DEARLY BELOVED BROTHER IN CHRIST:

Greetings: The Toledo Ecclesia take great pleasure in expressing to you, and other members of the editorial committee as the Lord's instrument, our heartfelt appreciation

of the wonderful articles that are appearing in *The Watch Tower*. They are indeed meat in due season which the heavenly Father is providing to instruct, assist and strengthen his children in the promulgation of the glad tidings of the kingdom. We furthermore are giving you our wholehearted support in your part of the combat with the Devil's organization. Your fearlessness is to them (the Devil's organization) a token of destruction, but to you of salvation, and that of God (Philippians 1:28); and to us an inspiration, and incentive to put forth our best efforts in the service of our King. We pray that the Lord may continue to guide and direct you during the coming year, giving you the necessary strength and that wisdom which cometh from above, even to the end of your earthly pilgrimage. With warm Christian love, we remain

Your brethren by his grace,  
TOLEDO (Ohio) ECCLESIA,  
W. E. WIENEKAMP, *Secy.*

#### PRESENT TRUTH GREATLY APPRECIATED

DEAR BRETHREN:

Greetings in the name of earth's new King. In accordance with a vote of the Boston Ecclesia I am sending you their love and appreciation of the marvelous things appearing in *The Watch Tower*.

We are confident that the Society is being abundantly used by Almighty God to supply the meat in due season to the household of faith. He is fulfilling his promises that the path of the just would shine brighter and brighter, and so we find it. Every issue of *The Watch Tower* brings new and increasing light; consequently increasing joy of mind and heart. The warfare has begun, and will not stop until Satan and his organization have been completely overthrown.

Our daily prayer is that the God of all grace may keep you strong and of good courage to continue in the fight and help the "remnant" sing the praises of Jehovah as the battle increases in severity. With much Christian love,

THE BOSTON ECCLESIA,  
ALEXANDER OGSTON, *Secy.*

#### "SUGGESTIONS"

DEAR BROTHER RUTHERFORD:

God bless you richly now that the Lord God is roaring through Zion, his organization. We are exceedingly happy in the privileges of the day, and we want to continue faithful unto the very end.

I was at a convention recently and I feel it my privilege and duty to tell you of my impressions of that convention. It was a workers' or service convention. Although not more than 300 attended, yet the Lord blessed it tremendously. The testimonies were regarding the blessed food from the Lord's table and the great joy in the service of the King. The *saddest* feature which impressed me was the attitude of the elders of the vicinity. The workers were all there, whose hearts were in full harmony with the Lord's work. No doubt some had reason not to attend, which they could give to the Lord; but the absence of so many *leaders* was surely a testimony against them.

The testimonies of friends also showed that they have been starving for *Watch Tower* talks, and have not been getting them. I had the privilege of talking on the "First Resurrection". It was a blessing to me and a great blessing to the friends; and I am convinced by this experience more than ever that you cannot stress too much the importance of being up to date in present truth. That seems to be the *ONLY* thing which pushes the friends on to the fight.

Loyalty to the channel is being claimed by many; but few there be that find it. It seems that boards are turning



into "Sanhedrins", now and then "taking counsel" how they might "catch" some words and "cast out" the ones who are determined to fight the Devil's organization. These things are happening under the influence of some who are "talking in their sleep". It seems to me that since the Devil was cast out of heaven as the accuser of the brethren, that job of accusing the faithful has been turned over to the elders, and those who admire them more than they ought to.

I hate to think that there is a division in the church; but, as time goes on, one cannot help but notice it. Furthermore, leaders of factions who went out in 1918 are now active. No doubt such may have a harvest of those who are dissatisfied with the Lord's work. It is a time for alarm in Zion!

The conditions which are before our eyes seem to be a fulfilment, or its beginning, of the Gideon army and the fight. After Gideon was appointed to deliver Israel, the first work he was asked to do was to overthrow the altar of Baal, which he did by night. (Judges 6:27) The men of the city failed in their purpose to kill Gideon because of this act. (Judges 6:28-32) It seems that the act of Gideon in throwing down the altar of Baal aroused the Midianites and Amalekites, and they gathered against Israel. The power of God came upon him at this time and he called for an army. "But the spirit of the Lord came upon [margin, clothed] Gideon, and he blew a trumpet", war-call. (Judges 6:33-35) Then he made sure that Jehovah was *on his side*. (Judges 6:36-40) A great many responded to the call and evidently had some desire to fight with him. But "the Lord said unto Gideon, The people that are with thee are *too many* for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is *fearful* and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained *ten thousand*." (Judges 7:1-3) Then followed the *water test* and only 300 drank the water in such a way as to keep their eyes upon the enemy at the same time. "By the three hundred men that lapped will I save you, . . . and let all the other people go every man unto his place. So the people took victuals . . . and *their trumpets*: and he . . . retained those three hundred men."—Judges 7:4-8.

Then Gideon was encouraged by going to the camp of the Midianites, and hearing the story of the "barley loaf" and what *they* thought about Gideon and his coming victory. (Judges 7:9-14) Barley bread is used by the poor in eastern countries, and the Israelites were called "barley bread eaters", not much to them! Nevertheless, the barley loaf rolled down the hill and laid flat the tent of Midian. This news from the enemy braced up Gideon, and he was so happy he praised God and returning he shouted: "Arise; for the Lord hath delivered into your hand the host of Midian."—Judges 7:15.

Then followed the instructing of the three hundred. They must do *exactly as they are told* in this battle. "Look on me, and do likewise." In the dark of the night while the enemy was yet asleep, he stationed his men *all around* the enemy, with trumpet in one hand, and pitcher with a torch in the other. In proper time the command was given, the pitchers were broken, and the trumpets blown. We know the rest of the story, how they were terrified and slew one another. Later on, others of Israel joined in the pursuit. A wonderful example of endurance we find in Gideon and his three hundred. "And Gideon came to Jordan, and passed over, he and the three hundred men that were with him, **FAINT, YET PURSUING THEM.**" (Judges 8:4) And the scripture shows (8:5-17) that those who refused to refresh and feed the three hundred were punished severely by Gideon.

In 1918 the Lord descended from heaven with a shout, war-signal, and since that time a great many came to the battle with an apparent desire to fight. The Lord is going to make a name for *Himself*, and therefore too many are present. The trials come and sifting proceeds. The fearful are given the opportunity to return to their places. They are Israelites, but fearful. This was according to the war regulations in Israel. Fearfulness is catching, and therefore the fearful are separated from the others. It seems that we are NOW at the water test. One class is alert in drinking and at the same time keeping their eyes on the enemy; the other class is enjoying the water so much, having their faces right down into it, and *apparently* claiming more love and loyalty than even the others. Not all *Tower* subscribers will be of the faithful, seems to be the lesson. A mere claim of loyalty to the *Tower* is being made a deception, and the poor sheep cannot tell on which side one ought to be. Faithfulness in doing the Lord's work, in the Lord's way, will determine our course.

It seems that it is God's desire to show that by his power he can overthrow the antitypical Midianites, although he will use a little band as his instruments. There is a feeling of great importance among elders in many places and an absence of appreciation of the Lord's way of doing. This feeling will no doubt be crushed to the earth as the LORD alone shall be exalted in this Day of Wrath.

The service NOW is being boiled down to two great features, viz., (1) the Radio; (2) the Service Work. It is possible, and I believe it will come to pass, that the Lord may put at the disposal of the faithful remnant *three hundred* broadcasting stations in the world, sufficient to surround the antitypical Midianites; and furnish us with sufficient torches (books) to work in full harmony with this radio message. The trumpets would, therefore, correspond to the stations; the service work corresponds to the "earthen vessels" having a commission for the day of vengeance (torch). The three hundred men would represent ALL the finally faithful and obedient who make use of these two means, used by the Lord in overthrowing the Midianites, representing the entire clergy system. The radio service and the spreading of the books bringing light to the people will cause them to use their swords against each other, *instead* of using them against Gideon and his three hundred as they had originally intended. Thus the Lord God makes a name for himself. And the faithful at the end of this age will also be convinced that this coming battle is by the power of God.

When 300 stations shoot forth the Lord's message, all clergy feeling of self-importance (whether in Babylon or in the I. B. S. A.), will be completely overthrown, and God's name will be exalted.

As Gideon and his 300 were "faint, yet pursuing", so it will be with the remnant. Those who are unsympathetic with Gideon and his band, and refuse to refresh and feed them, will be punished by the Lord. What an opportunity the elders have at this time in feeding the flock of God from the food provided!

Gideon and his band pursued until they captured the *two kings* of their enemies—possibly typing the Beast and the False Prophet, taken alive and cast into the lake of fire and brimstone.

The foregoing are merely suggestions and seem to be encouraging to such as desire to be found faithful unto the end.

May the Lord keep you steadfast as up to this time, and with much love and prayers, I remain

Your brother in him,

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BARKER

St. Petersburg, Fla. ....	Feb. 8, 12	Fort Pierce, Fla. ....	Mar. 14, 15
Bradenton, Fla. ....	" 13, 14	Winter Beach, Fla. ....	" 16
Arcadia, Fla. ....	" 15, 16	Melbourne, Fla. ....	" 18
Punta Gorda, Fla. ....	" 17, 19	Titusville, Fla. ....	Mar. 20, 21
Wauchula, Fla. ....	" 20, 21	New Smyrna, Fla. ....	" 22, 23
Avon Park, Fla. ....	" 22, 23	Daytona, Fla. ....	" 25
West Palm Beach, Fla. ....	" 26, 29	Palatka, Fla. ....	" 26, 27
Belle Glade, Fla. ....	" 27, 28	Jacksonville, Fla. ....	Mar. 29, Apr. 1
Key West, Fla. ....	Mar. 1, 4	Apalachicola, Fla. ....	Apr. 3, 4
Miami, Fla. ....	" 6, 11	Marianna, Fla. ....	" 6, 8
Fort Lauderdale, Fla. ....	" 12, 13	Panama City, Fla. ....	" 9, 10

### A. J. ESHLEMAN

Comfort, Tex. ....	Feb. 29, Mar. 1	Midlothian, Tex. ....	Mar. 16
Pipe Creek, Tex. ....	Mar. 2, 4	Dallas, Tex. ....	" 18
Bandera, Tex. ....	" 5, 6	Plano, Tex. ....	" 19, 20
Tarplay, Tex. ....	" 7, 8	McKinney, Tex. ....	" 21, 22
Utopia, Tex. ....	" 9	Denison, Tex. ....	" 23, 25
Sabinal, Tex. ....	" 11	Wolfe City, Tex. ....	" 26, 27
San Antonio, Tex. ....	" 12, 13	Dallas, Tex. ....	" 28
Fort Worth, Tex. ....	" 14, 15	Winnboro, Tex. ....	" 29, 30

### J. A. BOHNET

Clayton, Ala. ....	Feb. 17	Mobile, Ala. ....	Mar. 11
Dothan, Ala. ....	" 19, 20	Lucedale, Miss. ....	" 12, 13
Enterprise, Ala. ....	" 22	Mobile, Ala. ....	" 14
Opp, Ala. ....	" 23, 24	Biloxi, Miss. ....	" 15, 16
Andalusia, Ala. ....	" 26, 27	Saucier, Miss. ....	Mar. 18
Floral, Ala. ....	" 28	Lumberton, Miss. ....	" 19, 20
Stella, Ala. ....	" 29	Poplarville, Miss. ....	" 21, 22
Floral, Ala. ....	Mar. 1	Hattiesburg, Miss. ....	" 23, 25
Pensacola, Fla. ....	" 4, 5	Collins, Miss. ....	" 26, 27
Brewton, Ala. ....	" 6, 7	Weathersby, Miss. ....	" 28, 29
Bay Minette, Ala. ....	" 8, 9	Cohay, Miss. ....	" 30

### M. M. FRESCHEL

Lincolnton, Kan. ....	Feb. 15, 16	Pueblo, Colo. ....	Mar. 7, 8
Olpe, Kan. ....	" 17, 19	Denver, Colo. ....	" 9, 11
Eureka, Kan. ....	" 20	Sutton, Neb. ....	" 12, 13
Hutchinson, Kan. ....	" 21, 23	Lincoln, Neb. ....	" 14, 15
Russell, Kan. ....	" 24-27	Litchfield, Neb. ....	" 16, 18
Wakeeney, Kan. ....	Feb. 28-Mar. 2	Omaha, Neb. ....	" 19, 20
Denver, Colo. ....	" 4	Norfolk, Neb. ....	" 21, 22
Fort Collins, Colo. ....	" 5, 6	Winside, Neb. ....	" 23, 25

### M. L. HERR

Selma, N. C. ....	Feb. 29, Mar. 1	Bridgeton, N. C. ....	Mar. 19
Wilson, N. C. ....	Mar. 2, 4	Trenton, N. C. ....	" 20
Rocky Mount, N. C. ....	" 5, 6	Kinston, N. C. ....	" 21, 22
Whitakers, N. C. ....	" 7, 8	Mt. Olive, N. C. ....	" 23
Enfield, N. C. ....	" 9, 11	Clinton, N. C. ....	" 25
Rosemary, N. C. ....	" 12, 13	Salem, N. C. ....	" 26, 27
Scotland Neck, N. C. ....	" 14, 15	Hayne, N. C. ....	" 28, 29
Vanceboro, N. C. ....	" 16, 18	Wilmington, N. C. ....	Mar. 30, Apr. 1

### C. W. CUTFORTH

Alliance, Alta. ....	Feb. 21	Shaunavon, Sask. ....	Mar. 12, 13
Camrose, Alta. ....	" 22	Beaver Valley, Sask. ....	" 14, 15
Phillips, Alta. ....	" 24	Aneroid, Sask. ....	" 16
Wainwright, Alta. ....	" 25	Viceroy, Sask. ....	" 18
Saskatoon, Sask. ....	" 26, 27	Khedive, Sask. ....	" 19
Earl Gray, Sask. ....	" 28	Weyburn, Sask. ....	" 20, 21
Regina, Sask. ....	Feb. 29, Mar. 1	Estevan, Sask. ....	" 22
Moose Jaw, Sask. ....	Mar. 2, 4	Taylor, Sask. ....	" 23
Mazenod, Sask. ....	" 5, 6	Roche Percee, Sask. ....	" 25
Mossbank, Sask. ....	" 7, 8	Estevan, Sask. ....	" 26
Assiniboia, Sask. ....	" 9, 11	Oxbow, Sask. ....	" 27, 28

### W. M. HERSEE

Viscount, Sask. ....	Mar. 1, 2	Kamsack, Sask. ....	Mar. 16, 18
Tuffnell, Sask. ....	" 4	Sturgis, Sask. ....	" 19
Yorkton, Sask. ....	" 6	Durban, Man. ....	" 20, 21
Wadena, Sask. ....	" 7, 8	Kenville, Man. ....	" 22, 23
Clair, Sask. ....	" 9	Swan River, Man. ....	" 25
Quill Lake, Sask. ....	" 10, 11	Novra, Man. ....	" 26
Clair, Sask. ....	" 12	Swan River, Man. ....	" 27
Invermay, Sask. ....	" 13, 14	Minitonas, Man. ....	" 28, 29
Runnymede, Sask. ....	" 15	Ethelbert, Man. ....	" 30

### H. H. DINGUS

Electra, Tex. ....	Feb. 20, 21	Gustine, Tex. ....	Mar. 11, 12
Wichita Falls, Tex. ....	" 22, 23	Purmela, Tex. ....	" 13, 14
Bowie, Tex. ....	" 24	Waco, Tex. ....	" 15, 16
Fort Worth, Tex. ....	" 26	Temple, Tex. ....	" 18
Dublin, Tex. ....	" 27, 28	Kempner, Tex. ....	" 19, 20
Brownwood, Tex. ....	" 29	Temple, Tex. ....	" 21
Brooksmith, Tex. ....	Mar. 1, 2	Bastrop, Tex. ....	" 22, 23
Brownwood, Tex. ....	" 4	Taylor, Tex. ....	" 25
Miles, Tex. ....	" 5, 6	Austin, Tex. ....	" 26, 27
San Angelo, Tex. ....	" 7	San Marcos, Tex. ....	" 28, 29
Brownwood, Tex. ....	" 9	San Antonio, Tex. ....	" 30

### GEORGE YOUNG

Prince George, B. C. ....	Feb. 14-17	Langley Prairie, B. C. ....	Mar. 15
Prince Rupert, B. C. ....	" 19-23	Surrey, B. C. ....	" 16
Vancouver, B. C. ....	" 26	Matsqui, B. C. ....	" 18
Victoria, B. C. ....	Mar. 2, 4	Chilliwack, B. C. ....	" 19, 20
Qualicum Beach, B. C. ....	" 5, 6	Kamloops, B. C. ....	" 21, 22
New Westminster, B. C. ....	" 8, 9	Vernon, B. C. ....	" 23, 25
Vancouver, B. C. ....	" 11, 12	Penticton, B. C. ....	" 26, 27
Port Coquitlam, B. C. ....	" 13, 14	Trail, B. C. ....	" 29, 30