



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LV SEMI-MONTHLY No. 12

JUNE 15, 1934

## CONTENTS

HIS COVENANTS (Part 6) .....	179
Foreshadowed .....	179
Who Taken In .....	180
Time of Judgment .....	180
The Song .....	181
Faithfulness .....	182
His Name .....	183
One Jehovah .....	184
His Prophet .....	185
THE PATIENCE OF JOB .....	186
CORRUPTING OF CHRISTIANITY .....	189
LETTERS .....	191
SERVICE APPOINTMENTS .....	192
CONVENTION .....	178
FACTORY AND OFFICE CLOSED TWO WEEKS	178
"BEYOND THE GRAVE"	
AND "HIS WORKS" .....	178
"NATIONS' HOPE" TESTIMONY PERIOD	178

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

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# The WATCHTOWER

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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.

## CONVENTION

Jehovah's witnesses will assemble in convention at Toronto, Canada, July 5-8 inclusive. Speakers will be present both from the States and from provinces of Canada. The forenoon of each day will be devoted to field service, with meetings for the interested in the afternoon and evening. Those contemplating attending the convention and who desire accommodations will please address Convention Committee, 40 Irwin Ave., Toronto 5, Ont.

One feature of the convention will be a public address delivered by the president of the Society on Sunday afternoon the 8th.

## FACTORY AND OFFICE CLOSED FOR FIELD SERVICE

Each year the Society closes the factory, office and Bethel home for a period of two weeks to give the brethren here an opportunity to get away from their regular routine and engage in the field service. This year the factory and home will be closed July 21 and will not open again until Monday, August 6. During this time no mail will be attended to, and no shipments made. All readers of *The Watchtower* should please take note and order sufficient literature to carry them through this two-week period as well as the two weeks following. It will greatly facilitate matters if not too much correspondence is received immediately after the reopening of the factory, except, of course, regular service reports and any rush orders or

## 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.

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

**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.

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other urgent matters. Considerable mail accumulates in the office because of responses to radio lectures, and we hope this can be given immediate attention without being delayed by mail that could have waited.

## "BEYOND THE GRAVE" AND "HIS WORKS"

Jehovah now blesses his faithful witnesses and all people of good will with two new potent instruments for use in his service, to wit, two new booklets entitled *Beyond the Grave* and *His Works*, respectively. The cover design of each is attractive and invites the beholder to a perusal of the contents of the booklet; there are also fitting illustrations within. All Jehovah's witnesses and Jonadabs alike, who desire to put these excellent messages in the hands of the people may now obtain a supply and begin the distribution thereof immediately. The usual contribution of 3c a copy will be accepted therefor.

## "THE NATIONS' HOPE" TESTIMONY PERIOD

A period of nine days has been specially designated as "The Nations' Hope" Testimony Period. This begins with June 30 and concludes with July 8. During this period of nine days Jehovah's witnesses will have the privilege of distributing a new booklet, *World Recovery?* All people of good will are invited to join with Jehovah's witnesses in the proclamation of this good news of the kingdom. To have a part in the giving of this witness is a blessed privilege.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LV

JUNE 15, 1934

No. 12

### HIS COVENANTS

#### PART 6

*"And you are they who have continued with me in my trials. And I covenant for you, even as my Father has covenanted for me, a Kingdom."—Luke 22: 28, 29, Diaglott.*

**J**EHOVAH covenanted unto his beloved Son, Christ Jesus, a kingdom, which kingdom is the capital organization of Jehovah and of which, of course, Christ Jesus is the Head and Lord. In God's due time that kingdom, which is "the holy city" or heavenly organization, completely dedicated and devoted to Jehovah God, comes down from God out of heaven and takes charge of the affairs of the world. Jehovah authorizes Christ Jesus to covenant unto his faithful brethren for a part or place in that kingdom, that such faithful ones might be a part of his royal organization. It is the kingdom or holy organization that completely vindicates Jehovah's name after first bearing testimony to his name. That covenant for the kingdom is separate and distinct from the new covenant, but is closely related thereto. One must be in the new covenant before he can be in the kingdom.

#### FORESHADOWED

<sup>2</sup> King David was a type foreshadowing the King, Christ Jesus. Being a Jew, David was subject to the law covenant made in Egypt; but it was after he was thirty-seven years old that God made with David a covenant to establish his kingdom for ever. (2 Sam. 7: 1-29) Jesus Christ made announcement of the covenant for the kingdom for the first time after he told his disciples of and concerning the making of the new covenant. At the same time of the making the announcement to them that God had covenanted with him for a kingdom, Jesus stated to his faithful disciples that he covenanted unto his faithful brethren that they should participate with him in that kingdom.

<sup>3</sup> Forty years after the law covenant was made in Egypt and inaugurated at Mount Sinai God commanded Moses to make a covenant with Israel in the land of Moab. "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." (Deut. 29: 1) That covenant made in the land of Moab foreshadowed the covenant for the kingdom. The Moab covenant was a means or measure instituted to pre-

pare the Israelites to enter into Canaan and to serve God there. It also pictured the purpose of Jehovah to do a preparatory work with his people on earth since 1918. Shortly before the making of the covenant at Moab Jehovah commanded Moses to prepare the Israelites eligible for war service. (Num. 26: 1-4) At the same place was the camp of the Israelites when Balak, the king of Moab, hired Balaam to curse the Israelites. (Num. 22: 1-24: 25) From there the Israelites set out to execute Jehovah's judgment against the Midianites for vexing God's people. (Num. 25: 15-18; 31: 1-12) Natural Israel was at that time in Moab, in a land not assigned for its inheritance. Likewise the people of God taken out for his name, that is, spiritual Israelites, are in the world but not part of it at the time they are taken into the covenant for the kingdom.

<sup>4</sup> The time and circumstances surrounding the making of the covenant in Moab foreshadowed the time and circumstances surrounding the men of spiritual Israel when taken into the covenant for the kingdom. This covenant also was looking to the vindication of Jehovah's name. (Deut. 1: 3; Num. 10: 10) At the time of making of the covenant in Moab Jehovah had begun his rule amidst his enemies and was thus using his typical people. He was then "King in Jeshurun", when these tribes of Israel were gathered together in the land of Moab. (Deut. 33: 5) The lands east of the Jordan had then been brought under control by the defeat of the Amorites under their ruler Sihon and by the slaying of Og king of Bashan. (Deut. 2: 24-27; 3: 1-11; 4: 47; 29: 7, 8; 31: 4) The land of these enemies of Israel had then been possessed by the cattle-raising tribes of Israel. (Deut. 3: 13-20; Josh. 1: 12-18) These surrounding conditions well find a parallel in what came to pass from 1914 to 1918 in this, that Christ Jesus was sent forth in 1914 to rule amidst his enemies, and he then made war against Satan and his angels and cast them out of heaven. (Ps. 110: 2; Rev. 12: 7-9) This corresponding condition is a strong argument that the remnant were taken into the covenant for the kingdom after 1918 and after

the birth of the kingdom, and after Christ Jesus appeared to build up Zion.

#### WHO TAKEN IN

<sup>5</sup> At the time of making the covenant in Moab Aaron was dead and there was none of the original company living who had left Egypt and who were past sixty years of age aside from Eleazar the high priest, Joshua and Caleb, the last at that time being seventy-nine years of age. (Deut. 1:36-39; Ex. 6:23; Josh. 14:6-11) It follows then that most of those taken into the covenant in Moab were "young men", such as mentioned in a later prophecy. (Joel 2:28) "Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses, and the children of Israel, which went forth out of the land of Egypt. These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty. And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance, according to the number of names." (Num. 26:2, 4, 51-53) Although Caleb was then seventy-nine years of age he was counted as a young man of forty years, and this manifestly because of his faithfulness to God. (Josh. 14:6-11) Caleb was a good representative there of that class of faithful ones who were also foreshadowed by Mordecai and Nacmi, at the time of the coming of Christ Jesus to the temple for judgment. The zeal of Phinehas, the son of Eleazar the high priest, makes him a good picture of the "young men" mentioned by the prophet Joel.—Num. 25:6-13.

<sup>6</sup> The older generation of the Israelites who had been rebellious, complainers, filled with fear to perform their duties and wanting to return to Egypt rather than give battle to the enemy, had been completely cleared out, and none of them went into Canaan. "These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb, the son of Jephunneh, and Joshua the son of Nun."—Num. 26:63-65.

<sup>7</sup> At the time Jesus announced the kingdom covenant to his faithful disciples Judas, who foreshadowed the rebellious complainers and fearful ones, had been ordered out and was then away. (Luke 22:28-30; John 13:21-30) At the temple the "old men" who are complainers, faultfinders, selfish ones and opposers, are not taken into the kingdom, but such are debarred from entering by the gates of the city. Since

October 15, 1932, the sanctuary has been cleansed. (Dan. 8:14; *The Watchtower*, July 15, 1933) When the Israelites left Sinai they were in line for the promised land, but only a few entered. During the Elijah work and up to the time of the coming of the Lord to the temple many spiritual Israelites were in line for the kingdom, but those who committed the "sin of Samaria", who are complainers and faultfinders and opposers, and who are fearful of boldly proclaiming the message of God's kingdom against the enemy are left out. Those taken into the covenant for the kingdom must have proved their faithfulness up to that point of time.

#### TIME OF JUDGMENT

<sup>8</sup> The coming of the Lord Jesus to the temple marks the time of his judgment. Before that time judgment must wait, because justice was one of Jehovah's "sealed treasures". At the making of the covenant in Moab the iniquity of the Amorites was full and the time for the execution of judgment upon them had come. (Gen. 15:16) So likewise when the Lord Jesus appeared at the temple for judgment the iniquity of "Christendom" was full, but first the judgment must begin at the house of God. (1 Pet. 4:17) Jehovah's order of judgment seems to be clearly foreshadowed by the following: "And he said, The Lord came from [first] Sinai, and rose up from [second] Seir unto them; he shined forth from [third] mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." (Deut. 33:2) Here Sinai, mentioned first, well pictures God's sanctuary. "The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary." (Ps. 68:17, R.V.) Seir, mentioned as second, pictures the "evil servant" class, the "man of sin", "the son of perdition." Mount Paran seems well to picture the "elective elder" class once in line for the kingdom, for it was at the wilderness of Paran that Jehovah cleared out the unfaithful elders. (Num. 12:16; 13:26-33; 14:1-39) Compare this with the words of Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 14-16.

<sup>9</sup> At Moab Jehovah told Moses that among those with whom the covenant was being made there were many who were not sincere and truly devoted to him. (Deut. 31:16-29) Likewise even after the taking of those into the temple and into the kingdom covenant there existed a need of cleansing and clearing out of

the insincere ones, including those who had selfishly sought and accepted the position of elective elders, and who insisted upon walking after their own selfish desires, and hence were not entirely devoted to God and to his kingdom. There must be no murmurers, complainers, opposers or selfish, rebellious ones who abide in the covenant for the kingdom. Those at the cleansed temple are at unity in Christ. It is the time of peace within the walls of that glorious palace, and all of this house must seek the good of all others therein. (Ps. 122: 7-9) Those in the covenant for the kingdom, and who are the ones taken out as a people for God's name, must walk on, shoulder to shoulder, looking well to the interests of the kingdom, and continue singing the praises of Jehovah God.

#### THE SONG

<sup>10</sup> Song is evidence of joy. It was therefore appropriate, when Moses, as God's instrument, announced to the Israelites in Moab the terms of the covenant there made, that he should compose and sing a song; which he did. The Israelites were about to engage in war and enter into the land of promise. That song sung upon the plains of Moab foretold a far more wonderful song to be sung at the induction of God's chosen people into the covenant for the kingdom. That more wonderful song is now being sung. The words of the song of Moses proceeded from Jehovah God, and Moses, acting as the mouthpiece of Jehovah, spoke the words of this song, to wit: "Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth: My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender grass, and as the showers upon the herb." (Deut. 32: 1, 2, R.V.) The song emphasized the great truth thereof, to wit, that the chief purpose of the covenant is the vindication of Jehovah's name; that Jehovah's name must be known and exalted in all the universe. Calling upon all spiritually-minded ones to give ear, the song ascribes all goodness and loving-kindness to Jehovah, and then says: "For I will proclaim the name of the Lord; ascribe ye greatness unto our God. The Rock, his work is perfect: for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he." (Deut. 32: 3, 4, R.V.) The song then tells in brief concerning the judgment of Jehovah and informs his covenant people how they have violated their covenant. "They have dealt corruptly with him, they are not his children. It is their blemish; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? He hath made thee, and established thee." (Deut. 32: 5, 6, R.V.) Speaking of his justice and judgment Jehovah reminds his people that vengeance (that is, vindication of his name) belongs to him. "Vengeance is mine, and recompense, at the time when their foot shall slide: for the day of their calamity is at hand, and the things that are to come

upon them shall make haste. For Jehovah will judge his people." (Deut. 32: 35, 36, A.R.V.) The prophetic song then shows that Jehovah will execute this judgment by his glittering "sword", that is, by him whom he has appointed as the Judge of all things and the Vindicator of his great and holy name: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me."—Deut. 32: 41, R.V.

<sup>11</sup> This song of Moses corresponds exactly and runs parallel with 'the song of Moses and the Lamb', sung when Zion is builded up and when the remnant are taken into the covenant for the kingdom. The picture is that of the entire 144,000, which includes the remnant on earth, standing by the "sea of glass", symbolic of the judgments of Jehovah, which judgments are now clearly made known to the remnant, as it is written: "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."—Ps. 36: 6, 7.

<sup>12</sup> The song on the plains of Moab now finds a greater fulfilment in the words of the Greater Moses, to wit: "And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15: 3, 4) This song is now sung by the 144,000 gathered with Christ Jesus into God's holy organization, and it is as it were a new song, which only the 144,000 can learn and sing.—Rev. 14: 1-4.

<sup>13</sup> The song of Moses was a testimony then against the unfaithful ones of Israel, and the song sung to-day by those under the Greater Moses must be sung in the ears of those who have proved unfaithful to their covenant to do the will of God and as a testimony against them. (Deut. 31: 19-22) In due time judgment will be executed upon the unfaithful. (Deut. 32: 25, 28, 33) Judgment with Jehovah is not in vain or unimportant, but is sure and of the greatest importance. (Deut. 32: 46, 47) Jehovah had made provision for and arrangement for judgment of natural Israel, and now he has likewise made provision for the judgment of spiritual Israel, which judgment takes place at the temple. It is a time of joy, and therefore a time for singing, because the spiritual Israelites taken out for the name of Jehovah, to whom he has given his name, making them his witnesses, are now entering into war and, proving faithful, shall soon enter into the everlasting 'land of promise'. The Greater Moses, the King, is with them, and he is certain to lead the faithful ones to complete victory and

to the vindication of Jehovah's name. It is the time of the joy of the Lord and the faithful have been invited to enter into his joy.

#### FAITHFULNESS

<sup>14</sup> In every covenant in the making of which two or more parties are involved there must be a good and valuable consideration moving from one to the other. The faithful performance of the terms and provisions of the covenant constitutes a good and valuable consideration of one to the other. Jehovah by the terms of his covenant binds himself to keep and perform the same, and those on the other side of the covenant are likewise bound to keep and perform the terms thereof. Jehovah is always faithful, and the other parties to the covenant must be faithful if they would please God and be used to accomplish his purposes. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deut. 7:9) It is by the faithfulness to Jehovah and the faithfulness of those whom he takes into the covenant for the kingdom that his name will be vindicated. (Isa. 49:7) Throughout the book of Deuteronomy the pervading counsel is faithful devotion to Jehovah. Those whom God approves, and who shall have a part in the vindication of his name, shall be "Holiness unto the Lord". (Zech. 14:20) The call to the kingdom was issued and many responded to that call, and those who proved faithful up to the time of the coming of Christ Jesus to the temple were chosen, and now the "called and chosen" who are taken into the covenant for the kingdom must prove faithful. (Rev. 17:14) Only those who are faithful unto death shall receive the crown of life. (Rev. 2:10) Those who were once in line for the kingdom and who are not faithful fail. "They are the very froward generation, children in whom there is no faith."—Deut. 32:20.

<sup>15</sup> Moses was "faithful in all his house", and his faithfulness was a testimony to those who followed. Christ Jesus is faithful over his royal house; and the condition named in the covenant for the kingdom is that all members thereof must be faithful. (Heb. 3:5, 6) "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24) "But the Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. 3:3.

<sup>16</sup> Jehovah condescends to assure those who are in the covenant of his own faithfulness, and faithfulness is required of all those who are taken into the covenant. Therefore those in the covenant for the kingdom are admonished, "Be ye holy; for I am holy." (1 Pet. 1:15, 16; Lev. 11:44) Those who are in the covenant for the kingdom are righteous or just by virtue of being in Christ and having received the robe of righteousness, and "the just shall live by his faith" and faithfulness.—Hab. 2:4.

<sup>17</sup> The covenant made in Egypt and confirmed at

Mount Sinai required of the Israelites faithfulness, and they pledged themselves faithfully to keep the terms of the covenant. The covenant made in Moab was enjoined upon Israel because Jehovah foreknew that there would be stubbornness, rebellion and lawlessness amongst the people of the nation of Israel after the death of Moses. (Deut. 5:1-33; 31:16-30) The covenant in Moab, therefore, was of necessity for faithfulness on the part of the Israelites, which faithfulness would be shown by full obedience to God's commandments. The Israelites had now become the chosen people of God, and they must prove faithful if they would have God's approval and his blessing. "And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day." (Deut. 27:9, 10) Compare this with the commandment of the Lord God to those who are taken into the temple, to wit: "And this shall come to pass, if ye will diligently obey the voice of the Lord your God." (Zech. 6:15) It is these faithful ones that become pillars in the temple of God.

<sup>18</sup> There is no mention made in the Scriptures of animal sacrifice and the sprinkling of blood at the making of the covenant in Moab, even though that was the day of the new moon. (2 Chron. 2:4) In the divine record of Leviticus and Numbers the priests, tabernacle and animal sacrifice are made foremost, but not so in the making of the covenant in Moab. This shows that faithfulness is the keynote to that covenant in Moab and that the sacrificial provisions, which prefigured the ransom sacrifice and the atonement work of Christ, would of themselves be insufficient and unavailing for those who were taken out as a people for Jehovah's name as against any Israelite's going into captivity to Satan's organization, and into death, unless those in the covenant were wholly and faithfully obedient to their vows. In other words, they must be faithful, above everything else. (Deut. 23:21-23) Jehovah had selected these Israelites as his people to go into Canaan, and now the all-important thing to them was faithful obedience to the voice of Jehovah. (Deut. 6:1-3) Later Jehovah by his prophet said to that nation: "Thus saith the Lord of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you." (Jer. 7:21-23) This proves that those taken into the kingdom covenant must be obedient to the commandments of the Greater Moses and that obedience is better than sacrifice.



<sup>19</sup> As further proof that the covenant made in Moab pictured the covenant for the kingdom, note the following: The kingdom is Jehovah God's kingdom, which he prepares and gives to his beloved Son, Christ Jesus. The things pertaining to the kingdom are pictured by a great mountain of rock, and in the song written and sung by Moses in Moab at the command of Jehovah there for the first time in the Scriptures it is that Jehovah is called The Rock. He is The Rock, and all his works are perfect. He is the "King of eternity". (Jer. 10:10, *margin*) He is the great Refuge and Protector of his people. (Deut. 32:4, 15, 18, 30, 31) Jehovah is definitely named in Deuteronomy as the King. "And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." (Deut. 33:5) This shows that the faithful remnant are brought into the covenant for the kingdom after the gathering of Jehovah's saints to him at the temple.

<sup>20</sup> In the book of Exodus Jehovah makes promise to the Israelites conditioned upon their faithfulness to their covenant made with him when he took them out of Egypt, and says: "Ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:6) But the instructions concerning the future king of Israel are definitely laid down in the book of Deuteronomy. (17:14-20; 28:36) The important conditions to be performed by those who become ultimately members of the royal house, Jehovah announced as these: "If ye will obey my voice." Likewise those who shall be for ever in the royal house of Jehovah must now be wholly obedient unto the Greater Moses, and there is no alternative.—Acts 3:23.

#### LEVIRATE MARRIAGE

<sup>21</sup> The law governing levirate marriage is set forth in the book of Deuteronomy in connection with the Moab covenant, and in no other place in the Scriptures. (Deut. 25:5-10) The one next report in the Bible of the actual application of the law of levirate marriage is that in connection with the royal tribe of Judah in behalf of the king who was to come through that tribe. (Gen. 38:1-30; Ruth, chapters one to four) It is manifest that the law of levirate marriage was a kingdom provision, with which law Jehovah's remnant must comply in fulfilment of the prophetic picture God made by Naomi and Ruth in bringing forth fruit toward the kingdom and in harmony with the covenant for the kingdom.

#### HIS NAME

<sup>22</sup> In the covenant at Moab Jehovah's name takes the most prominent place. Before the making of the covenant in Moab the issue of the name and supremacy of Jehovah was not perceived; likewise before the building up of Zion and taking the remnant into the temple God's selected people did not perceive the great issue of Jehovah's name and supremacy. "Yet the Lord hath not given you an heart to perceive, and

eyes to see, and ears to hear, unto this day." (Deut. 29:4) When the King had come to his throne, and the faithful remnant were gathered unto him at the temple, they perceived for the first time the great issue of Jehovah's name, and thereafter they are known as the Lord's 'willing ones in the day of his power', and they delight to make known the name of Jehovah. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Ps. 110:3) The fear of that great and terrible name is necessary to continued faithfulness.—Deut. 28:58.

<sup>23</sup> The song of judgment spoken by Moses on the occasion of making the covenant in Moab puts forward the name of Jehovah and shows that it must be published abroad by Jehovah's faithful witnesses, and concerning these it is written: "For I will proclaim the name of Jehovah: ascribe ye greatness unto our God." (Deut. 32:3, *A.R.V.*) Jehovah delivered his captive people in 1919 from Satan's organization, and this was foreshadowed by the Moab covenant. God's covenant people had been scattered and ill-used, restrained and caused to cease from their work, and this was done at the hands of the enemy. Jehovah did not deliver them for the sake of the remnant, but for his own name's sake and to forestall the enemy's reproach against that holy name. In proof of this it is written: "I said, I would scatter them afar, I would make the remembrance of them to cease from among men; were it not that I feared the provocation of the enemy, lest their adversaries should judge amiss, lest they should say, Our hand is exalted, and Jehovah hath not done all this."—Deut. 32:26, 27, *A.R.V.*

<sup>24</sup> In making the covenant in Moab and before crossing the Jordan into Canaan Jehovah states his purpose to choose one place for his house or temple and to there put his name. In this Jehovah foreshadowed and foretold that, when Zion is builded up and the remnant gathered to the temple under Christ Jesus and when God puts his name, all sacrifice of praise and service must be done according to the rules of that organization and through his organization, and not according to every man's own whim or desire. "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks." (Deut. 12:5, 6) Jehovah's work must be done according to the rules of his organization. "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." (Deut. 12:8) Some persons who have been brought into Zion and anointed have failed to see the necessity of being entirely obedient to the instructions coming to them through God's organization. They do not appreciate the fact that the Lord Jesus is the

head of Zion and that the instructions come from him. Those heady ones insist on doing 'whatsoever is right in their own sight', and such is against the commandment of the Lord. (Deut. 12:8) Jehovah's name can be honored only by doing his will, and not by following the will of any man. (Deut. 26:1, 2; Prov. 3:5, 6) The vindication of Jehovah's name is magnified as the most important matter, and the part that the remnant would have in the vindication of that holy name is suggested in the law of levirate marriage, which was later illustrated and recorded in the book of Ruth, the meaning of which God makes known to his remnant after they are brought into the temple and into the covenant for the kingdom.

<sup>25</sup> All who receive Jehovah's approval as his chosen people must maintain their integrity toward him. This is the very thing the Devil said that man could not do; but the faithful will prove that they can do it. The song of Moses at Moab magnifies the greatness of Jehovah's name. Therein Jehovah's integrity, his blamelessness and his irreproachableness are declared: "He is the Rock, his work [including the remnant taken out for his name] is perfect." (Deut. 32:4) Any crookedness, lawlessness or corruption on the part of any of the professed people of God cannot be attributed to Jehovah, but it must be said of all such, "They have corrupted themselves; their spot [stain or blemish] is not the spot of his children [Jehovah's faithful ones]: they [the lawless ones, the elective elders who insist on doing their own selfish way, the 'man of sin', the 'evil servant' class] are a perverse and crooked [therefore not Jehovah's] generation." —Deut. 32:5.

<sup>26</sup> Jehovah will not tolerate lawlessness, fault-finding, or complaining on the part of those brought into the covenant for the kingdom. This was foreshadowed by the song concerning the Moab covenant, in which the Lord said concerning the lawless: "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." —Deut. 32:20, 21.

<sup>27</sup> Those who will have a part in the vindication of Jehovah's name must maintain their integrity toward him, and hence it is written: "Thou shalt be perfect with the Lord thy God." (Deut. 18:13) Jehovah will not give victory to his chosen people because they deserve it, nor because of their inherent righteousness and of their self-development, but for the vindication of his expressed promise and his name.—Deut. 9:4-6.

#### ONE JEHOVAH

<sup>28</sup> Those taken into the covenant for the kingdom have now begun to appreciate the truth that there is but one Jehovah God; and many others claiming to be

God's children are blind to this great truth. Jehovah's supremacy is affirmed in the covenant at Moab, and it is to those in the covenant for the kingdom that this great truth is now magnified: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." (Deut. 33:26, 27) Those who desire so to do may choose another for their god and take the consequences, but the faithful will be wholly devoted to Jehovah God. Jehovah now calls to the would-be gods of the enemy for a final show-down. This truth he caused Moses to speak, and now the time has come to settle the great issue and God's chosen people must declare his purpose and his judgments.

<sup>29</sup> There are not several Jehovahs, each having a different will and a different work. There is but one God. The remnant now see and appreciate their divinely-given privilege of proclaiming the name of the one and only true Jehovah God, and this they do with great gladness of heart. As it was said to natural Israel in Moab so now the Greater Moses, Christ Jesus, says to the spiritual Israelites gathered to the temple: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." (Deut. 6:4-6) The true and faithful saints worship the one and only true God, and this is the first commandment, that is, first in time, and first in importance, as Jesus declared. (Mark 12:29, 30) This first commandment is made a part of the covenant for the kingdom. Jehovah alone must be worshiped, above all else. (Deut. 6:1-8) The people taken out from the nations for his name must be 'holiness unto Jehovah', meaning that they must be entirely devoted to Jehovah God, and that they shall not tempt Jehovah, nor shall they compromise with the enemy and his organization, because such will not be tolerated by Jehovah.—Deut. 6:16; Matt. 4:7.

<sup>30</sup> The things enjoined upon natural Israel by the covenant at Moab are now required of those in the covenant for the kingdom, to wit, Jehovah must be served with joy, and not with complaining, else a curse shall fall upon those failing to properly serve him. (Deut. 28:47) Sacrifices unto him must be unblemished; hence there must be no compromise with or mixing of the things and practices of the Devil's organization with the work of Jehovah, such as man worship, this being the "sin of Samaria". Manifestly God's purpose is that his people must knowingly, willingly and joyfully be entirely devoted to him. (Deut. 16:21, 22) The service of Jehovah must be rendered at the place which he has chosen to put his name, which means in his organization, of which Christ Jesus is the head. (Deut. 16:10-17) Anyone who thinks he is in line for the kingdom and insists



on going his own way and not observing and walking with God's organization is violating this rule of the kingdom.

<sup>31</sup> Tithe, which is the tenth part, symbolically represents all one has and which must be given for the temple service and must be presented at the place of his name, that is to say, at his organization. (Deut. 26:1-19; 12:6; 14:22-29) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10) There must be unity of worship and service at God's temple, the place of his name. (Deut. 12:5-18; 16:1-17) Those toward whom the new covenant is inaugurated were gathered into the temple and taken into the covenant for the kingdom and are at unity with Christ, and they must all continue in unity in faithfulness and service. Individual desires or opinions are not at all to be considered. They having become members of God's organization, individuality of creatures ceases and any opinions held by them contrary to God's expressed will are wrong. The first thing to be considered is what is the will of God, and all in the covenant for the kingdom must joyfully and harmoniously and obediently respond to his will. Those who take a different course, and hence a lawless course, are certain to be gathered out of the kingdom. Only those who maintain their integrity, continuing in unity and in faithfulness in Christ, will shine forth as the sun when the others are gathered out. (Matt. 13:41-43) Their all must be and will be wholly devoted to Jehovah.

#### HIS PROPHET

<sup>32</sup> It was in Moab that Moses first divulged Jehovah's promise to raise up a Prophet of whom Moses was merely a shadow or type. (Deut. 18:15-19) Not until the bringing of the remnant into the temple was the truth revealed to them that Christ Jesus alone is that great prophet foretold by Moses. (*The Watchtower*, 1933, pages 147-153) The preeminence of Jehovah's prophet is foretold in the words recorded in Deuteronomy in connection with the covenant made there. (Deut. 34:10-12) Therefore those to whom the Greater Moses is sent are in a position of far greater responsibility than the people of natural Israel were ever in. The remnant, now being informed of the great issue that is to be settled, and being in the covenant for the kingdom, see that there can be no compromise with any part of Satan's organization, but that the remnant must be unreservedly and absolutely devoted to and obedient to Jehovah and his great Prophet. The Greater Moses prepared the way before Jehovah, then came straightway to the temple and gathered unto himself the saints of Jehovah, and then brought into the covenant for the kingdom those who had up to that point of time proved their faithfulness.

Thereafter the Greater Moses, Christ Jesus, as Jehovah's instrument began to unfold to the remnant the meaning of prophecy, and it becomes a matter of choice for them to choose between Jehovah's great Prophet and Servant or the Devil's mouthpiece and representative. Many who think they represent God are in fact Satan's dupes and instruments. As many of the natural Israelites became unfaithful, even so now there are those who are in line for the kingdom who become unfaithful, and these unfaithful ones fail to give heed to the Greater Prophet. Those in line for the kingdom who now fail or refuse to render wholehearted and loving obedience to Christ will come to a disastrous end.—Deut. 18:13-19; Acts 3:19-23.

<sup>33</sup> The death of Moses did not take away leadership from Israel, because Joshua succeeded him and led the Israelites into Canaan. Concerning the kingdom covenant foreshadowed by the covenant made at Moab, the invincible leadership by Jehovah's great Prophet, Christ Jesus, is guaranteed to the remnant. These faithful ones are entirely and fully assured that if they abide in the temple and faithfully and joyfully obey God's great Prophet, they shall be brought through with complete victory to the praise of Jehovah's name. This victory is not by what they do, but it is the victory of Jehovah accomplished for them by Christ Jesus as his great instrument and for the honor and vindication of Jehovah's great name.—1 Cor. 15:57.

<sup>34</sup> Christ Jesus, the Greater Moses, is conducting judgment at the temple according to the will of God. His promise is that those taken into the covenant with him for the kingdom shall sit with him in the judgment of the twelve tribes of Israel. This must mean primarily all of those who go to make up the spiritual Israelites, that is to say, spirit-begotten ones, out of which the royal house is taken. From this promise of the Lord it is reasonably proper to conclude that the faithful resurrected saints, gathered unto Zion first, are having some part in the judgment, the details of which are not revealed to us. The question then is, Do those still remaining on earth, that is, the faithful remnant, have any part in this judgment? and the scripture appropriate to this question is: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." (1 Cor. 4:5) The Lord, the great Judge, has come, and he has caused the faithful who are taken into the covenant for the kingdom to sit with him in heavenly places, that is to say, in the temple. It is therefore the time for judgment, and it seems clear that the work of the remnant who are yet on earth in connection with the judgment is that of declaring the judgments of Jehovah already written, and thus they have a part in the judgment. The name of Jehovah now must be made known; his vengeance must be declared; but it is the faithful remnant, constituted his

witnesses, that are permitted to make proclamation of these truths. The remnant are not to pass upon the guilt or innocence of any individual, but they are to declare the law or rules of Jehovah's judgment, which apply to the obedient and to the disobedient. In this manner those in the covenant for the kingdom are now having a part in the judgment work according to the will of the Lord. Jehovah's judgments are already written, and his saints gathered unto him are commissioned to declare, and must declare, his judgments. This they do with songs of praise, and Jehovah takes pleasure in their faithfulness in performing their duties in this respect. Concerning this it is written by God's prophet: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the [nations], and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." (Ps. 149:4-9) Jehovah discloses to his faithful ones his will concerning them.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. What is the kingdom here referred to, and what is its purpose?
- ¶ 2-4. In relation to the covenant for the kingdom, explain the prophetic position (a) of David, (b) Of the covenant Moses made with the children of Israel in the land of Moab.
- ¶ 5-7. Who of the children of Israel were taken into the covenant in Moab, and whom did they foreshadow? Who were excluded from that covenant, and why? Whom did these, and Judas, foreshadow?
- ¶ 8, 9. Point out the order of Jehovah's judgment as prophetically indicated in the record at Deuteronomy 33:2, and compare with Jude 14-16. Explain what was foreshown in the "imagination" and "rebellion" manifest in the Israelites even when at Moab.
- ¶ 10-13. Show how fitting was the prophetic song spoken by Moses on the plains of Moab.
- ¶ 14, 15. Show that the Scriptures emphasize the importance of faithfulness. Why is it of so great importance?
- ¶ 16, 17. Just what was required of those in the covenant made in Egypt and confirmed at Sinai? Of those in the covenant made in Moab? Compare with the requirements of those in the covenant for the kingdom.
- ¶ 18-20. What is shown in the fact that animal sacrifice and the sprinkling of blood are made foremost in the divine record of Leviticus and Numbers but not so in making the covenant in Moab? Give further proof that the covenant made in Moab pictured the covenant for the kingdom.
- ¶ 21. State the law of levirate marriage as given to Israel. What was its purpose then, and its application as a prophetic picture?
- ¶ 22, 23. Explain Deuteronomy 29:4 in its application at the time when spoken; also, together with Deuteronomy 32:3, as a prophecy fulfilled. Apply Deuteronomy 32:26, 27.
- ¶ 24. Point out the importance at the present time of the rule expressed in Deuteronomy 12:5-8.
- ¶ 25-27. Explain Deuteronomy 32:4, 5, as fixing responsibility for crookedness, lawlessness or corruption on the part of any of the professed people of God. How will God deal with the lawless? With the obedient? Why?
- ¶ 28-30. Point out the importance to Israel of the statement made to them as recorded at Deuteronomy 6:4-6, and its great importance to spiritual Israel now. That also of Deuteronomy 33:26, 27.
- ¶ 31. Explain the symbolism of the "tithe", and apply Malachi 3:10.
- ¶ 32. Where and on what occasion was it first made known that Jehovah would raise up a prophet greater than Moses? Point out the fulfilment of that promise. Compare the responsibility of natural Israel with that of those to whom the Greater Moses is sent. What of the faithfulness of natural Israel? Of those under leadership of the Greater Prophet?
- ¶ 33. What provision was made for leading the Israelites from Moab to Canaan? What was foreshadowed therein concerning the kingdom covenant?
- ¶ 34. Based upon scriptures here considered, what is the reasonable conclusion as to the present position and privilege of the faithful resurrected saints and of the faithful remnant on earth in connection with the judgment work now in progress?

## THE PATIENCE OF JOB

**A**FFLICTION and suffering which are being endured by many who live upon earth today are closely related to the bitter experiences of Job, concerning which we read in the ancient Hebrew Scriptures.

For many long centuries Satan has been the god of this world. His chief purpose has been to blind men to the truth of God's Word, lest any such should see God's purpose and learn the true way to life. (2 Cor. 4:3-6) To accomplish this purpose he has used his entire organization; but the chief among the members thereof have been and are the religious leaders. These have been and are now supported by the principal of their flock, made up of the élite, the ultrarich and the professional politicians. Such men have posed and still pose as the representatives of God, while willfully practicing fraud and deceit upon the people. The

clergy or preachers have assumed great piety and self-righteousness. They have made the big property owners and the professional politicians the chief ones in their congregations. These proud and haughty ones have received special favor. They have been held before the 'common herd' as examples of God's favor. The preachers have set them forth as examples to be followed, and by this means many of the poor and ignorant and superstitious ones have been brought into the religious organizations and induced to lay their small earnings at the feet of the hypocrites. When the rich and the selfish politicians have seen fit to make war on others, the preachers have harangued the common people and told them it is their duty to give their life and everything they have to support and maintain and fight for a selfish organization.

These religious frauds have not spoken to the poor

people about God's gracious purpose of redemption and how he would bring life to the obedient ones by resurrection and the kingdom blessings. On the contrary, they extolled the virtues of men, called them men of character, and advised the poor in the church system to develop a character and grow like the great men and thereby work out their own salvation, and by this means to assure themselves a place in heaven or the unseen condition.

These false leaders and would-be comforters have urged upon the people the patriotic support of unrighteous rulers. They have told them that patriotism means the unqualified support of the men who are really their oppressors. By this means they have induced the poor to spill their own blood in defense of the Devil's organization. The common people have been told by these three elements that unless they join themselves with the religious systems and support them earnestly the great God, for whom these claim to speak, will consign all who fail so to do to hell or torment eternal in duration.

To be sure, the great Jehovah God foreknew the cruel and wicked system that Satan would create and organize and carry on to deceive men and to turn them away from the true God. He foreknew that the most wicked instrument in that system would be the religious element that would assume to speak in the name of God. He foreknew that these would be and are hypocrites, and would practice subtlety and hypocrisy. He knew that they would be aided and upheld and supported by the rich and professional politicians operating the governments, and that thereby the masses of people would be held under the supervision, power and control of Satan, the wicked one. God permitted the three men, who claimed to be Job's comforters, to be used to foreshadow that wicked organization. God also foreknew that amongst all of these vile and subtle influences of Satan's organization there would be a few men who would maintain their confidence in Him and would be faithful to him regardless of all persecution and suffering that might be heaped upon them. This class he would picture by Job.

God used Abraham and his descendants to make a picture concerning his purpose of vindicating his name by the "seed" of promise, through which seed also the blessings would come to mankind. Now he would use Job to make a picture showing the battle of mankind against the evil power and influence of Satan, and showing how in due time God would bring forth a class of men who would resist the Devil, trust absolutely in God, joyfully avail themselves of the good offices of the great Redeemer and the Almighty, and receive life everlasting. The picture made by Abraham and his descendants had to do more particularly with those who have faith like unto that of Abraham. The picture of Job is wider in scope, because it pertains to the entire human race and proves that God's ultimate blessing to suffering humanity is life everlasting on earth through the great Redeemer and

minister of the kingdom favors. With this view of the picture in mind, consider now some parts of the argument indulged in by Job and the three frauds who claimed to speak in the name of God but who really spoke for the enemy.

Doubtless Satan reasoned that the long and hypocritical stare of the three pious frauds would produce such a torture upon Job, and so increase his sufferings, that Job would curse God. What could be more tantalizing to a suffering one than to be compelled to sit for days the object of the constant gaze of a self-righteous "bunch" of hypocrites? Satan was using this subtle method to overcome Job. Again he was doomed to defeat. The long silence was broken by Job's pronouncing a curse upon the day of his birth, but not one word of reproach against God. He did not complain of what he had lost, but he appealed to God that his life might end and that his sufferings might be done. "And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it." (Job 3:2-5) Then Job adds that, had he never been born, now he would be quiet and free from suffering. "For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Job 3:13.

Fully realizing that God had given him life and that it was God's entire right to take it away he only asked that his suffering might end in death. How well do these words of Job represent the condition and thoughts of many men who have suffered affliction. Conscious of the fact that they have tried to do right, yet suffering great bodily pain and mental anguish, they have wondered why they were ever born, and they long to rest in death. Not knowing of God's purpose of redemption and blessing, they have prayed that their sufferings might cease and that they might rest in the grave.

Then, in response to Job, Eliphaz the Temanite speaks. Esau, or Edom, from whom Eliphaz descended, always represented the Devil's organization. Esau pictured the class that persecutes the true servants of God. Eliphaz now does the same thing. Mark the hypocritical and subtle words that fall from his lips. "If we assay to commune with thee, wilt thou be grieved?" (Job 4:2) Was that professed friend there to comfort Job? Had he been, then he would have told Job that his affliction and suffering had come upon him by inheritance because of the sin of Adam. (Ps. 51:5; Rom. 5:12) He would have told Job that his relief would come in God's due time through the ministration of the great Redeemer whose lifeblood would provide the price to lift the curse from men. He made no mention of that to Job, but rather magnified his own importance and that of his two fellow frauds. Look now at the conditions that have long

existed, and that which has been taught to the people by the Devil's organization, represented by the three professed friends of Job.

Do the leaders of that satanic organization, who claim to speak in the name of God, tell suffering humanity that such suffering is by reason of inherited sin committed by Adam, who yielded to the Devil? Do they tell them that God is the only true and mighty One, and that he has made provision through the death and resurrection of Jesus his beloved Son to redeem mankind from death and the grave? Do they tell the people that in due time God, through Christ, will give a fair trial for life to all mankind, and that the obedient ones shall then be restored to health, happiness and life everlasting on earth?

No! Far from that! The clergy even deny hereditary sin. They deny that the blood of Jesus is the great redemptive price for man. They vehemently deny the great truth of life on earth through resurrection and the kingdom. They go in the very opposite direction. They magnify their own saintliness and point with great pride to the very "saintly" preachers who have gone before them, and they bid suffering humanity to follow their example. The Devil well knows that honest men despise hypocrites or those who pose as holy within themselves. He well knows that honest men turn away from the God whose professed representatives thus teach, and Satan's hope has been to turn men away from God.

Eliphaz reminded Job that at one time he had instructed many and strengthened many feeble knees, and that now calamity had come upon Job and because of fear he quailed and cried. Then with the manifest purpose of reminding Job that his suffering was due to the direct judgment of God against him because of his own wickedness, he said to Job: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."—Job 4:7-9.

That statement of Eliphaz was a lie. How many clergymen have boldly stated that the suffering of men is directly the judgment of God upon them because of failure to pay their vows to him through the church systems! How many clergymen have even refused a decent burial of the dead, because neither the dead nor their living friends had supported their unrighteous organization! Satan, the father of such falsehoods, has put them forth through his agents for the purpose of inducing men to curse God. Many men have declared that if that is the kind of God we have, they want nothing to do with him. A few have refused to believe in the words of the clergy, and have

yet held confidence in God and his mercy and loving-kindness.

Then Eliphaz magnified before Job his own greatness and wisdom, by declaring to Job that he had a vision from the Lord and from which he had received much knowledge in secret. At the time of that vision he heard a voice saying to him: "Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"—Job 4:17-19.

Eliphaz' speech was that mortal man cannot be justified, and that only God afflicts man and there is no appeal. Manifestly Eliphaz' statement, originating with Satan, was false and intended to turn Job against God. He then claims that God charges his angels with folly, the purpose of Eliphaz being to discredit God in the mind of Job. The leaders of "Christendom", so called, have always falsely misrepresented God, and have told the suffering people that he is harsh and cruel and that those who die outside of their church systems are doomed to eternal torment without mercy, and that there is no appeal that can be made by those who are outside of the church.

Then Eliphaz, seemingly in derision, says: "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them." (Job 5:1-4) That was not much comfort to Job.

Then, that this hypocritical comforter might stress his own greatness and high standing with God, and with mockery in his words, he says: "Yet man is born unto trouble, as the sparks fly upward. I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvelous things without number."—Job 5:7-9.

Job recognized and acknowledged the greatness of God, but he received torment instead of consolation from the words of Eliphaz. In agony Job cried out: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One." (Job 6:8-10) Yet Job cursed not Jehovah God. With true patience, or steadfastness in that which is right, he maintained his integrity toward God.

*All the paths of Jehovah are mercy and truth unto such as keep his covenant and his testimonies. The secret of Jehovah is with them that fear him; and he will show them his covenant.—DAVID.*

## CORRUPTING OF CHRISTIANITY

**R**OME was in ancient times a great world power of which Satan was then (even as he still is) the god. (2 Cor. 4:3,4) It was in the fourth century that this great world power adopted the Christian religion as the religion of the state or government. Thereby the Devil succeeded in having the people call themselves by the name of God and of his Christ and at the same time constantly bring reproach upon the name of the Lord, and in fact represent the Devil. To show how stealthily and fraudulently the Devil overreached the people and turned their minds from the true God the following is quoted from the history entitled "Old Roman World":

"In the second century there are no greater names than Polycarp, Ignatius, Justin Martyr, Clement, Melito and Apollonius, quiet bishops or intrepid martyrs, who addressed their flocks in upper chambers, and who held no worldly rank, famous only for their sanctity or simplicity of character, and only mentioned for their sufferings and faith. We read of martyrs, some of whom wrote valuable treatises and apologies; but among them we find no people of rank. It was a disgrace to be a Christian in the eye of fashion or power. The early Christian literature is chiefly apologetic, and the doctrinal character is simple and practical. There were controversies in the church, and intense religious life, great activities, great virtues, but no outward conflict, no secular history. They had not as yet assailed the government or the great social institutions of the empire. It was a small body of pure and blameless men, who did not aspire to *control society*. But they had attracted the notice of the government and were of sufficient consequence to be persecuted. They were looked upon as fanatics who sought to destroy a reverence for existing institutions.

"In this [second] century the polity of the church was *quietly organized*. There was an organized fellowship among the members; bishops had become influential, not in society, but among the Christians; dioceses and parishes were established; there was a distinction between city and rural bishops; delegates of churches assembled to discuss points of faith or suppress nascent heresies; the diocesan system was developed, and ecclesiastical centralization commenced; deacons began to be reckoned among the higher clergy; the weapons of excommunication were forged; missionary efforts were carried on; the festivals of the church were created; Gnosticism was embraced by many leading minds; catechetical schools taught the faith systematically; the formulas of baptism and the sacraments became of great importance; and monachism became popular. The church was thus *laying the foundation of its future polity and power*.

"The third century saw the church more powerful as an institution. Regular synods had assembled in the great cities of the empire; the metropolitan system was matured; the canons of the church were definitely enumerated; great schools of theology attracted in-

quiring minds; the doctrines were systematized [that is, defined, limited, and formulated into creeds and confessions of faith]. Christianity had spread so extensively that it must needs be either persecuted or legalized; great bishops ruled the growing church; great doctors [of divinity] speculated on the questions [philosophy and science falsely so called] which had agitated the Grecian schools; church edifices were enlarged, the banquets instituted in honour of the martyrs. The church was rapidly advancing to a position which extorted the attention of mankind.

"*It was not till the fourth century*—when imperial persecution had stopped; when [the Roman emperor] Constantine was converted; when *the church was allied with the state*; when the early faith was itself corrupted; when superstition and vain philosophy had entered the ranks of the faithful; when bishops became courtiers; when churches became both rich and splendid; when synods were brought under political influence; when monachists [monks] had established a false principle of virtue; when politics and dogmatics went hand in hand and emperors enforced the decrees of [church] councils—that men of rank entered the church. When Christianity became the religion of the court and of the fashionable classes, it was used to support the very evils against which it originally protested. The church was not only impregnated with the errors of pagan philosophy, but it adopted many of the ceremonies of oriental worship, which were both minute and magnificent.

"The church became, in the fourth century, as imposing as the old temples of idolatry. Festivals became frequent and imposing. The people clung to them because they obtained excitement and a cessation from labor. Veneration for martyrs ripened into the introduction of images—a future source of popular idolatry. Christianity was emblazoned in pompous ceremonies. The veneration for saints approximated to their deification, and superstition exalted the mother of our Lord into an object of absolute worship. Communion tables became imposing altars typical of Jewish sacrifices, and the relics of martyrs were preserved as sacred amulets. Monastic life also ripened into a great system of penance and expiatory rites. Armies of monks retired to gloomy and isolated places, and abandoned themselves to rhapsodies and fastings and self-expiation. They were a dismal and fanatical set of men, overlooking the practical aims of life.

"The clergy, ambitious and worldly, sought rank and distinction. They even thronged the courts of princes and aspired to temporal honors. They were no longer supported by the voluntary contributions of the faithful, but by revenues supplied by the government, or property inherited from the old [pagan] temples. Great legacies were made to the church by the rich, and these the clergy controlled. These bequests became sources of inexhaustible wealth. As wealth increased and was intrusted to the clergy, they

became indifferent to the wants of the people—no longer supported by them. They became lazy, arrogant and independent. The people were shut out of the government of the church. The bishop became a grand personage who controlled and appointed his clergy. *The church was allied with the state*, and religious dogmas were enforced by the sword of the magistrate.

"An imposing hierarchy was established, of various grades, which culminated in the bishop of Rome.

"The emperor decided points of faith, and the clergy were exempted from the burdens of the state. There was a great flocking to the priestly offices when the clergy wielded so much power and became so rich; and men were elevated to great sees [bishoprics], not because of their piety or talents, but their influence with the great. *The mission of the church was lost sight of in a degrading alliance with the state.* Christianity was a pageant, a ritualism, an arm of the state, a vain philosophy, a superstition, a formula."

Satan the enemy was, of course, at all times in control of Pagan Rome. The religion of that world power was the Devil's own religion. He now adopted hypocritically the Christian religion; his world power took on the name of Papal Rome, having a visible representative under the name and title of "pope", who claimed to be the representative of the Lord Jesus Christ but who in fact was the representative of the Devil, whether he knew it or not. Millions of good people were deceived by this hypocritical move. Probably many of the clergy were deceived, but surely some of them were not deceived. The pope presumptuously assumed to rule as the visible representative of Christ. For a thousand years Papal Rome held sway over the nations of the earth; and, though deprived of her temporal power in A.D. 1800, she yet exercises a tremendous power amongst the governments of earth.

During all this period of time the papal system has quoted the words of the apostle Peter (1:2:9), which read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," the papal system claiming to be the chosen people there mentioned by the Lord. But we see that this claim is absolutely false. The nation mentioned by the inspired apostle is a holy nation; and instead of the Roman empire's being holy and the Roman church's being holy there have been some of the blackest crimes of history committed in the name of and by that system.

Some God-fearing men protested in the name of Christ against the wicked reign of this system. Wycliff, Huss, Luther and others made an open warfare against the papacy. The result was the Protestant denominations, called the Protestant church, organized in the name of Christ. These denominations, of course, contained many good, God-fearing men; but it was only a matter of time until Satan overreached these. These Protestant systems have organized them-

selves into real political companies. It has been well said that the Methodist denomination is one of the strongest political organizations in the world.

These various denominations have deemed it their business and commission to convert the world, and therefore think it necessary to bring into their denominations the rich and the influential. They have opened the doors to such and have made them the principal ones of their flocks. They have organized the clergy, as distinguished from the laity; and these clergy meet in councils and synods and control the system or denomination, and use it for political purposes. They make themselves a part of the world and claim that their denominations constitute God's kingdom on earth.

Speaking to such James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) The word "adulterer" here used does not refer to a lack of chastity between the sexes, but it means an illicit relationship between church and the world of which Satan is god. It means that these ecclesiastical systems have made friendship with Satan's organization and have entered into an alliance with the commercial and the political powers of the world; and all together they constitute the visible part of Satan's organization, which is designated in the Scriptures under the title and symbol of "beast".—Rev. 13:1.

And now in more modern times these ecclesiastical systems, claiming to represent the Lord, are presided over by a class of clergymen who call themselves "modernists". It is admitted that the modernists are in the majority in numbers among the clergymen. A modernist is one who denies the Biblical account of man's creation, denies man's deflection and sentence to death, denies the great ransom sacrifice of Jesus Christ and, of necessity, denies the Lord's kingdom.

God foreknew that the ecclesiastical systems, Catholic and Protestant, in the name of Christ would be overreached by the Devil and used for his purposes, as a part of his organization. Through his prophet Jeremiah (2:21-25) God stated: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim [the Devil]? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go."



The prophet here shows, in harmony with the facts as we see them, that ecclesiasticism has turned into the degenerate plant of a strange vine, that she has become polluted, that she has gone after Baalim, the Devil religion; that she has been in the valley, between the political and financial elements of the Devil's organization; and, like the characteristic trait of a dromedary or a wild ass, she illicitly runs after the ultrarich and the ultra-influential,

that she might have the plaudits of men and the honor that the world could bring to her. Ecclesiasticism did not get this from the Lord God, but it was the result of falling under the influence of Satan the Devil. Hence the Word of Jehovah God plainly declares that ecclesiasticism must be utterly destroyed at the battle of Armageddon, which is near at hand, in order that his glorious name and his infallible word may be cleared and vindicated before all creation.

## LETTERS

### UNITY OF JEHOVAH'S PURPOSE

MY DEAR BROTHER RUTHERFORD:

At this time, just when you are back again in Brooklyn, personal letters must be something of encroachment on you. But I venture to send you a line in a way to welcome you back, and saying that I hope you are well. Your life is strenuous, and there must be much work which will call for attention as soon as you are on the spot.

Yesterday the *Watchtower* of April 15 came in, with its second article on the covenants. As I read it, following up the first article, Mary's words of exultation came into my mouth, "My spirit hath rejoiced in God my Saviour," because of the full exposition of this matter, so clearly set forth. These two articles are like the opening up of a highway where before there had been only somewhat intricate narrow roads which led nowhere in particular. The fact that there was so much controversy about the new covenant was evidence that the last word had not been said. But the clear setting of this matter in these two articles carries evidence of finality, because the unity of the purpose of Jehovah is so clearly shown. What is yet to come in the 'to be continued' is looked for with expectancy, but with fullest confidence that the highway will lead into the fullest light. One has the feeling that the Word of God is yielding up its last rich treasures, though certainly it is not a mine which is being exhausted.

The truth is the Lord's, as you so constantly remind us; but one may thank him not only for the truth but for the instrument he uses to break the bread to and for his people, and I thank him for you and your service at this time.

Ever with much love, I am

Your servant in him,

J. HEMERY, *London.*

### HEARD IN SOUTH AFRICA

LOS ANGELES BROADCAST: First things first! I experienced the greatest thrill of my life early Monday morning when I heard the full hour's program from Los Angeles verbatim. I have repeatedly tried to pick up the big hook-ups on the best sets available in Cape Town, but always without success. But on Monday morning from 1:30 to 2:30 it was not merely a question of getting reception, but every word came through as clearly as though you had been speaking in the same room. It was thrilling beyond words, and as the climax of each talk was reached and the resolution was read and the great audience at the Shrine Auditorium shouted "Aye" in response, the brethren who listened with me and I were almost overcome with joy. It was a real pleasure to join in that great chorus of "ayes" which probably was heard in many parts of the earth. The station from which we got reception was W2XAF (Schenectady 31.46 meters). The explanation, of course, was, the time was just right for us to pick up that station and the weather conditions were favorable. From 6:30 p.m. (the hour of your broadcast Eastern Standard Time) to 10:30 p.m. is the best time for us to pick up American signals. I do hope that it will be possible for you to arrange subsequent big chain broadcasts at the same hour. We had no sleep that night, but we will gladly do without a night's rest at any time to have a repetition of Sunday evening's experience.

The companies were all notified beforehand and we arranged to give as much publicity as possible to the broadcast. Tele-

grams received from the brethren indicate that reception was good throughout the country wherever brethren had sufficiently powerful sets to pick up America. Kimberley, Bloemfontein, Johannesburg and other towns have all reported excellent reception. I think this is the first time your voice has been heard direct in this country. I hope the day may yet come when we will be able to see you as well as hear you! I enclose a letter received this morning from Bloemfontein. It is the first letter we have received at the office from this gentleman, and he, as yet, is not on our files. He apparently has seen the advert in the local newspaper.

GEO. R. PHILLIPS, *South Africa.*

\* \* \*

19 First Street,  
Bloemfontein, South Africa,  
26th March 1934.

Watchtower,  
Cape Town.

DEAR SIR,

I have pleasure in informing you that I picked up Station W2XAF Schenectady this morning at 1:30 a.m. on my 16-valve Mid-West machine and heard Judge Rutherford's great message.

The reception was excellent, very distinct and of great educational value. Although the judge spoke rather fast, each word was clear and a message in itself. At the end of his hour's address I found myself joining in saying "Aye" as being in favor of his remarks.

Kindly let me know when Judge Rutherford will be on the air again.

Wishing Jehovah's witnesses every success,

Yours faithfully,

ALEX. C. PEFFERS.

### OPENS OUR EYES TO HIS SECRETS

DEAR BROTHER RUTHERFORD:

The report for our studies at Helsinki Bethel in April, 1934, is following:

"Satisfied with Thy Likeness" was the first of our articles, with its wonderful news. That Bible text, so many times read, is now quite new and brings us surprisingly near the Lord. It is so, that we of ourselves do not see anything, although we stand in the midst of glorious things, before the Lord opens our eyes to his secrets. Praised be his glorious name. The other article studied was "His Name", first part. Also it shows most interesting fulfillments of prophecy and draws us close to the last tremendous happenings, when God delivers His people and all creatures from bondage. All these explanations have thrilled our hearts and help us better to serve him.

There have been at the studies: April 3, 15 persons; 10th, 9; 17th, 13; and 24th, 13.

Our daily prayer before the throne of grace is, that our dear Lord may give you strength to continue in his service with that vigor with which you have done it until this time by the Lord's help. We all send our hearty Christian greetings.

Your little brother by His grace,

EERO NIRONEN, *Secretary.*

## POSSIBILITIES BOUNDLESS

DEAR BROTHER RUTHERFORD,

A company of the 'remnant-servant' in service assembly at Portsmouth, England, desire to place on record their heartfelt gratitude to Jehovah for the gracious privilege of hearing for the first time in these Isles your inspiring message, "His Organization," by electrical transcription.

Every one present is thrilled to have this personal message, a message so clear and positive, making plain beyond all question of doubt that we are engaged in the greatest cause under the sun. Truly the commands of Jehovah to his people in these days are mandatory and absolute, not optional or discretionary, and we are determined to obey these commands, not as unto man, but as unto Jehovah himself, the Head of this glorious organization.

The possibilities of the transcription work are boundless, and we praise Jehovah for such provision. Well may it be that as we draw nearer to the final battle, and the forces of Gog become more savage and subtle in their attacks, it will not even be safe to set down in print some of the war commands from Jehovah; yet the Arm of the Mighty Warrior is not shortened, for by the electrical transcription you may speak direct to the members of the 'remnant', and thus defeat the Devil and any of his attempts to hinder the work.

Daily we remember you before Jehovah's throne of grace, knowing that the prayers of a righteous man (the remnant)

hath much power. Hence, with full assurance of faith and hope, we continue on with our brethren everywhere the onward march that leads to victory and the vindication of Jehovah's name.

With warm love in Jehovah's name,  
THE SERVICE ASSEMBLY, PORTSMOUTH, ENGLAND.

## TO SERVE ACCEPTABLY

DEAR BROTHER RUTHERFORD:

Only a few days ago I received your gift, the *Year Book*, and I thank you so much and am rejoicing as I read this wonderful report of how the Lord is so marvelously prospering his kingdom message to the vindication of his own name. Words cannot express my deeply felt appreciation for your address to the remnant Sunday, as we were assembled at our contact point. Our loving Jehovah God always supplies the needful assistance at just the proper time. We surely do need to be strengthened and encouraged at this particular time, when Satan is using every subtle means to discourage and deceive the remnant.

May the Lord bless you and strengthen you, that you may be able to direct, aid and comfort us, that we may all be able to serve acceptably in the army of Jehovah our God.

Yours in Jehovah's service,  
ROSELLA MILLINGTON, *Pioneer*.

## SERVICE APPOINTMENTS

## T. E. BANKS

Nashville, Tenn. ....	July 3, 4	Tucker, Ark. ....	July 17, 18
Clarksville, Tenn. ....	" 5, 6	Redfield, Ark. ....	" 19, 20
Jackson, Tenn. ....	" 7, 8	Fordyce, Ark. ....	" 21, 22
Memphis, Tenn. ....	" 10, 11	Parkdale, Ark. ....	" 24, 25
Trumann, Ark. ....	" 12, 13	Monroe, La. ....	" 26, 27
Wabbaseka, Ark. ....	" 14, 15	Newellton, La. ....	" 28, 29

## G. H. DRAPER

McLaughlin, S. Dak. ....	July 2	Mullen, Nebr. ....	July 19
Meadow, S. Dak. ....	" 4	Sargent, Nebr. ....	" 20
Vale, S. Dak. ....	" 5	Litchfield, Nebr. ....	" 21
Lead, S. Dak. ....	" 6	Lexington, Nebr. ....	" 22
Rapid City, S. Dak. ....	" 7	Wood River, Nebr. ....	" 24
Martin, S. Dak. ....	" 8	Grand Island, Nebr. ....	" 25, 26
Scottsbluff, Nebr. ....	" 10, 11	Hastings, Nebr. ....	" 27
Bushnell, Nebr. ....	" 12	Fairmont, Nebr. ....	" 28
Salney, Nebr. ....	" 13	York, Nebr. ....	" 29
North Platte, Nebr. ....	" 14, 15	David City, Nebr. ....	" 31
McCook, Nebr. ....	" 17	Columbus, Nebr. ....	Aug. 1

## G. Y. McCORMICK

Grandview, Wash. ....	July 3	Whitensh, Mont. ....	July 17
Prosser, Wash. ....	" 4	Kalispell, Mont. ....	" 18
Walla Walla, Wash. ....	" 5	Pablo, Mont. ....	" 19
Pendleton, Oreg. ....	" 6	Hamilton, Mont. ....	" 20
Hermiston, Oreg. ....	" 7	Deer Lodge, Mont. ....	" 21
Walla, Oreg. ....	" 8	Butte, Mont. ....	" 22
Dayton, Wash. ....	" 10	Great Falls, Mont. ....	" 24, 25
Pomeroy, Wash. ....	" 11	Lewistown, Mont. ....	" 26, 27
Colfax, Wash. ....	" 12, 13	Billings, Mont. ....	" 28, 29
Spokane, Wash. ....	" 14, 15	Red Lodge, Mont. ....	" 31

## J. C. RAINBOW

Farmington, Minn. ....	July 3	Courath, Wis. ....	July 18
Faribault, Minn. ....	" 4	Stanley, Wis. ....	" 19
Waterville, Minn. ....	" 5	Eau Claire, Wis. ....	" 20
Eagle Lake, Minn. ....	" 6	La Crosse, Wis. ....	" 21
Rochester, Minn. ....	" 7, 8	Black River Falls, Wis. ....	" 22
Austin, Minn. ....	" 10	Necedah, Wis. ....	" 24
Ostrander, Minn. ....	" 11	Loyal, Wis. ....	" 25
Whalan, Minn. ....	" 12	Winfree, Wis. ....	" 26
Wabasha, Minn. ....	" 13	Mosinee, Wis. ....	" 27
River Falls, Wis. ....	" 14	Wausau, Wis. ....	" 28, 29
Glenwood City, Wis. ....	" 15	Three Lakes, Wis. ....	" 31
Prairie Farm, Wis. ....	" 17	Bevent, Wis. ....	Aug. 1

## W. J. THORN

Morrisville, Vt. ....	July 1	Nashua, N. H. ....	July 11
Lyndonville, Vt. ....	" 3	Leominster, Mass. ....	" 12, 13
Derby Line, Vt. ....	" 4	Orange, Mass. ....	" 14
Lakeport, N. H. ....	" 6	Greenfield, Mass. ....	" 15, 16
Elkins, N. H. ....	" 7, 8	Pittsfield, Mass. ....	" 18, 19
Manchester, N. H. ....	" 10	Springfield, Mass. ....	" 20, 21

## S. H. TOUTJIAN

Kinston, N. C. ....	July 3	Greenwood, S. C. ....	July 18
Mount Olive, N. C. ....	" 4	Abbeville, S. C. ....	" 19
Hayne, N. C. ....	" 5, 6	Anderson, S. C. ....	" 20
Magnolia, N. C. ....	" 7	Union, S. C. ....	" 21
Wilmington, N. C. ....	" 8, 9	Great Falls, S. C. ....	" 22
Arlington, S. C. ....	" 11	Gaffney, S. C. ....	" 24
Camden, S. C. ....	" 12	Spartanburg, S. C. ....	" 25
Columbia, S. C. ....	" 13	Taylor, S. C. ....	" 26
Cope, S. C. ....	" 14	Greenville, S. C. ....	" 27
Augusta, Ga. ....	" 15	Athens, Ga. ....	" 28, 29
Chappells, S. C. ....	" 17	Young Harris, Ga. ....	" 31

## J. C. WATT

Hawesville, Ky. ....	July 3	Dunham, Ky. ....	July 15
Owensboro, Ky. ....	" 4	Garrett, Ky. ....	" 17
Henderson, Ky. ....	" 5	Auxier, Ky. ....	" 18
Providence, Ky. ....	" 6	Palutsville, Ky. ....	" 19
Elizabethtown, Ky. ....	" 7	Barnetts Creek, Ky. ....	" 20
Hodgenville, Ky. ....	" 8	Craney, Ky. ....	" 21
Campbellsville, Ky. ....	" 10	Ashland, Ky. ....	" 22, 23
Eubank, Ky. ....	" 11	Huntington, W. Va. ....	" 25, 26
Bobtown, Ky. ....	" 12	Pliny, W. Va. ....	" 27
Harlan, Ky. ....	" 13	Charleston, W. Va. ....	" 28, 29
Smithsboro, Ky. ....	" 14	Elkview, W. Va. ....	" 31