



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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand 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 in 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 was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and 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.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a renewal or a new subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice, Act of March 3, 1879.

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - BROOKLYN, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD *President*

W. E. VAN AMBURGH *Secretary*

EDITORIAL COMMITTEE

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

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 495 Collins St., Melbourne, Australia
South African 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

MEMORIAL FOR 1929

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1929 is at 3:37 a.m., March 11.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of March 24. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Sunday, March 24, 1929. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

Immediately following the celebration of the Memorial, the secretaries of the classes are requested to report to *The Watch Tower* the number partaking in their respective places.

SPECIAL SERVICE WEEKS

Designating certain weeks during the year for special service to the Lord in advertising his kingdom has had the Lord's blessing. This is the best evidence that we should continue this practice. Where a definite time is set and notice given ahead, the anointed remnant can prepare and arrange their affairs so as to devote the time to special field service.

For the year 1929 two separate weeks have been selected. The first will be the week beginning May 19 and ending May 26. This will include two Sundays. Notice is now given that the anointed in every part of the earth may have ample time to prepare. The British Empire is now the great world power. Within its domains there are a number of the Lord's anointed. It will be their privilege to give the witness in these countries, to the glory of the Lord's kingdom. Likewise in the United States, the anointed will have the same opportunity.

The second drive or field service week will begin August 25 and will include two Sundays and one holiday, to wit, September 2, Labor Day in the United States.

Regional service directors and local service directors everywhere will please take notice and prepare the organization for united action during these two service weeks.

I.B.S.A. Berean Bible Studies

by means of

'The Watch Tower'

"I Will Praise My God"

Issue of January 1, 1929

Week of March 3 ¶ 1-22
Week of March 10 ¶ 23-48

"True and Faithful Witness"

Issue of January 15, 1929

Week of March 17 ¶ 1-14
Week of March 24 ¶ 15-28
Week of March 31 ¶ 29-41

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

FEBRUARY 1, 1929

No. 3

PRAISE JEHOVAH!

"Praise the Lord, O Jerusalem; praise thy God, O Zion."—Ps. 147: 12.

JEHOVAH caused songs to be written by his servants, and the faithful in Israel sang them. These songs, written long ago, were intended for the benefit of the spiritual Israelites who form God's visible organization on earth. The songs of praise are expressions of joy. The songs are sung to the praise of the Benefactor of the singers. These songs are expressions of gratitude by them. The church seeing that deliverance draws near, and knowing that this blessed condition proceeds from Jehovah, songs of joy are uttered to his name's honor. The church has passed through a long and dark valley. It has been beset with many temptations. It is emerging into the greater light. The faithful, seeing the light along the pathway growing brighter, begin the glad songs. This is in harmony with the admonition of Jesus, which admonition applies at the present time: "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."—Luke 21: 28.

²The one hundred and forty-seventh Psalm is a song of praise to Jehovah, giving some of the reasons therefor, and is therefore appropriate for the consideration of the church, particularly at this time. These songs of praise are food for the mind of the new creature. Benefits result to those who sing them understandingly.

³"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." The singers say, "It is *good* to sing praises to our God." Those who sing to other gods can not say that. "Good" means that which is of lasting benefit. *Good* things proceed only from Jehovah, who is the Giver of every good and perfect gift. "For it is pleasant" means that it is delightfully sweet to thus sing. That means that the singer has much cause not only to be happy but to be joyful.

⁴Praise to God is comely. That means that praise to Jehovah is fitting, suitable and beautiful. David said: "I will praise thee with my whole heart." (Ps. 138: 1) David had obtained the favor of God. He foreshadowed God's favored people whom we call Israelites after the spirit. The favor of Jehovah is to

be desired above all things, because "in his favour is life". (Ps. 30: 5) "The king's favour is toward a wise servant." (Prov. 14: 35) "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain." (Prov. 16: 15) "His favour is as dew upon the grass," refreshing and life-giving. (Prov. 19: 12) Those who appreciate the favor of God can not keep back the song of praise to his name. Those who are in the joy of the Lord are greatly in his favor. For them to sing the praise of Jehovah is pleasant, fit and beneficial.

⁵"The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel." All the saints of God on the earth are symbolically represented by the word Jerusalem. Those who are anointed by the spirit of the Lord, and who are in the temple condition and under the robe of righteousness, are of Zion. They are also of Jerusalem. Zion has reference to the remnant, while Jerusalem more particularly refers to all, including the great company class. During the period of time when the Messenger was preparing the way before the Lord God, he was restoring to his people the fundamental truths which had been taken away by the servants of Satan. In that period of time he was building up those who had made a covenant with him. For a long period of time, and particularly during the World War, all of those who stood for the Lord God were "outcasts", so far as Christendom is concerned; and especially was that true with reference to the faithful. Their being outcasts, from the viewpoint of Christendom, is in full accord with the prophecy of Jesus relating to the same time: "Ye shall be hated of all nations for my name's sake."—Matt. 24: 9.

⁶Then the due time came when the Lord gathered together his people into the temple condition and made such a part of Zion, his organization. (Ps. 50: 5) The one hundred and forty-seventh Psalm, therefore, begins to have its fulfilment from and after the date of the coming of the Lord to his temple. It was about 1922 when the Lord revealed to his own of the temple class that he had 'gathered together the outcasts' and had some special work for them to do.

Then it was that they began to rejoice. Shortly thereafter he showed the temple class that it was his will to have his message carried to the "great multitude", the members of which are also a part of Jerusalem. This "great multitude" class must be informed that their cries have been heard and that the Lord will deliver them in due time. Therefore the outcasts are gathered together, and the whole house of spiritual Israel is in process of building up.

⁷ "He healeth the broken in heart, and bindeth up their wounds." When the fiery trials came in 1918 many of the Lord's people were very much distressed. It appeared that the enemy would crush out all effort to give a witness to the name of the Lord, and therefore many of the consecrated were at the point of experiencing a broken heart. Even the faithful ones felt that the Lord had forsaken them: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa. 49:14-16.

⁸ When God revealed to his people that he was building up his organization and bringing his people into a condition of security, the sore and broken-hearted ones were healed and their wounds were bound up. The Lord's people were drawn together, became united, and began to see eye to eye concerning the purposes of Jehovah; and their grief came to an end. A knowledge of what Jehovah was doing for them and in the development of his plan, and a knowledge that they had entered into the joy of the Lord, caused them to sing forth the praises of Jehovah. At the same time those who failed to see the onward march of the truth became morose and sour. Their condition was and is the result of selfishness, which is the very opposite of love. Those who love the Lord will be faithful, and such are the ones who have entered into the joy of the Lord.

⁹ "He telleth the number of the stars; he calleth them all by their names." The words of this text constitute further evidence of the unlimited wisdom and power of the great Creator. Men see a few stars of the heavens and marvel at them, but even with the most powerful of instruments they can not locate them all. The great expanse and the multitude of stars make the reverential man feel his insignificance. He begins to appreciate the fact that the great Creator made all these stars and not only knows the number of them but calls them each by name.

¹⁰ This text is subject to another understanding. The word "star" sometimes figuratively means "prince", having reference to the sons of God. Prince Lucifer and Prince Logos were evidently referred to when the prophet speaks of the stars that sang to-

gether at the laying of the foundation of the earth. (Job 38:7) God has other sons who shall shine to his glory. The stars shine by night and reflect the glory of the greater light. The period of sacrifice, from the cross to the kingdom, has been one long dark night. As the greatest darkness is just before dawn, even so now there is darkness upon the earth and gross darkness upon the people. God's anointed are his sons of light.—John 12:36; 1 Thess. 5:5.

¹¹ When God gathers his saints together into the temple condition he causes greater light to shine upon the temple, and it is then that "out of Zion [God's organization], the perfection of beauty, God hath shined". (Ps. 50:2) To be sure Jehovah knows the number of those in the temple condition, and it is certain that he has given to each of them a name. Those of the Philadelphia church who were found true and faithful, and who were brought into the temple condition, have this promise made to them: "I will write upon [you] the name of my God, and the name of the city [organization] of my God, which is New Jerusalem." (Rev. 3:12) The prophet surely refers to the same faithful class when he says: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2) So it may now be well said that Jehovah God has numbered the "stars" of his household and given to each of them a name which that one, if faithful to the end, will know in due time.

¹² "Great is our Lord, and of great power: his understanding is infinite." After being brought into the temple condition the servant class began to see and appreciate some of the goodness of the great Jehovah God and his purposes concerning his creation. They plainly saw that God is not trying to get them into heaven. On the contrary, he is shaking out everything that can be shaken. They see that he is carrying out his plan not merely for their sakes but because his great name is involved and he has given his word and will bring to pass all that he has promised. To this end he provided redemption for mankind and will bring man into a condition, and will give him a full opportunity, to be at peace with his Creator. The faithful ones now see and appreciate that God will dash to pieces the enemy organization and will put in full sway in the earth his good and righteous organization. They see that his power is without limitation, and that he will exercise his power to vindicate his name and will at the same time vindicate those who are faithful to him and who continue faithful under adverse conditions. This gives them much cause for rejoicing, and they sing his praises.

¹³ "The Lord lifteth up the meek; he casteth the wicked down to the ground." The time for doing the work here mentioned is during "the day of the Lord", when he is judging his people and the nations.

This could not take place until he builded up Zion. It is then that he comes to his temple for judgment, as it is written: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth."—Ps. 11: 4, 5.

¹⁴ The lifting up of the meek does not seem to refer to the lifting up of the people into heaven, but, rather, to be the work of vindicating his church while on earth. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25: 9) The meek are those who are teachable and who are therefore obedient. During the time of judgment the Lord lifts up these because of their faithfulness and love for him, and he preserves them. (Ps. 31: 23) The haughty and the wicked he brings low. In the day of his judgment he will accomplish the complete degradation of the wicked. "The bows of the mighty men are broken, and they that stumbled are girded with strength." (1 Sam. 2: 4) The wicked ones, cast down, shall not again prosper. The meek and obedient, fully lifted up, shall go on for ever to the praise of Jehovah.

¹⁵ "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God." This verse appears to be the beginning of the second division of the Psalm or song. Both parts of the Psalm begin with invitations to praise Jehovah. It is very stimulating to faith to see how many of the scriptures become clear after the Lord has brought his people into the temple condition. The lightnings of the Lord reveal to them a clearer vision than they had before. Now seeing Jehovah's purpose and also his works, the remnant delight to obey his commandments and to tell others about his doings. (Isa. 12: 4) They learn his will from his Word and delight to do his will. The harp is a symbol of the Word of God, and to those who are faithful to God it yields sweet and harmonious music. These invite each other to sing praise to their God, and together they lift up the voice to magnify his name.

¹⁶ "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." God literally does these very things. Symbolically the clouds represent the presence of the Lord, in this, that God and Christ Jesus are now giving special consideration to the anointed on earth, as well as shaping the affairs about the earth for the final overthrow of the evil world. Rain refreshes the earth and causes it to rejoice. Rain is a symbol of the downpour of truth, which the Lord has now bestowed upon those who are faithfully serving him; and this message of truth, carried to the people, enables them to see that there is hope for everlasting life for them, and such is symbolized particularly by the growing of green grass upon the mountains. This scripture has therefore both a literal and a symbolic meaning and fulfilment.

¹⁷ "He giveth to the beast his food, and to the young ravens which cry." God has made generous provision for all his creatures. The wild beasts of the forest, the birds of the air, and every creeping thing, have their food supplied at his gracious hands. Seeing in his Word that God has made this provision, and observing the fulfilment of his promise concerning such, the remnant have reason for praise and they sing praises to Jehovah's name. The raven was used to feed Elijah. It is an unclean and therefore imperfect bird, and this fact shows forth that sometimes God uses imperfect things to his glory. The ravens may well represent those men who brought some food to the church during the period of darkness. Many such men may be named, Rotherham, Young, Strong and others, who have prepared Bible helps to enable the hungry souls to feed upon the Word of God. The food which the Lord furnishes to his church through those men has been of real help in the study of the Bible.

¹⁸ Young ravens are unable to feed themselves, much less to bring food, and they cry out for food. They may well represent the imperfect ones that have a desire to be fed on that which is true. They hunger and thirst for some mental food that will show them the way and give them a hope for life everlasting. Those who hand out the truth from door to door to the hungry and crying ones may well be said to be instruments of the Lord to supply these young ravens that are crying out for food. There are a number of order-loving people on earth who desire to know something of God but who would have no means of knowing unless the colporteurs and class workers call at their homes and bring them the message of truth.

¹⁹ "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." The picture here given is one of human strength and pride. The man on horseback feels his importance. He uses his legs to guide the horse, and he takes pride in the fact that he can do so and that he can exercise power in this manner. The men of the world trust in human power as the horseman trusts in animal power. They trust not in the Lord. (Isa. 31: 1-3) God is not pleased with human strength or pride. He has no pleasure in them that trust in their own strength and take pride in it. These are heady and highminded, and he pushes them away from him. His pleasure is in them that love him and fully trust and obey him. (Isa. 26: 1-3) This verse of the Psalm is a clear warning to all who have been enlightened by the truth, that they can not trust in the strength of man, even though the man in whom they trust proves to be unusually wise and faithful and swift and strong, as is illustrated by the man on horseback. It is never pleasing for the child of God to magnify the name of a man or other creature and to take great pride in the strength of man. The child of God truly says: "My help cometh from the Lord, which made heaven and

earth." (Ps. 121:2) This is corroborated by verse eleven of the Psalm.

²⁰ "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." The true child of God will not look for help or strength from any creature. He will not hold to some supposed truth merely because some man taught it. He fully appreciates that the truth is from Jehovah and that Jehovah causes his light to shine upon it in his own good time and pleasure. Likewise the true child of God is not disturbed by the strength of man when exercised against him. He fully appreciates the truth which is written: "If God be for us, who can be against us?" (Rom. 8:31) He does not stop to look about for help, but with full faith and confidence in the Lord God he goes stedfastly on with his duties in the service of the Lord.

²¹ "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee." This seemingly begins another division of the song. In this statement of the psalmist all who are of the spiritual Israelites are called upon to praise Jehovah. Jerusalem, as here used symbolically, embraces all the consecrated; while Zion includes only those who are in the covenant by sacrifice and who have been brought into the secret place of the Most High. Zion now sees her vantage point, and in this day of the Lord God all Jerusalem shall see much cause for rejoicing. To Zion the Lord says: "For he hath strengthened the bars of thy gates, he hath blessed thy children within thee." This is cause for rejoicing. Zion's children are within that organization and are protected by what is represented by the gates and bars which stand between them and the enemy. God keeps his hand over them while they are in full view of the enemy, and they are therefore beyond the fangs of the evil one. At the same time those of Zion are showing forth the praises of Jehovah. (Isa. 51:16) So long as one is of Zion, and therefore of the temple class, he is on the safe side of the gates and bars that shield him from the darts of the evil one.

²² "He maketh peace in thy borders, and filleth thee with the finest of the wheat." This verse applies specifically to those faithful ones who are in the covenant by sacrifice and under the robe of righteousness. They are at peace with one another. They see eye to eye on the great truths revealed to them from the Word of God. They are watching carefully for the kingdom interests committed to them, and together they unitedly carry forth the message of Jehovah and lift up their hearts to him in harmonious song. (Isa. 52:8) In the last above-quoted verse of the Psalm the marginal rendering is, "fat of wheat." That means the sweet and nourishing portion of the wheat. Not only do the remnant feed upon the Word of God, but God graciously shows them the meaning thereof,

and it becomes exceedingly nourishing and strengthening to them.

²³ When members of an ecclesia find themselves in disputes and quarrels, that of itself proves that the ones causing the disturbance are not of Zion. The true Zion class feed upon God's Word and rejoice and sing forth his praises. The others feed upon the husks and do not understand the truth, and therefore they can not rejoice in the precious truths that the Lord is now revealing to the remnant class. If these trouble-makers are found among the remnant, what shall be done? The faithful remnant, having a keen desire to serve the Lord, should go stedfastly on with their work and refuse to enter into a controversy with others. Time and opportunities for service are too precious now to indulge in quarreling. The faithful will rejoice in doing with their might what the Lord has given them to do in carrying the message of consolation to the people. They will dwell in peace and stand shoulder to shoulder with their faces always to the enemy, and will joyfully proceed with their work.

²⁴ "He sendeth forth his commandment upon earth: his word runneth very swiftly." These words plainly refer to the work the church now has to do upon the earth. The commandment of God that now holds the place of prominence is: Preach the good news to all nations as a witness. In harmony with this it is written, "Ye are my witnesses that I am God"; and the remnant is to do the work commanded. God has set his King upon his throne; and now the work of declaring this and kindred truths must be done. The faithful will do it. (See Matt. 24:14; Isa. 33:10-12; 6:9-12; Ps. 2:6.) This work must now be done in a hurry, and when his due time comes God will cut it short and finish it. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Since God has brought into use the radio for sending forth the message of his kingdom, that message has gone forth swiftly. As the psalmist puts it: "His word runneth very swiftly."

²⁵ "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" Snow is pleasant and beautiful to the eye, but it is cold and cheerless. Wool is warm and comforting and brings ease and peace of mind. To some the truth looks cold and without interest, but when they understand it the truth makes them warm of heart. The hoarfrost is bright, hard frost that has become so by reason of age. It is very cold and cheerless. The faithful remnant class is now carrying the truth to the people. To some of these the truth seems to be old and cold and without cheer, because they have heard of "Bible religion" for years and have found no joy in what they heard. But when the truth is told to them and they begin to see that it is so different from the "Bible

religion" that they have heard, the situation changes. As the hoarfrost is scattered, so now the cold and cheerless appearance flies away, like ashes before the wind, and the truth begins to make them glad as they receive it. To the clergy the truth being told amongst their flocks is like morsels or chunks of ice, and is so cold and cheerless that they can not stand before it. The clergy are frozen by it and fall, while some of those whom they hold prisoners become cheered and warm.

²⁶ "He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow." The truth has been and is strenuously opposed by the clergy and the principal ones of their flock. But when those who are prisoners, and who are seeking for righteousness and relief, have heard the truth and give it consideration and manifest a desire for more, God sends forth to them a better understanding of the truth, and their opposition is melted away. The soft winds represent that which is pleasing and helpful and brings joy. (Cant. 4: 16) God causes the mind of the hungry one to be opened to the truth, and then his opposition to the truth melts away and great floods of refreshing truths rush into the mind and make glad the heart of him who seeks to know and appreciate God's goodness to him.

²⁷ "He sheweth his word unto Jacob, his statutes and his judgments unto Israel." Again the words of the song refer to the people of God, as occurs in the first verse. God's people are represented by Jacob and Israel. This verse tells that God shows his word and his will to those who have pledged themselves to serve him. This is exactly what the Lord is doing at the present time. He is feeding his people upon that food which is "convenient" for them and which is greatly benefiting them as new creatures. For this reason he gives the temple class, from time to time, flashes of lightning illuminating their minds and disclosing what he wishes them to do, and cheers their hearts as they go forth to do that work. This is another cause for praise. It enables the anointed to see that the great Eternal One, the Most High, is dealing generally with them.

²⁸ "He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." In concluding the song the prophet declares that never has God dealt so with any nation. Thus he emphasizes the privilege that the nation here described enjoys. For many centuries God has been bringing the truth to some, and nearing the end of the period of the Gentile Times he opens his gates of truth and permits the waters thereof to flow out to those who desire to hear and know. Particularly at the end of that period of time God gathers his holy nation, made up of his people whom he has selected for his purposes. (1 Pet. 2: 9) During the closing days of the period of the Gentiles he has drawn many

together by having the word of truth preached to them. They have been brought forth from Babylon and the love of Christ has constrained them or held them together in the study of the Word of God. All of such are described under the symbol Jerusalem. During a certain period of time Christ, "the Messenger of the covenant," is engaged in preparing the way before the Lord by drawing out from Babylon hungry souls who desire something better. These have made a consecration to do the will of God. Some have been faithful; and many, less faithful. Then the Messenger of the covenant suddenly comes to his temple and begins to take an account with all who are of the household of faith.

²⁹ It is these faithful ones that constitute the people or nation called for his purposes. Never before has he dealt so with any people or nation. His expressed admonition, represented by his commandments to do his certain great work in the earth, has never before been known; and surely no other nation has ever been invited to participate therein. Upon examination those found faithful are brought into the temple and are given the garments of salvation and covered with the robe of righteousness. Jehovah flashes his lightning upon the temple, and those of the temple class see and understand more fully his plan and purposes and they give way to songs of praise. The more fully they understand God's plan, the greater cause they have for rejoicing, and together they say to one another: "Praise ye the Lord."

³⁰ The more fully a person is convinced that his course of action is right, the more determined he is to continue in that same course of action to the end, that his purpose may be fully accomplished. The purpose and desire of a Christian are to have the final approval of Jehovah, to be faithful and true to Jehovah and to bring glory to his name, to see him face to face, and to enjoy endless blessings of life and companionship with Christ Jesus the great King. The anointed gradually come to a realization of the fact that God has anointed them for this purpose, and that the fulfillment of the divine commission is a condition precedent to entering into the presence of Jehovah and being made in the likeness of Jesus Christ. The anointed one sees that his divinely-given commission requires him to be faithful and true as a witness to Jehovah, to declare God's expressed vengeance upon the enemy organization, and to tell the oppressed people that they shall be relieved by and through Jehovah's gracious arrangement, which he is now putting into operation through his beloved Son. They go out with full determination to fulfil the commission granted to them, and go on in that course of action with songs of praise upon their lips. Doing so, God continues to give them more light and a better understanding of his Word, that they may be further encouraged. The cumulative evidence which he brings

to them convinces the anointed beyond a doubt that their course of action is right, and therefore they become more determined than ever to press on in the way the Lord has led them. That is the real reason why Jehovah is now giving his church a better understanding of his Word.

³¹ He has provided *The Watch Tower* to publish his truth, and thereby God communicates his truth to his people. Again let it be stated that the truth is not man's truth, but belongs to Jehovah, and that in his own good way and time he sends it forth to his people. Never has there been on earth a people with whom the Lord has dealt as he is now dealing with the remnant, whom he has commanded to be his faithful and true witnesses. As these faithful proceed in the course of action marked out for them each one can truly say: "The Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isa. 12:2; Ps. 118:14.

³² Every one who is truly praising God now must be doing so because of his love for the Most High. It therefore follows that every one who is truly singing praises to Jehovah, is also engaged in giving the witness to his name as God has commanded. Love for God is proven only by keeping his commandments and doing so joyfully. (1 John 5:3) The love of the remnant is made perfect by full obedience, and this obedience is made known by their boldness in this day of judgment in speaking out the words of truth to the glory and praise of Jehovah's name.

QUESTIONS FOR BEREAN STUDY

Of what do the Psalms consist? To whom were they addressed? For whom were they written? They were to serve what purpose, and when? ¶ 1, 2.

Explain what was pictured by David's having special favor with God and by his songs of praise. ¶ 3, 4.

Distinguish between Jerusalem and Zion. How did the Lord build up Jerusalem? Identify the 'outcasts of Israel', and explain how they were 'gathered together'. ¶ 5, 6.

How did the Lord bind up the wounds of the broken-hearted and heal them? Show that two classes became manifest in the meantime. ¶ 7, 8.

Apply the fourth verse of this Psalm in its literal and in its symbolic sense. What are some of the evidences of the greatness, power and understanding of Jehovah which call for rejoicing and praise? ¶ 9-12.

Contrast the lot of the meek with that of the wicked. When and how is the distinction to be particularly manifest? ¶ 13, 14.

What are the circumstances that now call forth songs of thanksgiving? Who use the 'harp', and how do they 'sing' upon it? ¶ 15.

Show the symbolic meaning of (a) 'covering the heaven with clouds'; (b) 'preparing rain for the earth'; (c) 'making the grass to grow upon the mountains'. ¶ 16.

Point out God's tender care for all his creatures. Explain the picture of (a) Elijah's being fed by ravens; (b) God's hearing the 'cry of the young ravens'. ¶ 17, 18.

Describe the classes pictured in verses 10 and 11, to account for the Lord's manner of dealing with each class. ¶ 19, 20.

Why is Jerusalem, as well as Zion, here called upon to praise God? Describe the security, the blessing, the peace, and the 'fat of wheat' enjoyed by Zion, as showing the happy lot of the faithful remnant. ¶ 21-23.

State the prominent command now before the church, as indicating the work that is to be done. In what sense does Jehovah's word 'run very swiftly'? and how is this to be accomplished? ¶ 24.

Show the appropriateness of verse 16 in this connection. His word 'melteth' whom? How? Apply "He causeth his wind to blow, and the waters flow". ¶ 25, 26.

What are the word, the statutes and the judgments here referred to? How are they shown only to God's people? Explain the statement, "He hath not dealt so with any nation." ¶ 27-29.

How important is a conviction that one's course of action is right? What is the only purpose and desire of a true Christian? What must he realize in order to appreciate his privilege and fulfil his commission? ¶ 30.

Point out the means which God has provided for feeding and leading his people in this 'the day of his presence'. What is now clearly the test of one's love for the Lord and for his Word, and of one's appreciation of all that God's purposes include for the church and for all mankind? How will the faithful meet that test? ¶ 31, 32.

WHAT IS A CHRISTIAN?

WITH all the Western world professing to be Christian, and with nearly two thousand years of professed Christian experience, it would seem as if it should be quite unnecessary to ask the question, and indeed almost foolishness to do so. Yet he who asks will not get uniform replies. The answer of the man in the street would be to the effect that the world of mankind is made up of Christians and non-Christians, meaning thereby to mark a distinction as between those who are inhabitants or citizens of those countries which are called civilized and all those who are not. In other words, the man in the street considers that the terms "Christian" and "civilized" are synonymous.

If an average member or adherent of one of the church systems be asked the question, he will almost certainly answer that he is a Christian who openly

avows acceptance of the Christian religion. To such the Christian religion probably means little beyond acceptance of the fact that there is such a form of religion, as distinct from the paganism of the Old World, the idolatrous worship of the East, the religion of the Mohammedans, and the ignorant demon-worship of the dark races of the earth. What may be the particular distinction between the Christian and the other religions, the average man might not be able to say, beyond that the Christian religion centers round the coming of Jesus Christ, and that he died and was raised from the dead.

If the question be asked of one who is professedly a follower of the teachings of Jesus, he will be more definite in his answer. He will almost certainly say that only he may take the name of Christian who is a disciple of Jesus, who seeks to conform his life to

the life of Christ, and to the teachings of Jesus as set forth both by Jesus and by the apostles whom he sent into the world. This answer is more nearly correct, yet it does not go far enough. The real Christian is he who has accepted Jesus as his Savior provided by God for the remission of sins, and who, having seen the privilege of following in the footsteps of Jesus, has consecrated himself to God as Jesus did. It is of such as these that the New Testament speaks as being "in Christ", who are known as new creatures in Christ Jesus.

What advantage is gained by raising the question, and in calling attention to these things? We may say, Much every way. Knowledge of the truth must be to advantage, while uncertainty and ignorance is disadvantageous and positively harmful. In these days, values of all kinds are being readjusted. They are the days of which the Prophet Isaiah spoke when he said, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17) It is not only men who institute inquiry into the claims of others: Jehovah God is doing it also.

If on examination it should be found that true Christians are a rarity among men, rather than that it is a fact that they are numbered as a thousand millions of earth's population, then it follows that there must be some readjustment necessary. The answer to the question, What is a Christian? can not be that which the many would give. It might be presumed that if the people of certain countries are not Christians, then probably the churches themselves are not really Christian; and therefore to speak of some nations as forming Christendom is a misnomer. To have to come to these conclusions would mean a great surprise to many, and would bring much disappointment to multitudes. But the day of shams is nearly past, and the day of truth is begun.

Today it is more or less frankly avowed, and allowed by the clergy (who dare not set a high standard for their flocks), that the teaching of Jesus Christ can not be kept. If it can not, then there is no use making the attempt, and a new standard must be set. It is, of course, true that no man can reach the ideal shown in Jesus, nor reach up to his personal standard. He was born into the world apart from the taint which comes to every child of Adam's stock. Of him it is said that he "did no sin, neither was guile found in his mouth." (1 Pet. 2:22) If he had sinned, the world would have been without its Savior.

But Jesus never set forth that his disciples were expected to be what he had been while a man among men. In the direction he gave to his disciples in that which is called "The Sermon on the Mount" Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Now to endeavor to make out of this that Jesus meant to tell his poor weak disciples that they were expected

to be as perfect as the great and incorruptible Jehovah is perfect is surely foolishness.

Men have no expectation of being able to live up to such a standard, and they reject the suggestion that they are expected to do so if they make profession of being a Christian. We ask, Are the nations Christian? The answer is in the negative. No nation follows the teaching of Jesus; none has ever tried to do so; none has ever made any profession of so doing. It has been generally assumed that the nations of Europe have been Christian for a thousand years. To what extent is that true? How did the nations of Europe become Christian?

At the first it was easy. The Emperor Constantine professed the Christian doctrine and made it the recognized religion of the empire, and, lo! the people were turned from pagan to Christian. Charlemagne, the maker of the "Holy Roman Empire", used a rough and ready way to increase the number of Christians. His custom was to drive the ignorant idol-worshiping peoples whom he conquered into a convenient river and have them baptized by his soldiers, thus turning them from ignorant idolaters into good Christians.

The nations over which the popes of Rome ruled were in no sense followers of the teachings of Jesus Christ. Nor, as knowledge increased, and the nations have voluntarily professed to be Christian, has any nation conducted its affairs, all or any part of them, according to his teachings. In their state policies the nations of Christendom are, so far as Christianity is concerned, in no way different from pagan Rome. The difference (and that which is supposed to make them Christian, or prove them to be so) is that whereas Rome, in acknowledgment of its gods, went in state to their temples to worship, the Christian nations, on state occasions, when it seems proper to them to make some acknowledgment to the Divine Being, go to their appointed cathedral, where the professed priests of Jesus Christ serve. Their worship is the bare acknowledgment for something received or for some victory gained, but has no relationship whatever to any question of ascertaining or doing the will of the Divine Being.

Certainly the nations of Christendom are not Christian, except in general acceptance of a certain religion called Christian, as distinct from the worship of the gods of Rome, or of Greece, or of the East.

But we ask the question, Are the great church systems of the West, or those of the East which profess Christianity, Christian churches? The answer, so far as it concerns the name of the church, is that none has the right to designate itself the church of Christ, nor to allow others so to name it. Jehovah alone can give entrance to his church, and Christ is the Door to Jehovah's sheepfold. Therefore any claim put forward by any, under any circumstances whatever, to be so named is fraudulent.

But this question may be looked at from another point of view, namely, that of teaching what Jesus taught. Do the Christian churches represent Jesus as he represented the Father? To those who know the Scriptures the answer is, Most certainly they do not represent Jesus. Their teachings are based upon the fact of the birth, ministry, death and resurrection of Jesus of Nazareth, and that God designated him as the Redeemer of the world. In their creeds they profess to believe that he will come again to judge the world, and to wind up its affairs. To the extent that these facts of divine history are accepted and are the basis of fellowship in belief, the company of those who believe may be said to be Christian as distinct from pagan, Mohammedan or heathen. These profess that such belief is the only way of acceptance with the Creator: that none but those who so believe can ultimately find eternal life, and that therefore all others must sooner or later perish everlastingly.

But when the teaching of Jesus is brought into question these professed believers are found to differ so much from each other, and to have quarreled so bitterly with each other about the teachings of Jesus, that it becomes impossible to think that they can be Christian, either according to the teaching of Jesus or according to the spirit of Jesus.

But, still further, if the relationship of Christian teaching with that of the heathen world is considered, it is found that the churches have substituted pagan worship and teaching for the teaching of Jesus. Any one who has made inquiry into church history knows that the great mysteries of the church of Rome are really transferences from the mysteries of paganism. The basic doctrine of churchianity, namely, the trinity, abhorrent to the Bible, which is the revelation of the one God, Jehovah, the Most High over all the earth, and the God and Father of Jesus Christ, whom he appointed the Savior of men and his own special representative in heaven and earth, is nothing more nor less than the transference of the trinity of gods worshiped in Egypt, in Babylon and in Assyria. The vestments of the priests, the various offices in which they serve, and the furniture of their altars are copied from those ancient mysteries where demons were worshiped.

The Protestant churches have discarded many of these symbols, but have retained the chief defiling, darkening dogmas of Rome, and have thereby vitiated the teaching of Jesus. Certainly the churches are not Christian. They do not teach, they dare not teach, the truths which Jesus left for his disciples.

What, then, is a Christian? Answer: He is one who believes Jesus of Nazareth was God's messenger to men; who believes he was born of the virgin Mary that he might 'partake of flesh and blood' (become a man, a human being), but was begotten by God through operation of the holy spirit instead of by man in order that he might escape the corruption in-

herited by the children of Adam; that he was thus God's Lamb for sacrifice, a perfect man who could and did offer himself to God without spot, to be a ransom for all men; that he died as a man, and was raised from the dead a glorious spirit being, and was exalted to Jehovah's right hand, made a Prince and a Savior; that since his resurrection he has ministered to the saints, his true followers, being their Advocate before the Father; that he comes again to take up his kingdom, reducing to nothing the enemies of righteousness in order that there may be a free way for the multitudes of earth to walk the way of life then open to all; that he is Lord both of the dead and of the living, and will raise the dead in order that they may share in the blessings which Jehovah has for all the obedient.

But the Christian not only believes these things: he sees that it is given to him not only to believe on Jesus, but to suffer with him. He enters into the privilege and responsibility of following in the footsteps of Jesus. Before he can really enter into the life of faith as a follower of Jesus he must consecrate himself to God as Jesus did. He is then given the holy spirit's aid to understand the things of God, and is quickened in his spirit, renewed in his mind, that he may desire them. His new outlook and his consecration cause him to take a course which is contrary to that which men take in all ordinary matters relating to themselves or to the affairs of the world. This brings misunderstanding, reproach, persecution; so that it is through much persecution the disciple finally enters the kingdom of God.

It is to these that Jesus directed his word in the sermon on the mount; none but those who have the aid of the holy spirit of God can possibly keep, or be expected to keep so high a standard of life as Jesus there lifts up.

Thus a Christian is a true follower of Jesus, consecrated to God as he consecrated, and who accepts the teachings of Jesus and seeks to carry them out in his life.

Today to be a Christian means serving Jehovah according to the truth of the kingdom of heaven now being established on earth. Once again: To follow Jesus, as a true disciple must do, there comes a conflict between the forces of evil and the servants of Jesus Christ. The ordinary conception of the "Christian" means that the kingdoms of earth should be supported because they represent Christianity in operation, even though it be acknowledged to be much below the true standard. It also means support of the church systems which give their support to the kingdoms. Through James, the holy spirit of God witnesses that he who will be a friend of this world, meaning thereby the present arrangement of the world, is the enemy of God.—Jas. 4:4.

The true Christian follows the Lord at all times

and in all things, and at this time he is found giving witness to the new order now being established. Once again: To follow Jesus means to suffer with him. Again true courage is necessary, but the disciple who

will serve his Master has the same spirit as he, and will serve God at any cost. He knows, too, that his service is to be, not only to the glory of God, but the best service he can render his fellow men.

GOD'S HARVESTING

THE conception of God as a great husbandman, preparing for and gathering a harvest for himself out of the earth, is familiar to the Christian. This is, of course, chiefly because Jesus in one of his parables spoke of the world as being a field in which seed was sown, and said that the harvest is the end of the age. Also because when speaking of the parable of the vine, Jesus said, "My Father is the husbandman." (John 15:1) Paul, writing to the Corinthians, says to them, and thereby to the whole church, "Ye are God's husbandry." (1 Cor. 3:9) An examination of the parable of the wheat and the tares and that of Jesus as the true vine, and of Paul's use of the word to the Corinthians, will show that the thought of God's being husbandman is in each case local. There is no scripture which says that God is a great husbandman over all the earth.

But the thought of God as a great husbandman with the whole world as his field is not foreign to the tenor of Scripture. When Jesus was asked the question, "Are there few that be saved?" he turned it aside, bidding those who would be saved to strive to enter in at the strait gate. But we may inquire into the purpose of God, since he bids us do so. (See Isaiah 21:12.)

We inquire as to what the Scriptures have to say of the result of God's harvesting in the earth. In the parable of the wheat and the tares Jesus spoke of the sowing, the growing of the crops, of the harvest time, and said that the harvest is the end of the world, or age. But the slightest consideration of his words shows that this sowing began only with him; and it follows therefore that the harvest gained can only be the result of the sowing of the truth which Jesus brought, revealing his Father's will to men. It can not affect men or conditions on earth before his day.

Then the question arises, Had there been any previous sowing for any gathering out of the earth for God? And if seed had been sown, what harvest did it produce, and when was the reaping?

Also, when it is seen that the parable of the wheat and the tares does not affect mankind as a whole, but only those who have professed to be God's people, and that its purpose is to show separation between the false and the true, we inquire, What sowing and reaping is there to be after the harvest for which Jesus sowed has been gathered, that is, after the church has been gathered?

Orthodoxy has wrongly taught that when the harvest which has resulted from the ripening of the seed sown by Jesus has been gathered in there is no further work of grace and no hope for any thereafter to come into harmony with God. It is now commonly known that this teaching is altogether contrary to the Scriptures: it leaves no room for the fulfilment of those great and glorious prophecies which God spoke by his servants, the holy men of old (2 Pet. 1:21), and which he must and surely will fulfil for his name's sake.

Jesus came to declare his Father's will to those who would hear and become obedient to the word of grace; hence his word, again and again repeated, "He that hath ears to hear, let him hear." (Matt. 11:15) The object was, in part (chiefly, it may be said), to gather out of the world those who should be associates with Jesus in the great work which was to be done when the kingdom of God was established in the earth. Hence the parable shows that Jesus sowed truth, the good seed of the kingdom, which some received; that Satan, the enemy of God and of Christ, sowed his evil seed, those who give themselves to serve him and their own selfish and therefore evil purposes; and that these men, true and false, were to grow together until the time of the harvest, when there would be a separation making the clear distinction between those who served God and those who, professing to serve him, were self-seekers and agents of the Devil, having his spirit. This parable, therefore, has no reference whatever to the relationship of the world of men: it has to do only with those who are the true servants of God and with those who have made profession of being his servants but have been shams, hypocrites, and have professed to be wheat but are manifested to be tares. The parable is local both in point of time and as to those whom it affects. The sowing began with the coming of Jesus; the ripening time is the end of the age which began with his first presence.

The coming of Jesus disclosed another harvest time, namely, in relation to God's dealings with the Jews. Apparently that people had no thought that God was dealing with them through their long period of favor as bringing them to a harvest. That there was this phase in his dealings with that people is shown by John the Baptist. He said of Jesus, for whom he was herald, "He that cometh after me is mightier than I, . . . he shall baptize you with the holy spirit, and with

fire: whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11, 12) And also Jesus himself said of his day, and in relationship to the children of Israel, "The harvest truly is plenteous, but the labourers are few;" and he bade his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9:37, 38.

That harvest, like the one above referred to, was limited both in time and to its people: it had no relation whatever to any but the people of Israel, God's people according to the flesh. These two harvests had to do with the two peoples of God: the one, at Jesus' first advent, concerned fleshly Israel; and the other, at the second presence, relates to spiritual Israel. Out of the first harvest God gathered his grains of wheat through the truth which was then preached by Jesus. These were seen in the apostles and others who believed on Jesus at that time, true Israelites. Still others, the leaders of the people, who made a profession of being true servants of Jehovah, were found to be chaff. As such, they were destroyed in the fire which could not be quenched. This does not mean that they were destroyed in the fire prepared for the Devil and his angels, the second death, but that a full end was being made of all that was represented by Judaism.

It is evident that however great these two harvests of God be when considered as a result of his sowing, they must be considered as small if they represent only those whom God should finally get out of the wreckage of humanity when the vast multitudes of earth's population are taken into account.

As God is gracious and declares his good purposes to all men, we ask, Is there no other harvest? Have all the peoples of earth who have lived from Adam to Jesus' day, who are not included in any covenant of favor as was the case with his people Israel, been entirely ignored? Are all of the millions who since Jesus' day have lived and died in ignorance and in misconception of God, outside the purposes of God? Does he get no harvest from these?

It is in this very thing that the Word of God is revealed as the great hope of the world, the comforter of all those who inquire of God concerning the things which seem difficult to understand. The Bible shows that unquestionably God will have a great harvest gathering of humanity, gathered out of all the peoples of the earth, besides the harvests gained as a result from the special sowing of truth, first in fleshly Israel and then in spiritual Israel.

It is, of course, apparent to every Bible student that God has left the world very much to its own way. The Apostle Paul tells how mankind preferred to take their own way and that God left them to it. He tells how they degraded themselves, and how in so doing they did dishonor to God.—Rom. 1:21.

Although with the coming of Jesus there was a change in God's attitude toward men, inasmuch as the truth which he revealed by Jesus was not limited to the house of Israel according to the flesh, but was then sent abroad to all nations, that whosoever would hear might hear and come nigh to God, and also with the the responsibility that "God now commandeth all men every where to repent" (Acts 17:30); yet it is apparent that God allowed his truth to be overcome with error, so that during the dark ages truth seemed almost lost. That which professed to honor him was actually made to defame his name. Also, this word of grace concerning Jesus went mostly to the nations of Europe, and to their children who in course of time scattered themselves abroad in the earth. It neither went to the dark masses of the sons of Ham in Africa, nor affected the multitudes of the sons of Shem in the Near East, nor touched the multitudinous sons of Japheth spread abroad in the North and Far East and represented chiefly by the dark masses of India, Malay and China.

All God's purposes in relation to his human family are written in his Word, but they are written in such a manner as to speak only to his people, and even then only at the time appointed. The truth on all these things was given in an indirect manner so that it could not be understood until God's own time came for the full revelation.

In the things done to the house of Israel, and in the prophecies spoken by their prophets, Jehovah laid up his treasure store for the enlightening of his people in the days when it would be necessary that the full measure of truth should be given, and in order (1) that they might do his will in the earth at his own special season, the time when he would have his special witness given concerning himself, and (2) that by means of it they might have the strength to continue against the rushing tides of evil which would then threaten to sweep the earth.

While in a very special way the children of Israel were illustrations for spiritual Israel, yet his dealings with that people are illustrative of his larger and greater dealings with the children of men. One of the special illustrations is in the matter of Israel's feasts. Three times a year that people were instructed to appear before Jehovah in the place which, when they were settled in the land, he would indicate to them. In the earliest days that place was Shiloh; but in later days, when the temple of God was erected, after David's time, the place of gathering was Jerusalem. These three feasts or holy convocations, when the Israelites met together for worship, thanksgiving and fellowship, remembering that God was their deliverer and their blesser, were at the seasons we know as Passover, Pentecost, and the Feast of Tabernacles.

For example, the handful of corn offered at Passover specially represents Jesus. Paul, speaking of the

resurrection of Jesus, says, "He was raised on the third day according to the scriptures." There is no scripture which definitely thus foretold that resurrection; but the offering of the firstfruits was to be made on the sixteenth day of the first month. The passover lamb was slain on the fourteenth day; thus, counting the fourteenth day, the sixteenth day was the third day thereafter. We know that Jesus was God's passover Lamb (1 Cor. 5:7); also that, speaking of himself, he said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) Jesus was God's 'grain of wheat' that fell into the ground the fourteenth day and died, and who on the sixteenth day was raised from the dead to be a Prince and a Savior, corresponding to the firstfruits offered to God on that day.

It can not be doubted that the little church gathered in the upper room, waiting for the promised blessing of the holy spirit, and who received it when the fiftieth day had fully come, were represented by the two loaves baked with leaven offered by the priest on the fiftieth day after Passover. That little company representing the whole church had the leaven of evil in them, but they were accepted of God in Christ, and

were to be purged from the old leaven that they might be pure in his sight.—1 Cor. 5:7.

Both Jesus and his church are firstfruits unto God. Christ himself was the firstfruit; the church also is firstfruits. (1 Cor. 15:20, 23) But if there are firstfruits to God, there are also afterfruits to be gathered. Now it becomes clear that the feast of tabernacles at the end of the Jewish harvest year represents the great ingathering of the fruits of the earth, the multitudes of earth which God will have after his church is completed. It is for this purpose that the dead, the multitudes who have lived and died without knowledge of God, are raised from the dead and are placed under the care of the Savior who is Judge and King, but who is also God's great Priest.

It is the privilege of the elect church to reign with the Prince of Peace, and with him to act as the sun of righteousness which will ripen the fruit of the earth; in other words, to bring the world to the knowledge of the Lord, that God may get his great harvest out of the world of mankind.

The Bible visualizes a world happy in the love of God, the multitudes praising him for his goodness, when everything that hath breath shall praise Jehovah.—Ps. 150:6.

THE PYRAMID OF GIZEH

THE following letter will be of interest to *Watch Tower* readers. The writer of the letter has for several years done a great amount of investigation concerning the Pyramid of Gizeh. He has been a strong supporter of the conclusion concerning the Pyramid published in Volume 3 of *Studies in the Scriptures*. As all honest persons should be, he was quick to discard the Pyramid when he found it is unscriptural. The evidence submitted is corroborative proof that the structure of stone was built at the dictation of Satan. The letter follows:

DEAR BROTHER RUTHERFORD:

I have recently finished reading Part 2 of "The Altar in Egypt". If Part 1 was not convincing to some, surely the flashes of Jehovah's lightnings were evident in Part 2, which to me is proof conclusive of the Satanic purpose back of the design and construction of the Great Pyramid of Gizeh.

In my intermittent study of the Great Pyramid, covering several years, some facts have come to my attention which at times have cast serious doubts on my mind but, like many other matters, were laid on the shelf, awaiting further light. Now that the further light has come, through the *Watch Tower* articles above mentioned, the more I consider, the more I am convinced that *The Tower* presents the truth on the subject.

The erection of the Tower of Babel was undoubtedly inspired by Satan. The confusion of tongues, the scattering of the builders, and the stoppage of its construction were certainly caused by the LORD. (Gen. 11:1-9) Tradition says that the Tower of Babel was struck by lightning. Certain it is that the Great Pyramid has been struck by Jeho-

vah's lightnings proceeding from his temple. The most "sacred" chamber in the Great Pyramid is the King's Chamber. If this structure was designed by the Divine Architect, why did God permit a severe earthquake to break the roof beams of this chamber? One much-read writer remarks: "The shock of this earthquake must have been very severe, for all of the beams which form the immediate roof of the King's Chamber, great and strong though they be, are broken across the south wall, so that, as Prof. Flinders Petrie has said, the whole of the immensely heavy granite ceiling is upheld solely by sticking and thrusting! Moreover, in every one of the spaces above, the massive roof beams are either cracked across, or are torn more or less out of the wall, principally on the south side."

In the year 1924 the ruins of the high tower of the Ziggurat, in Babylonia, were unearthed. This, being the largest ruin of ancient towers, is supposed to have been the Tower of Babel. The bricks of this structure had a rectangular imprint within which was the crude impression of a bird and some hieroglyphics. Archeologists are authority for the statement that these hieroglyphics are the insignia of the craftsmen who were banded together to perform certain parts of the work. It seems remarkable that the insignia of a bird and other hieroglyphics have also been found on the massive stones in the Construction Chambers, above the King's Chamber, in the Great Pyramid. This at least makes one suspicious of a profane relationship existing between these structures.

It is also interesting to observe that the part of the Great Pyramid damaged by an earthquake, presumably about 800 A. D., was the Construction Chambers, where the insignia of the bird and other hieroglyphics occur, and where there appear the most massive units of masonry in the Pyramid's construction. Surely this is a strong hint of God's disapproval of that structure.

If the Great Pyramid were of Divine origin, we would naturally expect it to be greater than any structure inspired by man or by the Devil, since its purpose would be

more exalted and it would command the reverence and attention worthy of such a structure. There is evidence that the Devil inspired another structure which, in many respects, outranks the Great Pyramid of Gizeh. It is the Temple of Jupiter Baal, on Mt. Lebanon, in Syria, which was rediscovered about 1921. In that year there appeared an article in the *Boston Transcript*, which reported Dr. G. B. Gordon, of the University of Pennsylvania, as saying that this Temple, at Baalbek, Syria (the Greek Heliopolis), "contained problems in comparison with which the building of the pyramids was child's play." One of the massive roof beams of the King's Chamber, in the Great Pyramid, the largest stone found in the structure, weighs approximately eighty tons. But think of how small this beam is in comparison with some stones in this heathen Temple. To quote from the *Transcript*: "... men in the dawn of civilization juggled blocks of marble weighing fifteen hundred tons, and set them in course so perfectly that the eye of an observer standing a few feet away can not detect the joints. ... The joints between the big stones, ... to my mind, are even more remarkable than the stones themselves. ... I am using no exaggeration when I say it is like the invisible joint in a polished mahogany table top. It is scarcely necessary for me to add that no mortar of any kind was used in the masonry at Baalbek."

Dr. Gordon brings to light a most remarkable quotation from the historical work by the grand patriarch of the Maronites, the Christians of the Lebanon, concerning this Temple, as follows: "Tradition states that Baalbek is the most ancient building in the world. Cain, the son of Adam, built it in the year 133 of the creation in a fit of raving madness and with the help of the giants who were punished for their iniquities by the flood." This item of information hints very strongly of evidence that the Devil inspired the building of this Temple. Before passing, another paragraph from Dr. Gordon will be of interest: "What mechanical devices were used I do not know, but I think it will be agreed that the magicians who juggled with these stones, tossed them about, chucked them up on top of walls and balanced them on the tops of columns and never thought of mentioning it at all, have furnished us with an interesting standard by which to measure our own performance." The most probable reason why the secrets of this Temple are lost in obscurity is that Satan changed his mind about perpetuating any reliable information or evidence tending to substantiate the occurrence of the flood of Noah's day, recorded in God's Word. Moreover, the more exploiting and publicity there is of Satan's ancient structures, the more reliable ground there is for intelligent men to dispute the theory of evolution. This thought furnishes a possible reason why Satan has not encouraged the discovery of the scientific secrets of the structures inspired by his ambitions. In other words, Divine non-interference with his work has resulted in Satan's building structures which have become veritable boomerangs on his hands, revealing his lack of foresight.

I am especially impressed with the thought expressed in *The Tower* that in the great ceremony at the time Jehovah God laid the foundations of the earth, when the two morning stars, the Logos and Lucifer, were present, doubtless God revealed to these two his purposes concerning the earth, and the creation of man to be its keeper. And, further, that "it is reasonable to conclude that Lucifer there learned about the measurements of the earth and its relationship to the stars and planets, and that he afterward used that information for his own selfish purposes to mislead others." Evidence tending strongly to support this thought is found in the passageways of the Great Pyramid, where certain measurements and designs indicate the length of the Calendar Year, the Tropical Year, the Sideral Year, and the Jewish or prophetic Year; and the length of the Saros (or cycle of eclipses), the Metonic cycle, the Synodic Period (lunar month), and the Precessional Cycle. (As this evidence is too much detail for present purposes, I am submitting a separate treatise dealing with this matter.) Is it not remarkable that Satan has not used his dupes to bring forth this evidence? Undoubtedly Satan received his scientific information from Divine sources, but he has not used his knowledge with a motive that meets Divine approval.

The mention of these matters should be a warning to God's children not to use any of Satan's works to glorify God. The very failure of Satan's works is itself a silent witness against him. Science has now determined all the various periods and cycles of time that are of any use to mankind, and more precisely than they are shown in the Great Pyramid, so that for any practical purpose they are useless. The only purpose they can serve to the unenlightened is to disprove the theory of evolution, which is the very thing that Satan does not want, and he did not anticipate that he would get himself into an embarrassing situation.

I have made a careful investigation of the so-called scientific features of the Great Pyramid, as published by Pyramid savants and students. Some of the "Pi features" appear well founded. But the length of the year shown about the perimeter of the Great Pyramid's base, the precessional cycle shown by the two diagonals of its base, and its height and base having a "Pi relationship", will not stand close investigation. These theories originated before accurate measurements of the Pyramid's base were made which completely explode them. These features bear the stamp of being man-made for the purpose of seeking recognition. The fact that scientific associations will not accept these ill-founded theories of men, because they lack evidence and because they would disprove the evolutionary theory anyway, is warning enough to Satan to keep his original designs from coming to light. Prof. C. Piazzi Smyth, Royal Astronomer of Scotland some sixty years ago, and a noted savant on Pyramidology, upheld the theories just alluded to. He also was opposed to the theory of evolution, and claimed that the Great Pyramid refuted it. He was dismissed from the Royal Society of which he was a member. This action appears to be the work of Satan.

Tradition has it that the builders of the Great Pyramid also constructed the Second Pyramid of Gizeh. One Pyramid would have served God's purpose, had he been the designer. This has long been an enigma to me. But in the light of the truth now appearing in *The Tower*, it is very clear that Satan inspired the construction of these two great pyramids, if not all the rest of them.

Practically every measurement in the passageways of the Great Pyramid "proving" the chronology of the Divine Plan, has a weak point to it. Generally the weak point is a lack of design in construction showing any purpose in the claimed measurement. The most generally accepted measurement, taken to prove the end of the Gentile times in 1914, is the length of the Grand Gallery floor-line produced through solid masonry to the end of the Step. This is a good case in point. In order to force this measurement to come out right, it is taken to an invisible and undefined ending in solid masonry, where there is no evidence of any design on the part of the builders. The only "ending points" designed near the Step are its base, or at its top at the front and south end. None of these points will "produce" 1914. Moreover, the place of beginning this measurement, and many others as well (where the horizontal floor-line of the Queen's Chamber passageway, produced through solid masonry, would intersect the sloping floor of the First Ascending passageway), is also not defined by any line, joint, or marking of any kind showing an intended design as a key or starting point. And since the passageway to the Queen's Chamber is not on the same level at all points (according to Flinders Petrie's accurate survey), one has to employ "license" to adopt the proper elevation that will conveniently produce the required 33½ pyramid inches at the end of the sloping floor in the First Ascending passageway. The length of 178 inches conveniently adopted for the Granite Plug (three granite boulders), is another manifest error. The original length of this Plug was determined by Petrie to have been many inches longer than 178, as indicated by small detachments of the granite boulder still adhering by cement to the walls of the passageway farther up the same. Anyway, the present south end of this Plug is ragged and undefined, showing it had been broken and damaged; and surely no sharply defined measurement was intended there.

About 1914 a Bible Student well known to me was talking to Pastor Russell about the "new light" on the Great Pyramid, which was a common subject of discussion at that time. This Bible Student repeated to me that Pastor

Russell had discouraged him from having any faith in all those Pyramid lines and measurements. Many of them I never accepted myself, and now I am convinced that it is a waste of time for Bible Students to investigate this structure with the hope of finding any Divinely-intended information for God's people.

With all the designs and accurate measurements given in Solomon's Temple, the Tabernacle, and Ezekiel's Temple, it seems superfluous for another structure to be provided in which we are left to guess at its meaning and speculate as to its being of divine origin. Surely Jehovah would not reveal accurate dimensions openly in his Word, and then outside of it shroud his purposes in uncertainty and speculation. And since the most elaborate structure God has used to reveal his plans (Ezekiel's Temple) has never been constructed, it seems highly inconsistent that he would build a pyramidal structure without any evidence in his Word of divinely-intended measurements therein.

To those who will still insist that there are features of the Divine Plan shown in the Great Pyramid, I answer that I found a great number of such features in a new field of Great Pyramid study, and accurate in their indications, tending to show that Satan had a precise knowledge of the periods and cycles of time in connection with the Divine Plan. But the evidence is wholly lacking, either in the inside or on the outside of the Great Pyramid, that Satan had any knowledge of the dates at which events future would occur. This is confirmed by Scripture. (Acts 1:7; Matt. 24:36) A diagram of the courses of the Great Pyramid, made by Flinders Petrie in 1881, shows that there are 12 *very thick courses* forming the base of the Great Pyramid. Likewise, there are 12 *series of courses* in its masonry, each of which starts with a course of 30 inches thickness or over. The Great Pyramid is indicated to be "four-square" in design by its original casing-stone foundations resting on four socket-floors of different depths, in the solid rock at the Pyramid's corners. These features may have been intended to symbolize the 12 tribes of Natural Israel, the 12 tribes of Spiritual Israel, and the four classes of the Justified. I found it somewhat difficult to let loose of these plainly indicated features of construction. But a flash of Jehovah's lightning freed me completely, for since starting this letter I have reread the article from the Boston Transcript, and I notice that in the ancient temple of Jupiter Baal, Dr. Gordon's description says: "On right and left it was flanked by two massive towers and adorned in front by a row of 12 columns. . . . The back wall of the portico still shows 12 niches for statues of heroic size. . . . On four sides of the hexagon (court) were 4 great chambers with open facades. . . ." So we find that Satan used the same features in the Great Pyramid as he employed in this heathen temple, only he devised different ways of showing these features.

The only satisfactory reason I can assign for God's permitting Pastor Russell to adapt the Great Pyramid to the Divine Plan was, first to play a practical joke on the Devil in using his own works to refute his theory of evolution; and, secondly, as a test on God's children at the time he appointed for the truth to be refined, that they might learn to prove all things and hold fast that which is good. There must be special reasons why this test was reserved for the present time in particular. *The Tower* explanation of Matthew 24:24, in connection with the great signs and wonders in the Great Pyramid to deceive the very elect, if that were possible, leads me to wonder about verse 26 of the same chapter. Is not the Great Pyramid "in the desert"? And has it not "the secret chambers"? Will the fraudulent revealing of Christ be still further associated with the Great Pyramid? If so, surely the very elect have been duly warned, and informed; and they thus have the evidence as to who the very elect are.

If we honestly wish that those in Babylon would leave off their errors and accept the Truth, then surely it is proper for Bible Students to set an example by proving that we are willing to discard errors when we discover them. If we have not gotten over our Babylonish ways, God will reveal it to us. Certain it is that the refining of the Truth and the flashes of Jehovah's lightnings from his temple are

doing a further sifting work among God's people to prepare them for their further work. For your consideration this is respectfully submitted.

Your brother in Christ,
ARCH W. SMITH, *Illinois.*

"THAT DEAD STONE"

DEAR BROTHER RUTHERFORD:

In my reading the November 15 *Watch Tower*, first article, it brought joy to my soul. I need say that the Lord is truly using you to give his people meat that is now due. How you have brought to light the falsity of the pyramid as "God's stone witness"! It is of a truth that prophecy can not be understood before its fulfillment. Isaiah 19:19, 20 was spoken of about thirty years ago as "God's stone witness", although its fulfillment was not before 1918.

Dear Brother Rutherford, I am thankful to Jehovah for revealing through you that dead stone, which I truly believe was erected under the supervision of the Devil.

Though the article is to be continued, there is sufficient in it as proof that the pyramid has or plays no part in God's divine plan. There is sufficient in paragraphs 11, 18, 19, 20, to convince the careful reader.

I can truly see from this article that Isaiah 19:19, 20 is now in fulfillment, as the remnant class who are in the world (Egypt) and as God's witnesses are witnessing to the people by going from house to house and telling them of the kingdom blessing, through the literature and through the radio. May God bless you to make his plan plain to those who are thirsting and hungering after righteousness.

Yours in his service,
HENRY STEELE, *Costa Rica.*

"NEEDED BUT TWO DOSES"

DEAR BROTHER RUTHERFORD:

I am constrained to write you a few words to express my appreciation of the Lord's blessings that have daily been my portion, and for *The Watch Tower* as his purveyor, and of your faithfulness in the declaration of *present truth* through this blest medium. I would make special mention of November 15 and December 1 numbers, which have been to me the most marvelous of all recent issues. I have always been slow to challenge anything that has been sent out from the Society's headquarters, and I trust that it will ever be so, as I realize the "vision is for an appointed time". (Hab. 2:3) From 1905 and onward for twenty years much has been said concerning the Great Pyramid of Gizeh. But there was one thing that always prevented me from being over-enthusiastic concerning it; viz., That about the year 2700 B. C. the "first descending passage" pointed directly toward "Draconis"; and whereas the Scriptures abominate astrology (Isa. 47:13; Dan. 2:2; 4:7; 5:7), I could not see why we were justifiable in using it to elucidate the Divine Plan. This, together with the juggling of the length of the inch and cubit, indicated there was no fixed standard of calculation. We had been fed the pyramid in specially prepared dishes until we swallowed it all. I needed but two doses of the Lord's emetic, viz., *The Watch Tower* for November 15 and for December 1. Marvelous! Glorious!! I have brought it up whole, and I do not feel in the least empty, as *The Watch Tower* has supplied every need and filled all vacancies, but with a hunger for more *Towers*. I am well and happy.

May the Lord continue to bless, strengthen and use you.

Your brother and servant by his grace,
THOS. E. BANKS.

REFINING THE TRUTH

DEAR BROTHER:

For two years past my family and I have been feeding upon *The Watch Tower*, and I engage in the Sunday canvassing and find it a great joy.

But the last two issues have brought great joy to me, to see that the Lord is purifying and refining the Truth, which is God's will.—Mal. 3:1-3.

Your brother and family by God's grace,
CECIL RITTER, *Mo.*

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Tallmansville, W. Va. Feb.	1	Gallipolis, Ohio Feb.	17
Clarksburg, W. Va. "	3, 4	Huntington, W. Va. "	18, 19
Wallace, W. Va. "	5, 6	Charleston, W. Va. "	20, 27
N. Martinsville, W. Va. "	7, 8	Elkview, W. Va. "	21
Wheeling, W. Va. "	10, 11	Coco, W. Va. "	22, 24
Marietta, Ohio "	12, 13	Nitro, W. Va. "	25, 26
Parkersburg, W. Va. "	14, 15	Wickham, W. Va. "	28

C. W. CUTFORTH

Burrey, B. C. Feb.	1	Grand Forks, B. C. Feb.	15, 16
Vancouver, B. C. "	2, 3	Nelson, B. C. "	17, 21
Penticton, B. C. "	5, 6	Trail, B. C. "	18, 19
Grindrod, B. C. "	7, 8	Cranbrook, B. C. "	22
Vernon, B. C. "	9, 10	Fernie, B. C. "	23, 24
Peachland, B. C. "	12	Coleman, Alta. "	26
Rock Creek, B. C. "	14	McLeod, Alta. "	28

F. H. DOUGHERTY

Bogalusa, La. Jan. 31-Feb. 2	Pine Bluff, Ark. Feb. 17-19
Folsom, La. Feb. 3-5	Little Rock, Ark. " 21-23
Kelly, La. " 7-9	Fort Smith, Ark. " 24-26
Shreveport, La. " 10-12	Fayetteville, Ark. Feb. 28-Mar. 2
Taylor, Ark. " 14-16	Rogers, Ark. Mar. 3-5

G. H. DRAPER

Charlotte, N. C. Feb.	3-5	Spartanburg, S. C. Feb.	17-19
Gastonia, N. C. "	7-9	Greenville, S. C. "	21-23
Bessemer City, N. C. "	10-12	Asheville, N. C. "	24-26
Columbia, S. C. "	14-16	Honaker, Va. Feb. 28-Mar. 2	

H. E. HAZLETT

Ava, Mo. Jan. 31-Feb. 2	Dexter, Mo. Feb. 14-16
Lebaron, Mo. Feb. 3-5	East St. Louis, Ill. " 17-23
St. James, Mo. " 7-9	Alton, Ill. " 24-26
Flat River, Mo. " 10-12	Gillespie, Ill. Feb. 28-Mar. 2

M. L. HERR

Winnewood, Okla. Jan. 31-Feb. 2	Chandler, Okla. Feb. 17-19
Paoli, Okla. Feb. 3-5	Chickasha, Okla. " 21-23
Oklahoma City, Okla. " 7-12	Lawton, Okla. " 24-26
Tecumseh, Okla. " 14-16	Wichita Falls, Tex. Feb. 28-Mar. 2

W. M. HERSEE

Chatham, Ont. Feb.	1	Aylmer, Ont. Feb.	16, 17
Windsor, Ont. "	2, 3	Kinglake, Ont. "	18, 19
Harrow, Ont. "	4, 5	Simcoe, Ont. "	21, 22
Pelee Island, Ont. "	7	Brantford, Ont. "	23, 24
Leamington, Ont. "	9, 10	Claremont, Ont. "	25
Ridgetown, Ont. "	11, 12	Oshawa, Ont. "	26
St. Thomas, Ont. "	14, 15	Port Hope, Ont. "	28

H. S. MURRAY

Rome, Ga. Feb. 10-12	Nashville, Tenn. Feb. 17-19
Chattanooga, Tenn. " 14-16	St. Louis, Mo. Feb. 21-Mar. 9

E. D. ORRELL AND D. KENYON

Ontario, Calif. Feb.	1	Glendale, Calif. Feb.	10, 11
Monrovia, Calif. "	2	Hawthorne, Calif. "	12, 13
Altadena, Calif. " 4, 5	Long Beach, Calif. "	15, 16	
Pasadena, Calif. " 7-9	Los Ang's, Calif. Feb.	17-Mar. 17	

J. C. RAINBOW

Yuma, Ariz. Feb.	7-9	Tulare, Calif. Feb.	21-23
Bakersfield, Calif. "	10-12	Hanford, Calif. "	24-26
Arvin, Calif. "	14-16	Reedley, Calif. Feb. 28-Mar. 2	
Porterville, Calif. "	17-19	Fresno, Calif. Mar.	3-9

V. C. RICE

Clinton, Okla. Feb. 3, 4, 7	Arnett, Okla. Feb.	18
Hobart, Okla. " 5, 6	Shattuck, Okla. "	19, 24
Fairview, Okla. " 8, 10	Follett, Tex. "	20, 21
Alva, Okla. " 11, 12	Panhandle, Tex. "	25, 26
Mooreland, Okla. " 13, 14	Amarilla, Tex. "	27
Woodward, Okla. " 15, 17	Groom, Tex. "	28

E. B. SHEFFIELD

Dallas, Tex. Feb.	3-5	Plano, Tex. Feb.	17-19
Fort Worth, Tex. " 7-9	McKinney, Tex. "	21-23	
Cleburne, Tex. " 10-12	Greenville, Tex. "	24-26	
Weatherford, Tex. " 14-16	Ark's City, Kan. Feb. 28-Mar. 2		

H. L. STEWART

Penticton, B. C. Feb.	1	Medicine Hat, Alta. Feb.	16, 17
Nelson, B. C. " 3, 4	Swift Current, Sask. "	18, 19	
Fernie, B. C. " 5, 6	Herbert, Sask. "	21	
McLeod, Alta. " 8	Chaplin, Sask. "	22	
Lethbridge, Alta. " 9, 10	Moose Jaw, Sask. "	23, 24	
Calgary, Alta. " 12, 14	Mazenod, Sask. "	25, 26	
Maple Creek, Sask. " 15	Mossbank, Sask. "	28	

W. J. THORN

Sebastian, Tex. Jan. 31-Feb. 2	Taylor, Tex. Feb. 14-16
Kerrville, Tex. Feb. 3-5	Temple, Tex. " 17-19
San Marcos, Tex. " 7-9	Waco, Tex. " 21-23
Austin, Tex. " 10-12	Purmulena, Tex. " 24-26

J. C. WATT

Raleigh, N. C. Jan. 31-Feb. 2	Enfield, N. C. Feb. 14-16
Durham, N. C. Feb. 3-5	Scotland Neck, N. C. " 17-19
Wilson, N. C. " 7-9	Kingston, N. C. " 21-23
Rocky Mount, N. C. " 10-12	Vanceboro, N. C. " 24-26

SERVICE CONVENTIONS

We list below a series of two- and three-day SERVICE CONVENTIONS, at which Brother A. H. Macmillan will serve as the representative of the Society. The daytime should be devoted to canvassing, and the evenings to SERVICE lectures or testimony meetings. On Sundays, canvassing can be arranged for the hours between 9.00 a.m. and 1.00 p.m. and an afternoon and an evening meeting held.

Houston, Texas, Friday to Sunday, Feb. 1-3.
 New Orleans, Louisiana, Friday to Sunday, Feb. 8-10.
 Jacksonville, Florida, Saturday and Sunday, Feb. 16, 17.
 Miami, Florida, Friday to Sunday, Feb. 22-24.
 Nassau, Bahamas, B. W. I., Friday to Sunday, Mar. 8-10.
 Tampa, Florida, Saturday and Sunday, Mar. 16, 17.
 Atlanta, Georgia, Friday to Sunday, Mar. 22-24.
 Louisville, Kentucky, Friday to Sunday, Mar. 29-31.