



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LV      SEMI-MONTHLY      No. 14

JULY 15, 1934

## CONTENTS

HIS COVENANTS (Part 8) .....	211
Levitation .....	211
Times of Refreshing .....	213
The Facts .....	214
Tabernacle of David .....	215
Blessing of the People .....	216
Covenant of the People .....	217
COVENANT BY SACRIFICE: REQUIREMENTS .....	218
LIFE FOR MANKIND BY A RANSOM .....	220
PROCLAIMING EARTH'S NEW LEADERSHIP .....	222
SERVICE APPOINTMENTS .....	224
LONDON CONVENTION .....	210
PUBLIC LECTURES BY TRANSCRIPTION .....	210
RADIO AND THE PRINTED WORD .....	210
ANNOUNCING COMPANY MEETINGS .....	210

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

©W.T.B. & C. 1934

# The WATCHTOWER

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*

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## LONDON CONVENTION

August 31 to September 3 inclusive are the days for a convention of Jehovah's witnesses at London, England. The convention will be held at the Alexandra Palace, the public meeting being in the large hall at Alexandra Palace, Sunday, September 2. The forenoon of each day will be devoted to field service; afternoon and evening meetings for the interested. Those contemplating attending the London convention should address Convention Committee, 34 Craven Terrace, London, W. 2, England. The president of the Society expects to attend this convention and address the public.

## PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His truth manifold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 450 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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 Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

## FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England  
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario, Canada  
Australasian . . . . . 7 Peresford Road, Strathfield, N. S. W., Australia  
South African . . . . . Boston House, Cape Town, South Africa  
Please address the Society in every case.

*(Translations of this journal appear in several languages.)*

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

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

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

## RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing.

## ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LV

JULY 15, 1934

No. 14

### HIS COVENANTS

#### PART 8

*"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."—Isa. 42:6.*

**J**EHOVAH'S unconditional promise to Abraham is called the Abrahamic covenant, for the reason that Abraham served to picture Jehovah himself, while Sarah his wife served to picture Jehovah's organization, which brings forth the seed for his purpose. That is a unilateral or one-sided covenant. It is a declaration of the unchangeable purpose of Jehovah to do a certain thing, and the result thereof does not at all depend upon what the man Abraham or any other creature might do or fail to do. That is the covenant that announces God's provision for man to obtain life, for the reason that therein it is plainly stated, "In thy seed shall all the nations of the earth be blessed." The blessing of the families or peoples of the earth means that God will give them opportunity to live, and such opportunity must come in his appointed way, to wit, by and through the promised seed, which is Christ Jesus.

<sup>2</sup> The Scriptures do not disclose that God has made or ever will make a covenant with the creatures of men to restore them. After the degradation of Adam every one of his offspring was disqualified to enter into a covenant with God. All were born sinners, and God could not make a covenant or contract with any creature who is a sinner. Any creature entering into a covenant with Jehovah must have a standing before God, which standing means that the creature is actually justified or by reason of his faith God counts him as justified. The new covenant was made with Christ Jesus and afterwards with only those who, first having exercised faith in the shed blood of Christ Jesus, made a consecration to do the will of God, thereby entering into an agreement by sacrifice, and who were then justified. God has expressly provided that life shall come to those of the human race who have real faith in the blood of Christ Jesus. Then why should God make a covenant, even with a mediator, to give such creatures life, when he had already provided that 'life is the gift of God through Jesus Christ our Lord'?—Rom. 6:23.

#### RESTITUTION

<sup>3</sup> The word "restitution" occurs only once in that part of the Scriptures written after the coming of

Jesus to earth and which we have been in the habit of calling the New Testament, and that one place is at Acts 3:21. The word "restitution" there is from the root word rendered "restoreth" at Mark 9:12. That word "restore" means to reconstitute something that once had an existence. The human creatures born in sin because of Adam's sin never had any right to exist. Their brief existence is by sufferance of Jehovah. The fact that God has provided a way to give such creatures life through Christ Jesus is proof that such creatures have no inherent right to be restored; and, in fact, if they were restored to what existence they had, that would be an undesirable thing. Human creatures have a desire for life, and they have a measure of life, and they exist for a brief time and then die. The shed blood of Christ Jesus is the purchasing price for mankind, and he is the life-giver to those who believe on and obey him. It follows, then, that the gift of life is not a restitution, but is a gift.

<sup>4</sup> Some of the faithful disciples were with Jesus in the mountain where he was transfigured before them: "And there appeared unto them Elias, with Moses; and they were talking with Jesus." (Mark 9:4) In that transfiguration scene Elias (Elijah) pictured Christ Jesus doing a certain work concerning the kingdom which concluded at a specific time, to wit, the work of 'preparing the way before the Lord'; and Moses pictured Christ Jesus the great Prophet, Priest and King and who therefore is the Executive Officer of Jehovah. That transfiguration scene had reference to God's kingdom under Christ Jesus, his mighty Vindicator. This is made certain by the words in the context: "A voice came out of the cloud [symbolic of the presence of Jehovah], saying, This is my beloved Son; hear him" (Mark 9:7); that is to say, the dramatic transfiguration there pictured Christ Jesus, the beloved Son of God, his great High Priest, whom all men must obey because God had sent him forth to be his vindicator and to carry out his purpose.

<sup>5</sup> It is written that "Elias [Elijah] verily cometh first, and restoreth all things". Does this have reference to restitution of the human race during the millennial reign of Christ? It does not; but it does have ref-

erence to the restoring of that which had once existed among the Israelites, and which had been lost, to wit, the all-important doctrines of Jehovah's name and his kingdom. When the disciples came down from the mountain where Jesus was transfigured before them they were talking about what they had seen and heard, and they propounded to Jesus this question: "Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought." (Mark 9:11,12) In this text and other Scriptural texts directly related thereto both John the Baptist and Jesus are identified as well as a work done by them. Concerning John the Baptist the prophecy says: "And he shall go before him [the Messiah] in the spirit and power of Elias, . . . to make ready a people prepared for the Lord." (Luke 1:17) In answer to a question John the Baptist quotes from the prophecy of Isaiah concerning himself, to wit, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." (John 1:21-23) John in a measure fulfilled the prophecy uttered concerning Elijah, but Christ Jesus himself must fulfil in completion that prophecy, as other scriptures show. (Mal. 3:1; 4:5,6) These prophecies relating to restoration had reference to restoring the great truths which the Israelites had lost, to wit: That Jehovah is the only true God and that he would make a name for himself by and through his kingdom. The words of Mark 9:12, "The Son of man . . . must suffer many things, and be set at nought," show that the complete fulfilment of the prophecy concerning Elijah must be preceded by the sufferings of Christ Jesus, all of which pertains to the vindication of Jehovah's name. Jesus did suffer death, was raised from the dead, and went away to receive the kingdom, the setting up of which must be preceded by a restitution work, which restitution work is the restoring to his true followers the great truths that had been hid or lost from them and to prepare a people for God's purpose.

\* The key of knowledge and understanding of God's purpose is unselfish devotion to Jehovah, the one and only true God, and diligence in doing the will of the Most High. When Jesus came to earth there was little or no knowledge and understanding of Jehovah's purpose, because the selfish leaders of Israel had lost the key of knowledge and had taken it away from others who might desire to hear the truth. It was the bounden duty of the scribes and Pharisees to teach the people concerning the expression of the will of God, but they had failed to do this and were devoting themselves to senseless and selfish ceremonies. For this reason Jesus denounced them in the most emphatic terms. (Luke 11:42-53; Matt. 23:13-33) By all of his prophets Jehovah had expressed his purpose to make a name for himself and to establish his kingdom under the Messiah to accomplish that purpose. Because of their

selfishness the leaders in Israel were blind to these truths and the kingdom was nothing to them. For this reason Jesus said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) They were not bearing to the people the fruits of the kingdom, namely, God's Word of truth, but were proclaiming their own selfish doctrines.

† By his prophet Jehovah had foretold the coming of Elijah to do a preparatory work before "the great and the terrible day of the Lord". (Mal. 3:1; 4:5,6) Without a doubt Christ Jesus himself is the messenger and antitypical Elijah meant by this prophecy, and who must do a certain preparatory work before the great and terrible day of Jehovah. This prophecy must have its fulfilment just preceding Armageddon. John the Baptist did not fulfil this part of the prophecy, but he did fulfil a part of the prophecy only in miniature. He emphasized the kingdom, saying to the Israelites: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2) Christ Jesus took up the work that John had not finished, and he began his ministry by the selfsame words used by John, to wit: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17) John was preparing the Jews to receive the Messiah, the King, and Jesus Christ prepares a people for Jehovah's name. The all-important thing in the day of John, and since, is the kingdom, because that is the means employed for the vindication of Jehovah's name. All the parables of Jesus emphasize the kingdom of God and that God's name must be honored. The transfiguration in the mountain was a manifestation of God's purpose to set up that kingdom. Jesus was impressing upon his faithful disciples the importance of the kingdom. He further emphasized the kingdom when he told them that he must go away and receive the kingdom, and that he would return and receive his faithful followers to himself, that is, those who would love his appearing and his kingdom. The disciples emphasized the truth of and concerning the kingdom, but within a short time after they died selfish men again became leaders in the church, and because of their selfishness they lost the key of knowledge and took it away from others. In due time Jehovah directed Christ Jesus, the Greater Elias or Elijah, to do a preparatory work, that is, to prepare a people who would see and appreciate the kingdom. In doing this preparatory work the Lord used the consecrated who engaged in an ambassadorial or witness work, and this work had to do with the restoring of the truth to the followers of Christ Jesus. This preparatory work must be done before Jehovah's Messenger comes to the temple; as it is written: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3:1) The preparatory work referred to in this proph-

they were not preparing a people for heaven, even though the ones maintaining their integrity and continuing faithful find their final reward in heaven. The work is preparing the people for Jehovah's name, which people must do a specific witness work after they are taken out from the world and prepared. It is now clearly seen that it is those who 'love his appearing and his kingdom' who are the ones made ready for the name of Jehovah. The restoration work mentioned by Jesus in Mark 9:12 was not a work of restoring or setting up the kingdom, but it was a restoring to the faithful the truths of and concerning the kingdom. In the time of that preparatory work the false doctrines of the trinity and eternal torment were completely taken away and it was seen that there is but one true and almighty God and one Lord and Savior, Christ Jesus, who is the King. But the great revelation of prophecy, not being a restoration work, is given to the people of God after the coming of the Lord Jesus to the temple and after the gathering of the faithful ones to himself at the temple. It was since then that the faithful have learned that there is a difference between the work of the church foreshadowed by Elijah and that foreshadowed by Elisha. There clearly appears to be a difference in the work embraced within the language of Mark, to wit, "Elias verily cometh first and restoreth all things," and the work embraced within the meaning of the words uttered by the apostle Peter concerning the restoration of all things spoken of by all the prophets.

#### TIMES OF REFRESHING

<sup>8</sup> The word "restoreth" as used by Jesus in the foregoing text being directly related to the word *restitution* used later, the matter is here appropriately considered. In the early days of the church the apostle Peter used the word *restitution*, and for many years past we have understood that the apostle there meant the restitution of the world of mankind during the thousand-year reign of Christ Jesus, and that such restitution means the giving of life to human creatures. In the light of the truth revealed since the coming of Christ Jesus to the temple that conclusion concerning the restitution of mankind does not seem to be warranted by the Scriptures. What, then, is the meaning of the words of the apostle Peter, to wit: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

<sup>9</sup> Peter spoke under inspiration of the holy spirit, and due consideration must be given to all his words uttered in connection with the word *restitution* there used. In Acts 3:19 the apostle tells of 'times of refreshing that shall come from the face of Jehovah'. Manifestly the time here mentioned is the time when Jehovah turns his face toward and gives attention to the building up of Zion, as it was written by his prophet: "When the Lord shall build up Zion, he shall

appear in his glory." (Ps. 102:16) Jehovah appears at Zion in the representative capacity of his great High Priest, Christ Jesus; hence it is written: "And he shall send Jesus Christ, which before was preached unto you." (Acts 3:20) In the preceding nineteenth verse of that chapter the apostle declares that "your sins may be blotted out, when the times of refreshing shall come". Manifestly these words last quoted have reference to the refining and cleansing work performed by Jesus at the temple in order that the cleansed ones might offer unto the Lord an offering in righteousness. (Mal. 3:3) Following that cleansing work, and hence at the same time, there comes great refreshing to the cleansed ones. This does not mean the cleansing from inherited sins, but a cleansing from the sins that attach to the church at the coming of the Lord Jesus to the temple. Being cleansed, these approved or cleansed ones are covered with the robe of righteousness and given the garments of salvation, and they are greatly refreshed and rejoice. (Isa. 61:10) These approved ones, at the invitation of Christ Jesus, enter into the joy of the Lord. (Matt. 25:21) They are brought into the temple, and the new covenant is inaugurated toward them. It is a time of great refreshing to the cleansed ones. This time of refreshing could not come until after Jesus was sent forth by Jehovah to rule amongst his enemies, and that was done in 1914. The time of refreshing could not come until Jesus returned from heaven and gathered unto himself his faithful ones, and this is emphasized by the words of the apostle, when he says concerning Jesus: "Whom the heaven must [retain] until the times of restitution of all things." Thus definitely is the time of restitution fixed, to wit, at the coming of the Lord Jesus to the temple.

<sup>10</sup> Note now that the apostle Peter quotes from the words of Deuteronomy 18:15, 18 and directly connects the same with the times of restitution. Thus the apostle identifies Christ Jesus alone as the one foreshadowed by Moses, the coming of whom at the command of Jehovah marks the time of refreshing to the faithful followers of Christ Jesus who love his appearing. This proves that there is a direct and important relationship of the covenant made in Moab, which was a covenant of faithfulness foreshadowing the kingdom, and the coming of the Lord Jesus to the temple, and the times of refreshing from the face of Jehovah and the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began". It follows conclusively, then, that restitution here must take place at the time of the coming of the great Prophet foreshadowed by Moses.

<sup>11</sup> In the days of Abraham Jehovah had set up his typical kingdom by Melchizedek, "priest of the most high God," being placed upon his throne. (Gen. 14:18; Heb. 7:1-4) That typical kingdom passed away, and hundreds of years thereafter Jehovah made a covenant with his people in Moab, which covenant

of faithfulness foreshadowed the covenant later made with Jesus for the kingdom. That covenant made in Moab shows that it was Jehovah's purpose to revive or restore the kingdom of God, which he had set up under Melchizedek. The book of Deuteronomy is the only place in the prophecies written by Moses that instructions are definitely laid down to the people of and concerning a future King and kingdom, which King must come as the antitype of Moses. (Deut. 17:14-20; 28:36) It is true that in Exodus 19:6 God had told the Israelites that if they would obey his voice they should be a kingdom of priests and a holy nation; but that nation failed to obey the Lord God, and it is in the book of Deuteronomy, written thereafter, that the future kingdom is emphasized. In the book of Deuteronomy the kingdom and things pertaining thereto are pictured by a mountain of rock and Jehovah is called "The Rock", meaning the King of eternity. (Deut. 32:4) Then in Deuteronomy 33:5 his kingship is expressly stated in these words: "And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." This prophecy shows that the kingdom foreshadowed in Moab would be set up at the time the Lord Jesus, the Greater Moses, should appear and gather God's righteous people, his saints, together unto him.—Ps. 50:5; 2 Thess. 2:1.

<sup>12</sup> The Israelites looked forward to the coming of a King, because all the prophets had foretold the coming of Messiah; and then in due time the promised King was limited to the house of Judah, concerning whom the prophet wrote: "The Lord hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne." (Ps. 132:11) Without a doubt King David was a type of Jesus Christ, the Head of Zion, the capital organization of Jehovah. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13,14) Other men succeeded David as king of Israel, and in the year 606 B.C. the typical kingdom exercised by the Israelites fell down and passed away. Such was the situation when Jesus was with his disciples, and after his resurrection very appropriately his disciples said to him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) The word *restore* there used is the root word for "restitution" appearing at Acts 3:21 and thus directly connects the words of the apostle concerning the restoring of the kingdom with the restitution mentioned in the latter text.

#### THE FACTS

<sup>13</sup> The words of the apostle Peter in Acts are partly a quotation of the prophecy uttered by Moses and partly his own words spoken under inspiration of the holy spirit, and which words spoken by him were also a prophecy to be fulfilled in the future. Until that prophecy is in course of fulfilment or has been

fulfilled it cannot be properly understood. The kingdom looking to the vindication of Jehovah's name had been typically set up and had fallen down, and in due time must be restored. Christ Jesus is the 'Stone cut out of the mountain' (Dan. 2:34), the chief corner stone of Zion, the One who is the vindicator of Jehovah's name. When Jesus was offered as king to the nation of Israel, that was a miniature laying of the corner stone of the kingdom, God's holy capital organization. (Matt. 21:1-11) In 1914 Christ Jesus received the kingdom and was sent forth by Jehovah to rule, and it was then that he began his rule and cast Satan and his wicked ones out of heaven. (Ps. 110:1,2; Rev. 12:1-9) In 1918 the Lord Jesus gathered unto himself the faithful of Jehovah and was there presented to all professed followers of Christ Jesus as the King and rightful Ruler of the earth, and, above all, the Vindicator of Jehovah's name. That was the laying of the chief corner stone of Zion, and in completion. (Isa. 28:16,17) Here at the laying of the chief corner stone, the presentation of Jesus as King, he, the great antitypical Melchizedek, fulfilled the prophecy, to wit: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9) This was the time for great rejoicing, hence a time of great refreshing. (Zech. 4:7; *Preparation*, pages 70,71,154-161) Approximately at that time the faithful were taken into the covenant for the kingdom, which covenant had been foretold by the covenant of faithfulness made in Moab.

<sup>14</sup> After the coming of the Lord to the temple he opened up the prophecies, and they became plain to those who devote themselves to Jehovah God. The living stones, then gathered to the temple and made a part thereof, built up into that holy structure, receive the light of the temple and greatly rejoice. The face of Jehovah was turned toward them, and the faithful discern their Teachers, Jehovah and Christ Jesus, who are no longer pushed into a corner but are now made manifest. (Isa. 30:20) "Times of refreshing" there begun have continued and have increased upon God's people, and they have been marvelously refreshed by the unfolding of the prophecies. Appropriate to this time is the language of the psalmist, to wit: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." (Ps. 23:5) "But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil." (Ps. 92:10) From that time forward have been 'times of blessedness' to those in the temple who continue faithful. (Dan. 12:12) The reason for such great rejoicing is that the "man child", which is the kingdom, is born and has been set up and restored by Christ Jesus, the King and Executive Officer of Jehovah; and his faithful followers, gathered unto him, have re-



received at his hands the robe of righteousness and have had their 'sins blotted out'. In the language of the apostle, Christ Jesus, who had theretofore been preached to the faithful, had now come and received unto himself his faithful followers.

<sup>15</sup> The coming of the Lord Jesus to the temple marks the beginning of times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began. This could not have reference to the restitution of the human race to perfect human life, because such is not "the all-important thing"; neither have all the prophets foretold the restitution of the human race. All the prophets have "foretold of these days", to wit, of the restitution of the kingdom as God's instrument for the vindication of his name; and the most important of all is the vindication of his name. The only Scriptural conclusion that can possibly be reached is that "the restitution of all things" means the restitution of God's kingdom, which existed once in miniature, which had fallen down, and which is now set up in completion with Christ Jesus the Chief, the Head Stone, the great Prophet, Priest and King on the throne. Immediately following and in connection with this statement of "restitution of all things" the apostle quotes the prophecy from Deuteronomy 18:15-18 and definitely shows that Christ Jesus is the Greater Moses and that every one whom he gathers unto himself must now be wholly and entirely obedient to God's great Executive Officer. Whatever the Scriptures teach about the salvation of the human race, and bringing the obedient ones to human perfection, the texts at Acts 3:19-23 have no reference to such work.

#### TABERNACLE OF DAVID

<sup>16</sup> A tabernacle symbolically stands for a dwelling-place. The name "David" means "beloved" and pictures Christ Jesus, the beloved Son of God. The tabernacle or dwelling-place of Jehovah God as related to his creatures is Zion, his capital organization, of which Christ Jesus his beloved Son is the Head. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13, 14) As a type foreshadowing his dwelling-place Jehovah God set up Melchizedek as his priest and king, and concerning whom it is clearly stated that Christ Jesus is the one whom Melchizedek foreshadowed. (Heb. 7:1-3) When Jehovah by the mouth of Moses made the covenant of faithfulness in Moab, he told the Israelites that he would choose for them a 'king from amongst their brethren'. (Deut. 17:15) Later the promise was confined to the house of David and David was put upon the throne as king. Later that typical royal house fell down. Then by his prophet Jehovah God said: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of

Edom, and of all the [nations], which are called by my name, saith the Lord that doeth this." (Amos 9:11, 12) In the eleventh verse above quoted the words "in that day" refer to the day of Jehovah beginning with 1914, when he sent Jesus forth to rule; and thus the time for rebuilding the tabernacle of David, foretold by the prophet, is fixed, which time is the coming of the Lord Jesus to the temple in 1918 and the building up of Zion to the glory of Jehovah God. Amos' prophecy refers to the fact that, when its fulfilment took place, the Greater David would be in possession of the nations. In harmony with this it is written concerning Jesus: "Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:6, 8.

<sup>17</sup> This prophecy of Amos must be fulfilled at some time, and the tabernacle of David must be builded up. But before the building of that tabernacle and the completion of Jehovah's capital organization, he declares his purpose to take out from the nations a people for his name, which people so taken out must be witnesses to his name. The apostles of Christ Jesus were holding a conference at Jerusalem, considering what should be done about the gospel's going to the non-Jews. There, guided by the holy spirit, they reached the correct conclusion, and then they sent messengers to others to inform them of God's purpose. (Acts 15:21-26) At that time Jehovah had made with Christ Jesus the new covenant, the purpose of which is to take out from the nations his witnesses for his name. At the time of this conference in Jerusalem some of the disciples had carried the message of the kingdom to the Gentiles or non-Jews. Hence James on that occasion said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Such is the work of the new covenant, which work must progress to a completion and until the coming of the Lord Jesus, and the building up of Zion. Continuing, the apostle James said, quoting from the prophet Amos: "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:15-18) This proves that the purpose of Jehovah from the beginning was to take out a people for his name and, when these are taken out, then he would set up his kingdom, that is to say, set up Zion as his dwelling-place, that he would build the tabernacle of David which had fallen down; and this work constitutes exactly what Peter called "the restitution of all things" spoken by the mouth of all the holy prophets since the world began.

<sup>18</sup> Now compare the facts with the prophecy. The

work of taking out the people for Jehovah's name has progressed. In 1918 Christ Jesus, the antitypical David, at the command of Jehovah, gathered together the saints and built up Zion, Jesus himself being laid as the chief corner stone therein. Christ Jesus, the great Priest and King, takes charge of God's people. "The dead in Christ," that is to say, those faithful men such as the apostles, 'were raised first' and made a part of Zion, the tabernacle of David, which once existed and fell down and is now restored and set up. (1 Thess. 4:15,16) At the time Jesus came and builded up Zion there stood in his presence a number of persons who were in line for the kingdom, and at the judgment of such the approved ones were taken into the temple and formed, by the command of the Lord Jesus, the "faithful and wise servant". (Matt. 24:45-47) Those who were found faithful at the beginning of the temple judgment, and who were foreshadowed by Mordecai and Naomi, are designated in the Scriptures as "the remnant". The Lord then announces what shall then immediately follow the setting up or restoring of "the tabernacle of David", meaning God's kingdom organization, to wit: "that the residue [remnant] of men might seek after the Lord." The "residue", or remnant, here undoubtedly means those found faithful and who are made the servant of God to bear testimony to his name. (Rev. 12:17) Then says the prophet, and which the apostle quotes: "And all the Gentiles, upon whom my name is called," manifestly meaning all those pictured by Esther and Ruth, who were brought to the truth and into the temple after the beginning of the judgment at the temple. This could not have any reference to the world in general, because the scripture says "upon whom my name is called", that is, Jehovah's name. The new name is given only to those who are of the sanctuary company. This honor no others have or ever will have. (Isa. 42:8) The "restitution of all things" and the 'rebuilding of the tabernacle of David', therefore, could have no reference whatsoever to the restitution of the world in general during the thousand-year reign of Christ. The announced purpose of Jehovah from the beginning was to build up an organization for his beloved Christ Jesus, which would be used to the vindication of Jehovah's name. In preparing this organization he has taken out from the world a people for his name, and these include the "remnant" and all who subsequently come into his organization upon whom he puts his name, all of whom constitute Jehovah's faithful witnesses in the earth.

#### BLESSING OF THE PEOPLE

<sup>19</sup> If the words in Acts 3:21, to wit, "times of restitution of all things," have no reference to the restitution of mankind during the thousand-year reign of Christ, then is there no means for the blessing of the people with life and eternal happiness? Yes, most certainly there is such provision made by Jehovah, because the blessing of the people is announced in the

purpose of Jehovah. That expressed purpose first states that God will select a seed, and by and through that seed "all families of the earth shall be blessed". That declared purpose of Jehovah, and which is called the Abrahamic covenant, is the only covenant pertaining to the blessing of the people, and that covenant is not made with any creature. Therefore it can be said without hope of successful contradiction that there exists no covenant with any creatures by and under which they are to be restored to perfect human life. It is the unconditional promise of Jehovah, made doubly sure and binding by his word and oath, when he says: "By myself have I sworn, saith Jehovah." What did Jehovah swear that he would do? Bring forth a seed that shall possess the gate of his enemies, and that in that seed shall all the nations of the earth be blessed. (Gen. 22:16-18) The seed must first come, and through the seed the blessing would come. Why should Jehovah make a covenant with men and nations to bless them, after he had given his word and bound it with his oath that he would do so? The necessity for a covenant, such as the new covenant, for the restitution of the human race or the giving of the human race life on the earth, does not exist, but there is necessity for the new covenant to take out a people for Jehovah's name. Jehovah gave his word of promise that he would bless mankind after the taking out of this people for his name and the setting up of his kingdom, and that blessing must come through his chosen seed, Christ Jesus. That being his expressed purpose, God will perform his purpose.

<sup>20</sup> When Jesus came to earth John said of him: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Jehovah having purposed that Jesus should be the Redeemer of and the sin-offering for the world, it would not be necessary for him to make a covenant with these creatures of the earth in order to accomplish his purpose. In order for men to receive the benefit resulting by reason of the sacrifice of Jesus Christ men must believe and be obedient to the Lord. Such is not a covenant with them, but is a statement of Jehovah of what he will do for those who do believe; therefore it is written: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The lifeblood of the man Christ Jesus alone is the purchase price for the human race. No other creature has any part in furnishing that purchase price. No one can receive the benefit thereof without first believing on the Lord Jesus Christ. There is no other name given under heaven whereby salvation can be had. (Acts 4:12) God could not make a covenant with imperfect or sinful men to restore them. No such covenant has been or will be made. The blessings of life to the human family must and will come by and through the promised seed, Christ Jesus, and will be given only to those who love and obey Christ Jesus and Jehovah.



<sup>21</sup> Misunderstanding has resulted from the conclusion reached by men that a covenant of Jehovah God with his creatures is necessary for the creatures to obtain life; but that conclusion is incorrect. It is definitely and unequivocally stated: 'Life is the gift of God through Jesus Christ our Lord.' (Rom. 6:23) By the disobedience of Adam death resulted to all, and by the sacrifice of the man Christ Jesus in the place and stead of the sinner Adam the opportunity for life as a free gift comes to all of Adam's offspring, to such as believe and obey. Concerning this it is written: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:18, 19) The lifeblood of Christ Jesus poured out purchased the human family, and Jehovah God clothes him with authority to give life as a free gift to those who obey him. Hence those who do obey will be made righteous or justified.

<sup>22</sup> Those taken out for his name and who now constitute the witnesses for Jehovah did receive the gift of life exactly in the same way that mankind will receive it during the reign of Christ. They first learned of the Lord Jesus as their Redeemer and believed upon him and were justified or made righteous by faith in God and in Christ Jesus. After being thus justified and begotten of the spirit of God these now as new creatures in Christ are taken into the new covenant, which covenant prepares them to be Jehovah's witnesses and to be made members of his royal house. The world of mankind must receive life as a gift by believing on the Lord Jesus and rendering obedience unto him. Their justification is accomplished when they have proved obedient. They could not be taken into any covenant with God until they are justified or made righteous; and this does not take place until the end of the thousand-year reign of Christ, and at that time there would be no occasion for a covenant such as the new covenant. The irresistible conclusion is that the world of mankind does not get life by or through the new covenant, but will receive life everlasting as a free gift at the hand of Christ Jesus, Jehovah's great high priest and chief officer. He reigns until all enemies are destroyed; and the race is under him, and is turned over to Jehovah after being fully justified.

#### COVENANT OF THE PEOPLE

<sup>23</sup> Under the reign of Christ Jesus, and during which time all nations obeying him shall be blessed, is there no covenant in force for the people? Yes, but there is no covenant in force *with* the people. God's unconditional promise to bless all nations is the covenant, because it is the manifestation of his will or purpose and must be carried out. He accomplishes this purpose by and through his 'seed of promise'. Such seed of promise constitutes his 'elect servant', Christ

Jesus. In support of this conclusion notice that Jehovah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles [that is to say, those who are not of the house of Judah, the spiritual class]."—Isa. 42:1.

<sup>24</sup> Christ Jesus, the Redeemer and Vindicator of Jehovah's name, is the 'elect servant'. Those who are made members of his royal house are counted in as a part of that organization, and hence form a part of that servant, and upon the servant company Jehovah has bestowed his name, and the like honor no other will ever receive. Jehovah now gives his elect servant "for a covenant of the people". He does not make a covenant *with* the people. Keep in mind that a covenant does not have to be made with creatures, but may be a one-sided or unilateral covenant. A covenant is a binding promise or agreement or expression of purpose to do or not to do a certain thing. God's word of promise that he would bring forth a seed, in which seed all the families of the earth should be blessed, constitutes a covenant of Jehovah, that is to say, a binding agreement or declaration to bless the human race. Then, when the seed is brought forth, and the kingdom is set up and the name of Jehovah is vindicated, Jehovah will give his elect servant, Christ, "for a covenant of the people." That means that his great servant, Christ Jesus, will stand as a guarantee to the people that God's purpose long ago announced will be faithfully carried into operation.

<sup>25</sup> Concerning this it is written: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee *for a covenant of the people, for a light of the Gentiles.*" (Isa. 42:6) Such is a part of the commission of Christ. In addition thereto the anointed servant renders aid to the "great multitude" class.—Isa. 42:7, 9.

<sup>26</sup> The elect servant, Christ, stands as an absolute assurance to the peoples of the world that they shall receive the blessings of life as a free gift from God through Christ Jesus. In order to receive such a gift the people must receive knowledge, which is the first essential to faith, and must be willing to accept the free gift. Therefore concerning Christ Jesus it is written: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) Being made the leader, instructor, and commander of the people, Christ Jesus gives to them the knowledge, leads them in the right way, and commands them what they shall do, and they must obey him before they would receive the gift of life. It is upon the shoulder of Christ, the great Prince of Peace, that the righteous government or kingdom rests. He is the Wonderful Counselor or adviser of the people, and he is the Everlasting Father, because he gives life to all of those who obey him. (Isa. 9:6, 7) Therefore it is written concerning Christ Jesus and for the benefit of the people: "And in his name shall the Gentiles hope."—Matt. 12:21, *R.V.*

<sup>27</sup> By his covenant Jehovah God is majestically carrying forward his announced purposes. He has taken out a people for his name, which people must now be his witnesses; and, continuing faithful, they soon shall participate in the vindication of his name. But before the battle of the great day of God Almighty it is his expressed will concerning his witnesses, who are by his favor a part of the servant, that they must, under the leadership of Christ Jesus, bring knowledge home to the people of good will, that they may have opportunity to turn their hearts and their devotion to God and his kingdom. Therefore he gives commandment to his holy people, to wit: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) The present duty of the anointed witnesses of Jehovah is hence plain and clear. The obligation is laid upon them to proclaim Jehovah's name and his kingdom as the means of blessing the world, and this obligation must be performed. Its performance is not discretionary, but mandatory. It is their privilege to invite the people of good will to join them in making such proclamation.—Rev. 22:17.

<sup>28</sup> Jehovah's great Prophet, Christ Jesus, is in command of God's work being carried forward, and every soul of the temple must render complete obedience to that great prophet. (Acts 3:23) The course of the anointed is clearly pointed out. Their service unto Jehovah must be continuous praise giving glory to his name while pointing the people of good will to the kingdom as their sole and absolute hope. All the temple class will now continue to give testimony of praise to Jehovah's name, that all willing ones may know that Jehovah is God. The covenant of Jehovah announcing his expressed purpose to bless all the nations of the earth through Christ Jesus his seed is an everlasting covenant. All of its purposes will be completely performed. He gives his chosen one, the Christ, for a covenant for the people, fully assuring them that if they would receive the blessing of life everlasting in happiness they must know that Jehovah is God and Christ is his High Priest, and they must render full and complete obedience to Christ to the glory of God.

#### QUESTIONS FOR STUDY

- ¶ 1. What is the Abrahamic covenant, and why is it so called?
- ¶ 2. Is it necessary, for giving life on earth to the obedient of mankind, that God make a covenant and provide a mediator therefor? Why? Who have been received into the new covenant, and on what condition?
- ¶ 3. Show whether the word "restitution" can be properly applied to Jehovah's provided way for giving life on earth to human creatures.
- ¶ 4. Explain the transfiguration scene.
- ¶ 5. What was the position of John the Baptist, according to his own declaration and also that of the angel to Zacharias concerning him? What did Jesus mean by his statement that "Elias verily cometh first, and restoreth all things"? What is the relationship thereto of his further statement, that "the Son of man . . . must suffer many things, and be set at nought"?
- ¶ 6. How had the leaders of Israel "taken away the key of knowledge"? What did Jesus mean by his words of Matthew 21:43?
- ¶ 7. When and how were Malachi 3:1 and 4:5,6 fulfilled?
- ¶ 8, 9. Referring to Acts 3:19,20: When would Jehovah send Jesus Christ? and when, by whom, and to whom was he previously preached? What were the "sins" here mentioned, and how were they "blotted out"? Of what did the "times of refreshing" consist, and when did they come? Why would they come "from the face of Jehovah"?
- ¶ 10-12. Show that there is a direct relationship between the covenant made in Moab and the events referred to by Peter in Acts 3:19-21. Account for the question as recorded in Acts 1:6.
- ¶ 13-15. Point out the fulfillment of the prophecy concerning the laying of the chief corner stone of Zion; also its relationship (a) to the "times of refreshing coming from the face of Jehovah" and (b) to the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets".
- ¶ 16-18. Explain how God "visited the Gentiles to take out of them a people for his name". Also the relationship thereof to the fulfillment of Amos 9:11,12.
- ¶ 19. How is the new covenant in its operation related to the fulfillment of the Abrahamic covenant?
- ¶ 20-22. Explain Jehovah's provision for blessing the human race with life on earth, and the condition on which the creature will gain such blessing. Compare with this the manner in which those in the new covenant received the gift of life; also the basis and time of receiving their justification.
- ¶ 23, 24. Point out the fulfillment of Isaiah 42:1. Explain whether during the reign of Christ Jesus there will be a covenant in force for the people, and the means by which God will fulfil his promise to bless all the families of earth.
- ¶ 25, 26. Apply (a) Isaiah 42:6. (b) Isaiah 55:4. (c) Isaiah 9:6,7. (d) Matthew 12:21.
- ¶ 27. To whom is the commandment of Isaiah 62:10 addressed, and how is that work accomplished?
- ¶ 28. What course of action is now the privilege and duty of the anointed? and what is the purpose of the testimony to be given?

## COVENANT BY SACRIFICE: REQUIREMENTS

**L**ONG ago a unique provision was made by the Almighty Creator for bringing into complete peace and harmony, with himself and with one another, those of the human family who have a sincere desire for righteousness and who will obey the instruction of his King, Christ Jesus.

No natural descendant of Adam has ever been suitable for a sacrifice looking to man's reconciliation. It was the perfect man Jesus alone who was qualified for such sacrifice. There could be no covenant by sacri-

fice prior to our Lord's consecration, because he was the only perfect man on earth since Adam. Not even the angels of heaven could enter into such a covenant to redeem the human race, because the perfect man was required to provide the purchase price. It follows then that there would have been no reason for Jehovah's disclosing to the Logos before coming to the earth that he was to be a sacrifice. He could not enter into the covenant until he became a perfect man. The apostle makes it clear that Christ Jesus himself

is the one that enters the covenant by sacrifice and that there is but one sacrifice. "Nor yet that he should offer himself often, . . . but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. . . . So Christ was once offered to bear the sins of many."—Heb. 9:25-28.

How then can anyone else be sacrificed in order to be with Christ? It follows that no one would be an acceptable sacrifice to God unless he is taken in as a part of the sacrifice of Christ Jesus himself. It follows that anyone joining Jesus in such sacrifice must do so on the basis of what Jesus did. Therefore the merit of Christ Jesus' sacrifice must be presented in heaven and the foundation laid for the justification of all who are taken into the covenant.

There is therefore no separate or individual covenant by sacrifice made by those who will compose the body of Christ, but all are one in Christ Jesus. Each one accepted is offered as a part of the sacrifice of Christ.

All of the members of the true church are one in Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (1 Cor. 12:12, 13) All are baptized into his death. (Rom. 6:3-6) The first ones brought into the covenant with Jesus were his disciples, and then other Jews. Thereafter the favor was extended to the Gentiles. Hence it is written: "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."—Eph. 2:13-19.

No one can make a covenant with Jehovah at the time of his consecration, for the obvious reason that he is imperfect and not competent to contract and has no sacrifice by which to make a covenant. All man can do is to consecrate himself to do the will of God. How then is it possible for any man to get into the covenant by sacrifice? It is only by the grace of God through Jesus Christ.

A man learns that he is a sinner, that Jesus Christ is his Redeemer, and he whom Jehovah has given for the salvation of man. He believes this and fully surrenders himself unto God, agreeing to do his will what-

soever that may be. The man's faith in the shed blood of Jesus Christ is the basis of his presentation by Jesus to Jehovah. "It is God that justifieth." (Rom. 8:33) The man, therefore, being justified by faith, has counted unto him by Jehovah the right to human life which the Lord Jesus, by the grace of God, now offers unto Jehovah as a part of his own sacrifice. This was pictured in the sacrifice of the goats in connection with the tabernacle and the temple. (Lev. 16:9-16) Jehovah, graciously receiving the consecrated and justified man as a part of Christ Jesus' sacrifice, affords the individual the greatest opportunity of all times. That great privilege and opportunity to man is for him to be made a part of the body of Christ for sacrifice. For this reason some of the afflictions of Christ are left over for the body's sake, which is the church. (Col. 1:24) But individually no man could bargain at the time of his consecration that he is consecrating in order to be taken in as a part of the sacrifice and later taken to heaven. Such would be presumptuous on the man's part. Nor could any individual say that he makes a full consecration with the understanding that he is to remain on earth for ever. God alone must determine that.

It is the will of God that there shall be taken from amongst men those who shall be members of the body of Christ in glory, the humanity of all of which must be offered up by the High Priest as a part of his own sacrifice. These are all one in Christ. From the number of those who consecrate themselves wholly unto God, ultimately the required number will be taken to compose the body of Christ. Such will be faithful unto the terms of the covenant.—Rev. 2:10.

While the individual cannot himself make a covenant by sacrifice with Jehovah, the advantage is ultimately all on the individual's side; hence it is a matter of grace from God. Christ Jesus made the covenant by sacrifice; and the individual members are taken into the covenant as a part of his sacrifice, and are therefore counted as having made a covenant by sacrifice. The reward to them will be life and glory with Christ. Jehovah takes no advantage to himself from the covenant by sacrifice, but permits it all to go for the benefit of mankind. Therefore The Christ, that is to say, the body of humiliation and the human life, is baptized into death, resulting from the covenant by sacrifice, and from being baptized into Christ's death. (Rom. 6:3, 4) "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—1 Cor. 15:21, 29.

Although at the time of consecration a man may desire to be accepted into the covenant arrangement, yet he could not be certain thereof. By that is meant he might desire to be dead with Christ and reign with him, but that is a matter for Jehovah to determine. It is Jehovah who justifies according to his own will the one consecrating, that he might be taken into the covenant by sacrifice; and it is Jesus who slays the

justified ones and offers them up as a part of his own sacrifice after God has justified them for that purpose. The consecrating one does no deciding at all. He must wait for the Lord's action. (Rom. 9:16) The greatest favor that God grants to man is to permit him to be taken into the covenant by sacrifice with Christ and share in his vindication work. That is why Paul says: "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer [death] on his account."—Phil. 1:29, *Diaglott*.

The promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." What is the relationship of that promise to the covenant by sacrifice? Those taken into the covenant by sacrifice and thereafter into the kingdom covenant received the gift of life (which is sacrificed) in the same way mankind receives it during Christ's reign. It was his only son Isaac whom God commanded Abraham to sacrifice on Mount Moriah. Abraham there offered Isaac, his only son, and received him in a figure as though resurrected from the dead. (Heb. 11:17-19) This sacrifice of Isaac, and his figurative resurrection, foreshadowed that he who would be the "seed", through which the blessings of reconciliation should come, must first be put to death by sacrifice and then be raised from the dead. Such is what Jehovah did with his beloved Son, whom Isaac foreshadowed. All taken into the kingdom covenant with him must also die and be raised from the dead as members of the divine body of Christ if they shall have a part in the work of reconciliation of fallen man. The conditions imposed upon all taken into the

covenant are these: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:11,12) These must suffer ignominy with Christ Jesus the Head and must die with him as a part of his sacrifice in order to live with him and reign with him.

Are not all those who are in the covenant by sacrifice priests? The body members are called "an holy priesthood", but they are not sacrificing priests. They are merely assistants to the Priest, Christ Jesus, who is the acceptable sacrifice and who makes the offering for sin. (1 Pet. 2:5,9; Lev. 16:6) No individual offers a sacrifice for sin, for the reason that "this man [Jesus] . . . offered one sacrifice for sins for ever". (Heb. 10:12) What sacrifices, then, are offered by the assistants to the High Priest? Paul answers: "By him therefore let us [new creatures in Christ, counted members of his body] offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."—Heb. 13:15,16; see also Pss. 4:5; 27:6; 51:17; 107:22; 116:17.

Each faithful one must be the servant of God and render his reasonable service. For this reason Paul stresses the importance of faithful service: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

## LIFE FOR MANKIND BY A RANSOM

**I**T IS very important that we understand the meaning of the term "ransom", for long ago God made this wonderful promise through his prophet Hosea (13:14): "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hence we here define the term. *Ransom* means "something to loosen with"; that is, a redemptive price. It is the means or price or value which can be used in loosening or releasing something that is in bondage or in restraint or imprisoned. Necessarily the ransom price must be exactly equivalent to, or corresponding with, that which justice requires of the thing or creature that is in bondage or imprisonment. Hence we say that ransom means an exact corresponding price. A perfect man sinned and was sentenced to death; hence an exact corresponding price would be the death of another perfect man and the value of his life presented in place of the one who first sinned and was held in bondage.

"Sin-offering" means the presentation and use of the ransom price. On the yearly atonement-day service performed by the Jews in type, the shed blood of

the bullock of the sin-offering represented the animal's poured-out life; and therefore it stood for the ransom price or value of the life. The priest's carrying the blood into the most holy of the sanctuary and sprinkling it there pictured the sin-offering, that is, a presentation in the most holy (which represented "heaven itself") of the value or merit of the perfect life. We shall see, therefore, as we examine this question that the ransom price was provided on earth by the death of Jesus; that preparation for the sin-offering was begun on earth, but must be finished in heaven, where the value of the ransom price is presented.

Other scriptures in the Bible show that it was purposed by Jehovah that the great Redeemer should pour out his life in death and that this should constitute the ransom price, which should be made an offering for sin. God foretold this (which act is equivalent to a promise) through his prophet Isaiah (chapter 53) when he wrote concerning the great coming Redeemer the following words:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry

ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Because of this death sentence standing against Adam the first man, he was and is held in death. He and his offspring who have died are in the grave spoken of by the prophet Job (17:13; 3:18) in these words: "If I wait, the grave is mine house: I have made my bed in the darkness." "There the prisoners rest together: they hear not the voice of the oppressor."

The dead could never again live, nor could those who are living ever hope to have eternal happiness, unless the disability resting upon mankind because of sin be first removed; and the Scripture is quite clear, as noticed before, that this can be removed only by means of the great ransom sacrifice. Since "ransom" means an exact corresponding price, the ransomer must be exactly like the perfect Adam in Eden.

A perfect man had sinned and lost everything; therefore none but a perfect man could provide a price sufficient to buy and release Adam and his race from this sentence of death and its effects. Divine justice demanded the life of a perfect human creature, and this was received when Adam went into death. It followed that divine justice would accept nothing

more nor less, as a price for releasing Adam and his offspring, than a perfect human life. In order to meet these divine requirements, the ransomer must be a perfect human creature.

When God gave the law to Israel at Mount Sinai in Arabia he indicated by the promise of that law that the only means by which the human race could be redeemed or ransomed would be by the giving of a perfect human life in the place of Adam's perfect human life, which he had forfeited by his disobedience. We remember that the apostle Paul said that this law was 'a shadow of better things to come'. (Heb. 10:1) That law required an eye for an eye, a tooth for a tooth, a foot for a foot, a life for a life: that is to say, a price exactly corresponding to that which had been lost. As an illustration: Under the law, if one man knocked out another's tooth, he must lose one of his own teeth. If he struck out a man's eye, he must give up one of his own eyes. If he took the life of his fellow creature, he must give up his own life. Thus the law pictured that the great ransomer would correspond exactly with the perfect man Adam when Adam was in Eden.—Ex. 21:23-25; Lev. 24:17-21; Deut. 19:21.

But who in all the world was able to bear this burden or meet the requirements of the divine law? Adam could not redeem himself. All of his offspring were imperfect, and God could not accept an imperfect human creature as a ransom. Was there nobody, then, on earth who could redeem the human race from death according to the Lord God's promise? The prophet of the Lord answers: "None of them [no creature on earth] can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) For this reason, then, it seemed hopeless for man ever to expect to be released from the condition of death. Furthermore, this judgment and sentence against Adam was entered in the divine court of heaven and it follows that not only must the ransom price, namely, the value of a perfect human life, be provided by the death of a perfect human creature, but the value of that life must be presented to divine justice in heaven itself; and no human creature has access to heaven.

Hence there were two reasons why it was utterly impossible for any of Adam's stock or offspring to redeem mankind: First, because all were imperfect and none could provide the price; and, second, if the price were provided, it could not be presented in heaven by any such.

Thus is presented to the human race a condition of absolute helplessness. Thus we see that mankind was wholly without power to release itself from the condition of death, and that there never could be any hope that anyone of the human family would enjoy life everlasting in a state of happiness unless God, in the exercise of his loving-kindness, should make some provision. He had promised to make such provision. His great purpose provided for such. It is first necessary, however, for us to see man's absolute

extremity in order that we may appreciate God's opportunity for blessing mankind, and the great debt which the human race owes to Jehovah and his beloved Son for the provision made.

If a man found himself and his family in a dungeon and a million dollars were required to release him, and he had not one penny, but a friend of his appeared and provided the money and released him and his family, that man would owe a great debt of gratitude to his deliverer. He would feel much gratitude in his heart. He would surely love his deliverer and would be anxious to do anything he could for him. Adam and all of his family are either in the condition of death or under the effects of death; and if we find that the great Jehovah God has made provision for the release and deliverance of all such from the tomb, with a view to granting the obedient ones everlasting life, liberty, and happiness, then such facts should bring joy to the heart of every one who learns of it.

The apostle Paul, having in mind these things, wrote: 'We were children in bondage under the elements of the world: but when the fullness of the time

was come, God sent forth his Son, made of a woman, made under the law.' (Gal. 4:3,4) How did God send his Son? Since a perfect man had sinned and the life of a perfect man must be given as a sin-offering, it is now important to see if the Son of God whom he sent was qualified to meet the requirements of the law and be the ransom or redeemer.

It is easy to be seen that Jesus when on earth could not have been merely an incarnated spirit creature, because that would constitute a fraud, and God would not sanction anything wrong. He must be a man, perfect in every respect, equal and corresponding to the perfect Adam while in Eden. It is also easy to be seen that Jesus could not be part God and part man, because that would be more than the law required; hence divine justice could not accept such as a ransom. The divine law definitely shows that the ransom must be exactly corresponding to Adam, a perfect human creature. And this is what the beloved and only-begotten Son of God became when his heavenly Father sent him down from heaven to earth to bear witness for God and to redeem the entire human family.

## PROCLAIMING EARTH'S NEW LEADERSHIP

**O**PINIONS of wide variety have been expressed as to the purpose of Jesus' mission in the earth, and also as to what has been the purpose of the faithful followers or disciples of Jesus. A number of scriptures clearly show that the work of Jesus and those who were with him when he was upon earth was a work which they were under contract to do.

When Jesus received the anointing of the holy spirit he became the heir of David the king, and the everlasting covenant for the kingdom applied to him from then on. Why was the covenant made? Among other reasons God's prophet answers: "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) God made the everlasting covenant with Jesus for a throne, and immortality, which included all the interests of his righteous government on earth. The kingdom interests required him to be a witness to the name of Jehovah. Pilate said to Jesus: "Art thou a king?" The answer of Jesus was: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:36,37) This is proof conclusive that one of the conditions of the everlasting covenant was that he should bear witness to the name of Jehovah. To his faithful followers Jesus said: "And I covenant for you, even as my Father has covenanted for me, a kingdom." Just as surely as Jesus must bear witness to the truth, even so must every one who is in that covenant bear witness to the truth. This is especially

true after the Lord comes to his temple. By that covenant Jesus was made the leader of the people. It also follows that all who are taken into that covenant must become leaders of the people under the direction of the Head. That leading of the people must be in the way of God's righteousness. To be a leader each one must be a faithful witness as opportunity affords. It means also that such leaders must be entirely out of accord with the evil world and its god the Devil. Jesus refused to compromise with the Devil. His followers must do the same thing. As Jesus forgot self and did only as his Father commanded, even so those who are taken into the covenant must forget self and joyfully obey the commandments of the Lord.

In this day of distress and perplexity, when the people are suffering under the burdens of unrighteous governments and know not which way to turn, never was there such a blessed opportunity as that given now to the true followers of Jesus to lead the people in the way of righteousness by pointing them to God's kingdom. It is that righteous government that shall bring relief and everlasting joy to mankind. Some of the anointed ones for a time neglected the privilege of being such witnesses. The Scriptures show that some of these become aware of their negligence and awake to their privileges and then take a part in proclaiming the glad message; and so doing, God bestows upon them his everlasting blessings. (Isa. 59:20,21) While the Lord progresses with the establishment of his government, he says to those whom he has chosen for his witnesses: "I have put my words in thy mouth,



and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:16.

The fact that he has put his message in the mouth of these witnesses is conclusive proof that they must be proclaiming his name and his government to those who have hearing ears. This is the part of such in the planting of the invisible, as well as the visible, part of God's government. It is their privilege and duty to tell the people what the present events mean and how the Lord will establish for them a government that will bring them peace and blessings. In so doing, these associates with Christ Jesus constitute leaders for the people.

For years the name of Jehovah has been pushed aside, and not even Christians have known the meaning thereof. Now the followers of Jesus learn that the name of Jehovah signifies his purposes toward his people and that the time has come to exalt his name in all the earth. The exaltation of Jehovah's name is not for any selfish reason on his part, but in order that the people might have opportunity to know that he is the Savior and Blessor of mankind and that there is no other means of obtaining life. Through his prophet he indicates the time that such proclamation concerning the exaltation of his name shall begin.

"In that day," when used in the Scriptures, invariably refers to the time when God enters upon the great work in the establishment of his government. God through his prophet puts a song in the mouth of his faithful servants, telling them what to sing as he progresses with his great work. The remnant began that glad song shortly after 1918. The song opens with the words: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Isa. 12:1.

Up to that time many consecrated ones had put their trust in men as teachers and leaders. The experiences through which the Lord brought them caused them to see the necessity of putting their trust in him.—Ps. 118:8, 9.

The prophet continues: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song: he also is become my salvation." (Isa. 12:2) His faithful witnesses realize that Jehovah is all-powerful and that his purpose is now to bring his government into action, and they trust him implicitly and have no fear. They fully appreciate his promise that God preserves those that love him and that are faithful to him.—Ps. 31:23.

"Therefore with joy shall ye draw water out of the wells of salvation." (Isa. 12:3) Water is a symbol of truth. But the knowledge of the truth alone does not bring salvation. It is the truth known and used according to God's will that brings his approval. A well is a fountain of water. Drawing water from the

wells of salvation therefore symbolizes the taking from the fountain of truth the great refreshing truths which God provides for his people and using them according to the commandments of the Lord. Only those who receive the truth and hold it in love and obey the Lord's commandments draw water (truth) from the wells of salvation. Others draw from their own wells. This is shown by the words of the prophet: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:13.

Then the Lord directs what the faithful remnant shall do: "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." (Isa. 12:4) These words are not addressed to individuals. The fact that the word "ye" is used shows that it is addressed to the company of faithful ones who are anointed of the Lord and who compose the "servant" to whom the Lord has committed the interests of his kingdom.—Isa. 42:1; Matt. 24:45.

The marginal rendering of this text is "proclaim his name . . . among the people". It is a clear command that the proclamation must be made that the name of Jehovah may be exalted in the minds of the people. Now the name of Jehovah is exalted in Zion his organization. It must be exalted in the minds of others. If now some, claiming to be in Zion, oppose the service of singing forth the praises of Jehovah, that of itself is strong evidence that such are not of the temple class: "In his temple doth every one speak of his glory."—Ps. 29:9.

Then the prophet shows that the "servant" must not be content with singing the song for a while and then ceasing, but he must continue to "sing unto the Lord; for he hath done excellent things: this [make] known in all the earth". (Isa. 12:5) This is in exact harmony with the words of Jesus that this good news of the kingdom, God's kingdom, must be told to all the nations of the earth. In giving forth this message the witnesses are not to assume an apologetic attitude, but with boldness they are to proclaim it. "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12:6) Those who are really of Zion now see the evidence of God's early and complete victory over the powers of evil, and with joy they give a shout of triumph in anticipation of such victory.

What are the facts in fulfilment of this prophecy? It is since 1918 that the Lord has brought into action the radio. By means of the radio the good news of the kingdom has been heralded throughout the nations of earth. Selfish interests, under the control of Satan, use the radio, to be sure. These same selfish interests endeavor to prevent the use of the radio for a wide proclamation of the truth. Jehovah will permit just such use of it as he desires. He could pre-

vent the enemy from interfering, but he does not; and he has good reason for so doing. In his own good way he so arranged that on July 24, 1927, the greatest chain of radio stations ever used on earth to that time was linked together and used in giving proclamation to the message of good news concerning his righteous government. At that time the evils of Satan's oppressive government were brought before the people in contrast with God's righteous government and the blessings to flow therefrom. This the Lord arranged and had done that the people might have notice of his kingdom and that his name might be exalted in the minds of those who would hear. Since then, the message of Jehovah's kingdom has been broadcast with ever-increasing effect in many countries, and particularly in the United States.

Because it is God's will and his due time a little company of the followers of Christ now employ the radio to proclaim to the people the name and the purposes of Jehovah God. For this same reason they print and publish books and go from house to house and place these books in the hands of the people at a

minimum cost. They engage in the service, not for money, but because it is the greatest privilege and joy to serve the Lord and his King and to carry this message of good news to the people. Just who the individuals are that go to make up the remnant, no man can say. "The Lord knoweth them that are his." (2 Tim. 2:19) It is not necessary for man to know. To those who continue faithful to the end God has promised to give a name that will be known only to the Lord and to the one [class] who receives the name. (Rev. 2:17) Thus he shows the sweet and confidential relationship between himself and those who are faithful to him. Those now on earth, being the last members of the body of Christ, of course, constitute, as the figure shows, the "feet of him"; and to those that continue faithfully in the service of the Lord he says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isa. 52:7, 8.

### PRAISE JEHOVAH FOR LIGHT AND TRUTH

DEAR BROTHER RUTHERFORD:

The Harrisburg (Pa.) company of Jehovah's witnesses unan-  
imously extend to you a word of encouragement and appreciation for the last two lectures recently broadcast over radio, "Flee Now" and "World Control", to which we had the privilege of listening. We thoroughly enjoyed them both, and

give thanks and praise to the great Jehovah for the light and truth as it now shines from his Word.

May the dear Lord bless, comfort and sustain you in your earnest endeavor to make known the name of the great Jehovah, is the prayer of the Harrisburg company of Jehovah's witnesses.

### SERVICE APPOINTMENTS

#### T. E. BANKS

Baton Rouge, La. July 31, Aug. 1	San Antonio, Tex. ....Aug. 16, 17
Beaumont, Tex. ....Aug. 3, 4	Austin, Tex. ...." 18, 19
Port Arthur, Tex. ...." 5, 6	Mexia, Tex. ...." 21, 22
Houston, Tex. ...." 8, 9	Dallas, Tex. ...." 23, 24
Galveston, Tex. ...." 11, 12	Oklahoma City, Okla. ...." 26, 27
Wharton, Tex. ...." 14, 15	Tulsa, Okla. ...." 29, 30

#### G. H. DRAPER

Spalding, Nebr. ....Aug. 2	Lincoln, Nebr. ....Aug. 25, 26
Clearwater, Nebr. ...." 3	Nebraska City, Nebr. ...." 28
Norfolk, Nebr. ...." 4	Humboldt, Nebr. ...." 29
Winnebago, Nebr. ...." 5	Du Bois, Nebr. ...." 30
Omaha, Nebr. ...." 22, 23	Wymore, Nebr. ...." 31
Fremont, Nebr. ...." 24	Beatrice, Nebr. ....Sept. 1

#### G. Y. M'CORMICK

Casper, Wyo. ....Aug. 2, 3	Pocatello, Idaho ....Aug. 28, 29
Cheyenne, Wyo. ...." 4, 5	Eller, Idaho ...." 30
Casper, Wyo. ...." 21	Boise, Idaho ....Aug. 31, Sept. 1
Roscoe, Mont. ...." 23	Nampa, Idaho ....Sept. 2, 3
Clyde Park, Mont. ...." 24	Ontario, Oreg. ...." 5
Manhattan, Mont. ...." 25	Weiser, Idaho ...." 6, 7
Butte, Mont. ...." 26	Salt Lake City, Utah ...." 9, 10

#### J. C. RAINBOW

Stevens Point, Wis. ....Aug. 2, 3	Milwaukee, Wis. ....Aug. 14-17
Black Creek, Wis. ...." 4	Lake Mills, Wis. ...." 18, 19
Pulaski, Wis. ...." 5	Madison, Wis. ...." 21, 22
Green Bay, Wis. ...." 7	Richland Center, Wis. ...." 23
Oshkosh, Wis. ...." 8	Monroe, Wis. ...." 24, 25
Eohrville, Wis. ...." 9	Janesville, Wis. ...." 26
Markesan, Wis. ...." 10	Racine, Wis. ...." 28
Campbellsport, Wis. ...." 11	Kenosha, Wis. ...." 29, 30
Sheboygan, Wis. ...." 12	Waukegan, Ill. ...." 31

#### W. J. THORN

Worcester, Mass. ....Aug. 5, 6	Newburyport, Mass. ....Aug. 23
Quincy, Mass. ...." 8, 9	Portland, Me. ...." 23, 24
Boston, Mass. ...." 10-12	Freeport, Me. ...." 25
Lynn, Mass. ...." 14, 15	Phillipsburg, Me. ...." 26
Beverly, Mass. ...." 16, 17	Belfast, Me. ...." 28
Lawrence, Mass. ...." 18, 19	Bangor, Me. ...." 29, 30
Haverhill, Mass. ...." 21	Pittsfield, Me. ...." 31

#### S. H. TOUTJIAN

Jasper, Ga. ....Aug. 1	Savannah, Ga. ....Aug. 10-19
Rome, Ga. ...." 2	Taylor's Creek, Ga. ...." 21
Rock Mart, Ga. ...." 3	Groveland, Ga. ...." 22
Dallas, Ga. ...." 4	Daisy, Ga. ...." 23
Atlanta, Ga. ...." 5-8	Collins, Ga. ...." 24
Eatonton, Ga. ...." 10	Swainsboro, Ga. ...." 25
Carrs Station, Ga. ...." 11	Summertown, Ga. ...." 26
Thomson, Ga. ...." 12	Macon, Ga. ...." 29, 30
Seabro, Ga. ...." 14	Ft. Valley, Ga. ...." 31
Brooklet, Ga. ...." 15	La Grange, Ga. ....Sept. 1

#### J. C. WATT

Mt Lookout, W. Va. ....Aug. 1, 2	Chillicothe, Ohio ....Aug. 14, 15
Rainelle, W. Va. ...." 3	Hillsboro, Ohio ...." 16
Glen Jean, W. Va. ...." 4, 5	Cincinnati, Ohio ...." 17-19
Whipple, W. Va. ...." 7	Hamilton, Ohio ...." 21, 22
Beckley, W. Va. ...." 8	Middletown, Ohio ...." 23, 24
Ottawa, W. Va. ...." 9	Dayton, Ohio ...." 25, 26
Allen, W. Va. ...." 10	Springfield, Ohio ...." 28, 29
Portsmouth, Ohio ...." 11, 12	Tippecanoe City, Ohio ...." 30, 31