



The

# WATCHTOWER

And Herald of  
Christ's Presence

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

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

VOL. LVI

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# 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.

## 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 600 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.

## TRANSCRIPTION MACHINES

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## 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

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

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## 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.

## LITERATURE FOR THE BLIND

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# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

FEBRUARY 15, 1935

No. 4

### JEHOVAH'S BATTLE

*"For Jehovah and for Gideon."*—Judg. 7:18, A.R.V.

#### PART 4

**J**EHOVAH causes men to have dreams or visions and in this way speaks to men and causes them to understand. Jehovah's devoted people now having his expression of will set forth in the Scriptures do not need to be informed by means of dreams, but that is no reason to say that God cannot do so if such should be his will. In the earlier days of men Jehovah did speak to those devoted to him by way of dreams or visions and thus instructed them. To Aaron and Miriam God thus spoke: "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." (Num. 12:6) God spoke also to Abimelech in a dream. (Gen. 20:6) Dreams, therefore, are one of the means employed by Jehovah to inject thoughts into the minds of his creatures. There is no limitation to the power of Jehovah, and hence he can use any means according to his will. He has used for his purpose men who are in no wise devoted to him, and this is proved by many scriptures.

<sup>2</sup> Gideon, at the direction of the Lord, approached the camp of the enemy by night, and he would, of course, come first to the very outposts of the enemy camp. God's purpose in sending him there was to transmit to Gideon some information that Gideon needed to know. "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."—Judg. 7:13.

<sup>3</sup> Without a doubt Jehovah had caused the man here mentioned, and whose name is not even revealed, to have the dream, and then caused him to tell it in the hearing of Gideon to the end that Gideon might be informed from God as to what to expect would shortly take place. That was not an idle dream in the night, such as one might have who has improperly loaded his stomach with food. The dream of that man was similar to the dream that Nebuchadnezzar had and which God caused him to have for His own purposes. (Dan. 2:31-43) Doubtless Satan and other wicked angels have power to cause men to dream and have

visions. This man, however, who dreamed and told his dream in the hearing of Gideon, did not receive that dream from Satan. He was there as the instrument and messenger of Jehovah. This proves that it is the message from God, and not the messenger, that is important. That man was a member of the enemy's army, and the fact that he should have a dream of such importance and relate it within the hearing of Gideon strongly supports the conclusion that the Lord would give his anointed witnesses an understanding of this dream and its significance at the time that the anointed witnesses are very close to the enemy's camp, shortly before the beginning of the battle of the great day of God Almighty. This increases the intensity of the interest of this matter to Jehovah's remnant at the present time.

<sup>4</sup> In recent years God's people have come near to the camp of the enemy, and they have approached in the nighttime. They first learned that the enemy had a mighty organization pitted against the organization of the Most High. It seems to be pleasing to the Lord to reveal his purpose, not all at one time, but gradually, to his devoted people. On July 22, 1927, at Toronto convention, a public lecture was delivered on the subject "Passing of the World Powers", which lecture was delivered to a visible audience and by radio to an invisible audience. The speaker devoted a portion of the speech to Nebuchadnezzar's dream related concerning the terrible image and "The Stone". At that time the meaning of the "Stone" was correctly understood, but the significance of the terrible image was not then understood, thus showing that the Lord gradually unfolds the meaning of his prophecy to his people.

<sup>5</sup> Relating his dream, the man stated that 'a cake [a round cake, *Roth*; a baked cake, *Leeser*] of barley bread tumbled [without the use of hands] into the camp'. This well corresponds with Nebuchadnezzar's dream, in which is related that he saw a 'stone cut out [that is, cut out of the mountain] without hands'. (Dan. 2:34) A small stone cut out of a great mountain would appear to be a very insignificant thing at first sight. Likewise a pancake or a round loaf of bread made of barley and tumbling into a great camp would appear to be an

insignificant thing. Picturing Jehovah's witnesses, it would appear to the enemy as a very insignificant thing. The apparently insignificant "stone" cut out from the mountain later becomes Jehovah's great instrument to rule the world, and that will be a great surprise to the enemy. Jehovah's witnesses now appear to be very insignificant and unimportant, but these faithful ones are a part of Jehovah's great organization and are on the side of the Greater Gideon, and almighty power is bearing them up. "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27) In fact, the use of Jehovah's witnesses under the Greater Gideon will be a great surprise to the enemy. To know these facts now gives courage, strength and comfort to the remnant. Jehovah is pleased to picture his great things by that which is very small. At the beginning of the Jewish grain harvest, immediately after the passover, a sheaf or measure of barley was offered unto the Lord as picturing Christ Jesus, the firstfruits from the dead. (Lev. 23:10,11; 1 Cor. 15:20) Thus Jehovah uses small things to foreshadow great things.

<sup>6</sup>The cake of barley described in the dream "tumbled into the host [camp] . . . and came unto a tent". Here the tent corresponds to the iron legs and feet and toes of mixed iron and clay, as described in Nebuchadnezzar's dream. The tent was undoubtedly the tent of the sheik or chief commander of the enemy forces and would, in this picture, represent the whole of Satan's visible organization under the leadership of Gog. That small pancake, as described by the dream, smote the tent, overturned it, and flattened it out so that it lay along on the ground; and this shows that it would be of no more use when thus flattened out. It thus pictures that the quarters of Satan's organization, particularly his war lords, will find no way of escape and no place of refuge in the time of the great battle of the day of God Almighty. (Jer. 25:35) Thus Jehovah now discloses to the faithful remnant, who are with the Greater Gideon, what first must come to pass in the great day of God Almighty, and this he does for their encouragement and comfort and that their hope might be strengthened.

<sup>7</sup>Then the Lord used a second man to speak prophetic words there in the hearing of Gideon. "And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host." (Judg. 7:14) That man described as the "fellow" of the other man, being also of the enemy's army, would not be speaking willingly as the mouthpiece of Jehovah God, hence his words show that he was merely an automaton to give utterance to what God had caused to be injected into his mind and which God would have Gideon now to hear. That "fellow" had no ability to interpret prophecy, but Jehovah's angel moved his lips to speak the interpretation. Is *The Watchtower* a means or channel employed by God to transmit information to his people? If God

could use and did use one a stranger to Him, and one in the enemy's camp, then with stronger reasoning he could and would transmit information to his people by that which is devoted to his service. In 1927 God began to reveal to his people the meaning of the dream had by Nebuchadnezzar. Thereafter, in August 1930, by and through the columns of *The Watchtower* God caused to be published the proper understanding of the dream of Nebuchadnezzar. As stepping stones gradually leading up to the understanding of the great image was the publication of the articles in *The Watchtower*, to wit, "The Winepress," September 1, 1926; "The Stone in Zion," October 15, 1926. No man can properly interpret prophecy, and the Lord sends his angels to transmit correct information to his people, and when these truths come to his people and the facts fit the prophecy, then they should take it as from the Lord and receive it with rejoicing.

<sup>8</sup>God used the "fellow" of the dreamer merely as a channel or means to get the message to Gideon and his men, and that message then and there delivered and recorded was for the special benefit of the remnant of the present time. The Greater Gideon does not begin the Armageddon battle until the message of truth from Jehovah God concerning the same is transmitted by his angels to the faithful remnant on the earth. The fact that we are privileged to have this message and understanding at the present time would seem strongly to indicate that the day of battle is near at hand. The "fellow" said to the dreamer: "This is nothing else save the sword of Gideon." That information was doubtless transmitted by Gideon to the three hundred men in camp. Now the meaning thereof is understood by the remnant, and they know that the sword of battle is not their own, but that it is the sword of Jehovah and his power, given by Jehovah to the great Field Marshal, the Greater Gideon, Christ Jesus, that will execute divine judgment against the enemy.—John 5:27; Rev. 19:15.

<sup>9</sup>Now the Lord God has enthroned his King, which he once described as a small stone. At the asking Jehovah has delivered into the hands of his King, Christ Jesus, the powerful organization of Satan, which wicked organization shall soon be dashed to pieces like unto a potter's vessel. (Ps. 2:8,9) In 1918 Christ Jesus ascended on high, that is to say, took his high and exalted position at the head of the capital organization of Jehovah at the temple; as it is written: "Thou hast ascended on high, thou hast led in procession a body of captives, thou hast received gifts consisting of men, yea even the [stubborn] rebellious [to be destroyed]." (Ps. 68:18, *Roth.*) This prophetic statement will be completely fulfilled at Armageddon. (See further explanation, *The Watchtower*, April 15, 1932, page 118.)

<sup>10</sup>The two outpostmen, the Midianite watchmen, did not know that Gideon was listening in on their broadcast. Today Satan's representatives cannot understand by what means Jehovah's witnesses find out

what is being done by them. There is nothing in the record to show that those two Midianites told of the dream and their conversation to others in the camp of Midian, nor is that at all material. The truth when now told to or in the presence of Satan's visible representatives is spurned with contempt. The leaders in the visible organization of Satan, and particularly the selfish clergymen, give no heed to the message of truth. They think it beneath their "greatness and dignity" to even listen to the same. Probably, if the two Midianites had told their dream, nobody in the camp would have given any heed to it. The message on that occasion was for Gideon and his little company, and the message today is for the special benefit of God's faithful people now on earth.—Rom. 15:4.

<sup>11</sup> Today the truth thrills the faithful remnant when they hear it; and when Gideon heard what those men had to say, his heart was thrilled and he worshiped God. "And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian." (Judg. 7:15) Under the circumstances we may be sure that Gideon worshiped Jehovah in silence and did not sing out or shout the words of praise at that time. Likewise God's people, as they learn the truth, now silently give thanks unto Jehovah for all his benefits unto them. Gideon gave thanks and worshiped Jehovah God, and not men. Likewise the faithful followers of Christ Jesus today give thanks to and worship Jehovah God and his King and have no desire to bestow honor and praise upon men.

<sup>12</sup> On Sunday, August 5, 1928, God's anointed people of modern times raised for the first time the battle cry: "The sword of Jehovah and of his Anointed." That marked the beginning of some understanding of the Gideon picture, but since then Jehovah has gradually revealed to his people more about it and other prophecies, and now the understanding is much clearer. It was in 1931 that Jehovah revealed that he had bestowed his name upon his faithful witnesses, and now the battle cry is: "The sword of Jehovah and of Gideon," or, "For Jehovah and for Gideon," and clearly means to the anointed remnant that every one that is now of the faithful must be a witness for Jehovah God and boldly proclaim that he is God and that Christ is King. The timid, the fearful and the indifferent ones will not be in the Armageddon battle. Those who say, 'I will let others do the work, and if I don't have a part in the service, surely God in his mercy and goodness will have something for me,' such likely will come to great sorrow and to bitter disappointment. The day of battle is at hand, and those pictured by the three hundred are eager to perform the part which the Lord has assigned to them to perform. What a happy lot is that of the faithful bond slaves of the Most High and of his King!

<sup>13</sup> The faith of Gideon pleased God, and he caused

a record of his approval to be written concerning the same. (Heb. 11:32) Gideon's faith was shown before the fight began. It required real courage to begin the attack on an enemy when the odds were four hundred to one, and real courage is born of full faith and confidence in the power that backs up those who are moving forward. Gideon, hurrying back to the rendezvous of his little army, gave the command: "Arise; for the Lord hath delivered into your hand the host of Midian." That was a bold expression of faith in God. With stronger reasoning should the remnant today say to each other: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."—Ps. 27:1, 3.

<sup>14</sup> Full confidence and enthusiasm does not mean to be foolish and to rush in where angels fear to tread. This is proved by what Gideon did. He knew that he was about to begin the attack upon a mighty host, and he used sagacity and strategy in making ready for the attack. "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." (Judg. 7:16) Gideon strategically planned how to use with greatest effect his little band to outwit the enemy hordes. Without a question of doubt God caused Gideon to make such arrangement, and he would remember what God had said to his people on a former occasion, to wit: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword."—Lev. 26:8.

<sup>15</sup> Today God's remnant who bear testimony to his name against the enemy should be of sober mind and be guided by the Word of the Lord. If we believe that the Lord is giving instructions and directing the work of his people now on the earth, and that such instructions come from him through the visible part of his organization, then every soldier should eagerly and thoughtfully consider the organization's instructions and with sobriety of mind endeavor to follow the same, at all times praying to the Lord that he will send his angel before his people to guide and direct them in whatsoever may be done. God's anointed people are moving up to the greatest conflict of all time. It behooves them to be cautious and use sagacity and the wisdom that is given to them from on high.

#### EQUIPMENT

<sup>16</sup> Gideon divided his men into three companies. To be sure, Jehovah's angel put that strategy into Gideon's mind, and he was quick to hear and to obey. In this is given the correct picture of the order of the attack at the present time. The three companies of Gideon's army did not picture three branches of the Lord's service, because the three companies constituted one body. The fact that there were three, and not four

companies, did not mean that God's arrangement is not foursquare. Later the picture shows that there are three sections of Satan's visible organization which must be attacked, to wit, religion, commerce, and politicians. Relative to this matter it is written, in Revelation 16:19: "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." If the witness work were directed only against the religious crowd, the strongest part of Satan's visible organization would go unnoticed. God put it into the minds of his people to boldly declare what constitutes Satan's organization, and to serve notice upon each branch thereof and to make public declaration of the same in order that those people of good will who desire to hear may hear and learn and then take an intelligent course. The campaigns of bearing testimony to the people are not man's arrangement, but the Lord is directing his own work, even though we hear no audible voices directing it. The battle that soon will be fought is Jehovah's battle, and in that fight he uses Christ Jesus as his chief officer, and what he is directing his people to do now is done according to his will.

<sup>17</sup> It was the custom in ancient times for the leader of an attack to blow a trumpet to rally his troops. (Judg. 3:27; 6:34; 1 Sam. 13:3) Gideon put a trumpet in the hand of each one of the three hundred, thus indicating that each one was a leader or commander. This pictures that the Lord's anointed ones must be brought into complete unity in Christ Jesus, and hence all must be elders in fact, or mature ones in Christ, and must be no more babes led and nourished by wet nurses or others on the earth. (Eph. 4:14) That does not mean at all that in God's visible organization there are to be any bosses, but it does mean that all will march on in complete harmony and act as one man. Let those who now attempt to cause divisions or confusion in the ranks of the Lord's remnant take fair warning. Those who remain in the army of the Lord must be not only willing, but anxious to march in complete harmony and unity. There is now no great nor small, but all are one, sounding the message as commanded by the Greater Gideon. In preparing the faithful remnant for the final march on the enemy Jehovah has given them through Christ Jesus the message of the "seven trumpets", caused by the Lord to be sounded from 1922 to 1928; and in sounding such they have now had practice.—Revelation 8; 9; 11:15-19.

<sup>18</sup> It is manifestly the will of God that some part of his work is to be done in secret until the due time to make it known. This is shown by the fact that Gideon provided his men with empty pitchers with which to cover the torches or lamps carried by them. It pleases the Lord now to keep some of his work under cover until his due time to let it be known. The coming of Christ Jesus and his movements into position for the

battle of Armageddon are quietly done; as it is written, that he comes as "a thief in the night". Likewise his remnant are moving into action quietly and not boastfully. Nor are the remnant to ask the enemy in advance if they may come against them. They are to go on in their work without asking any permission. The light of torches held in the pitchers would glow under cover, but would flare up when the pitchers were removed. "But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." (Eph. 5:13) The light or torch covered by the inverted pitcher illuminated the pathway of the men of the three hundred that carried them, and this is in harmony with God's gracious provision for the little remnant now. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

<sup>19</sup> Gideon did not say to his men that they should look at each other and compare one with another to determine which one among them was the greater. It was Gideon who gave the instructions, and he directed the others to follow him. "And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I do, so shall ye do." (Judg. 7:17) Today we are able to look on our invisible Leader, the Greater Gideon, the Lord Jesus Christ, and do as he did, as described by the prophets in the Scriptures; and our work must be done as he directs. He instructs the remnant what they must do. This instruction he gives them in the place where the light is shielded, that is, in the temple, which lights those on the inside of the temple, but which light those on the outside cannot see; and then the Lord commands his faithful ones to go forth and to declare these great truths they received and to do it boldly. The faithful must and will follow the lead and example given by the Lord God and his Chief Officer, Christ Jesus, who constitute the higher powers. (Rom. 13:1) The action of the remnant must be entirely in unison. This cannot be overstressed. Let the Lord's remnant now definitely understand that it is not the prerogative of anyone to browbeat others and attempt to make them obey instructions. Each one by faithfully following the example of Christ Jesus, and openly and willingly obeying his instructions, will thereby aid the others to understand what they must now do. It seems that *The Watchtower* should waste no more time and effort in trying to settle disputes amongst those who claim to be witnesses for Jehovah. Let each one look well to his own course and see to it that he is obeying instructions given to him by the Greater Gideon. If the other fellow fails to obey, that is his great misfortune. Render all the help possible when help is desired, but do not try to keep someone else in line who does not wish to stay in line. Final preparation for the marching must now be quickly made.

<sup>20</sup> Gideon told his men what they must do. Likewise Christ Jesus, the Greater Gideon, now tells his faithful followers what they must do, and the faithful obey



his commandments. "When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon." (Judg. 7:18) When the seven angels under the command of Christ Jesus blew in succession the seven trumpets, then the faithful remnant also blew. The sounding of the trumpets was done to serve notice and warning upon the enemy that they were surrounded and that the fight was about to begin. This shows that it is the will of God that notice and warning must be served on the enemy forces that Armageddon is at hand and that the fearless company of God's little army is all about them, and that certain destruction will follow upon the enemy. Even before the remnant understood this matter, the Lord sent them forth to serve notice and warning upon the elements of Satan's organization, and that work has now been done.

<sup>21</sup> Gideon further instructed his men that they should blow the trumpets, thus sounding the alarm, and this would strike terror in the mind of the enemy; and that they should also at the same time shout, "The sword of the Lord, and of Gideon." According to another translator: "Say, For Jehovah and for Gideon." (*Roth.*) That battle cry raised by Gideon's men was an open confession and declaration that the battle was the Lord God's fight and was for the exaltation and vindication of his name and to his honor and glory. It made the name of the Almighty God the issue, and victory must result, otherwise the name of Jehovah would suffer further reproach. That name was a strong tower for the refuge of the little army of three hundred, and likewise today the name of Jehovah is a strong tower for his people. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *A.R.V.*

<sup>22</sup> The time has come when the name of Jehovah must be proclaimed throughout the earth, and that just before he makes an exhibition of his almighty power against the enemy organization. The faithful remnant must tell this message, because God has set this time for it to be done; as it is written: "But for this cause have I allowed thee [the enemy] to remain, in order to show thee my power; and in order that they [my witnesses] may proclaim my name throughout all the earth." (Ex. 9:16, *Leeser*) Likewise the name of Christ Jesus, the Executive Officer of Jehovah, must now be made known; hence the battle cry "for Gideon".

<sup>23</sup> The Midianites had become somewhat acquainted with the name of Gideon as the one who had dared to champion the cause of the people of Israel and in the name of their God. Gideon was in full harmony with Jehovah. He was now leading the forces against the enemy, and since it was nighttime and he was concealed from the view of the enemy, it was necessary for the name of Gideon to be shouted out that the enemy might know that the fight by Gideon was carried on in the name of Jehovah God. That was not

taking any of the glory away from Jehovah, but was merely showing by what authority Gideon was acting. Likewise today the name of Christ Jesus must be published as Jehovah's King. He is invisible to the enemy, because he is a spirit and because the enemy cannot discern spiritual things. The shout must now be given that Christ Jesus is at one with the Most High and that he is the Executive Officer of the great Jehovah God, that he is the One whose name the hypocritical religious organizations have taken, and yet whom when he comes they have rejected; and that thereafter he will, as the Chief Officer of Jehovah, bring about the complete destruction of the enemy. He is Jehovah's chosen warrior to bring victory in the name of Jehovah God and to establish righteousness.—1 Pet. 2:4-8; Pss. 118:22-26; 2:6-10.

<sup>24</sup> "For Jehovah and for Gideon" is the selected text for the year 1935. Not only is it appropriate for this year, but henceforth it is an appropriate text, and the battle cry of God's anointed people until the battle of Armageddon is fought and until the victory is completely won. It will be shouted by God's people, and his praises will continue to be sounded by the mouth of every one that survives. Not only should the faithful remnant, pictured by the three hundred, continue this battle cry as they move forward, but every one who takes his stand firmly on the side of Jehovah God and his King should properly take up that battle cry. In harmony with the words of Jesus, 'let all who hear likewise say, Come.' (Rev. 22:17) The day of battle is at hand. Soon the forces of wickedness shall fall and perish and only the righteous shall triumph, and then prosperity shall come to earth to stay. The shout of victory has begun, because the battle is Jehovah's and Jehovah always wins.

#### BATTLE ARRAY

<sup>25</sup> The position of the contending armies seems to clearly indicate that Gideon placed his men in a single line on the north, and on the west, and on the south, the enemy being on the east, that is, the side of the open field between the two armies. The placing of his men in this position would at the proper moment cause the enemy to believe that they were being attacked by a very large force. Gideon put himself in the lead of one company of one hundred men and took his position nearest to the enemy's outposts, and the other two companies moved to their respective positions. All this was done without noise. This well foreshadows how the Greater Gideon prepares for the fight against the entrenched enemy at Armageddon. "So Gideon, and the hundred men that were with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands." (Judg. 7:19) Gideon's little army were in their respective positions at the beginning of the middle watch. It appears that the enemy divided the night into three watches, and hence the

middle watch would begin about midnight, when the guard would be changed, and such watch would continue until about the time of cockcrow, near day-break, when the third watch would begin and continue until sun-up. The Midianites may have expected to have a little brushing or guerrilla warfare with Gideon, but, of course, that would amount to little or nothing with them. The changing of the guard would be merely a formal thing and they would be careless at the time, little anticipating that a mere handful of Israelites would attack the great host in the nighttime. The Midianites did not appreciate the fact that Jehovah God was directing the attack on them.

<sup>26</sup> How well that fits the present-day conditions! The forces of Satan's organization are great in number and mighty in power. Even the religious hierarchy of Rome boasts of having many millions of men in its ranks and an abundance of equipment. It appears to them and their allies that it is only a handful of men and women composing Jehovah's witnesses that are arrayed against Satan's organization, and that such handful is of very small importance, and hardly worthy of consideration. The earthly representatives of Satan therefore boast of their own greatness and arrogantly strut about expecting to bluff all men into obedience to their commandments, and to turn all against Jehovah's faithful representatives. They do not realize that Jehovah God is backing his little company of witnesses on earth and that Jehovah has an all-powerful, invisible host, under the leadership of Christ Jesus, that will engage the enemy in combat in due time. The present time is really a thrilling time to those who are devoted to the Lord, because they can see the forces getting into battle array and they know that the great fight must be very near.

<sup>27</sup> Shortly after midnight Gideon's three companies of men were in their respective positions, awaiting orders. They had come there quietly and unobserved. That exactly fits the manner of the coming of the Lord Jesus and the placing of his forces in position for the great conflict. "Behold, I come as a thief [in the dead of night]." (Rev. 16: 15) "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3: 10, *R.V.*) "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." —1 Thess. 5: 2.

<sup>28</sup> Gideon's men stood in their assigned positions until the signal was given to them by their commander. Immediately following the command from Gideon there was a tremendous noise, three hundred trumpets splitting the still midnight atmosphere. Added to that noise there quickly followed the crashing of 300 pitchers or vessels, the breaking of which at once released the hidden torches, which now shed light upon the open part of the field toward the enemy's position. The sudden and terrific noise and the light struck

terror in the minds of the Midianites. Even so today, the sound of the message of truth, and the release of light accompanying the same, foretell the doom of Satan's organization and cause the faces of many of his representatives to grow red and their knees to tremble, because they sense some danger is nigh. Heretofore it has been said that the breaking of the pitchers signifies that God's anointed people must break their bodies, as an earthen vessel, in order to let the light shine out to others. That conclusion, however, is wholly unsupported by the Scriptures. A picture of the conditions immediately preceding Armageddon was there being made, and the act of Gideon's men in blowing their trumpets and shouting was to alarm and frighten the enemy. When the Lord Jesus Christ begins his attack by the use of his 'iron rod' against the nations at Armageddon, there will be a terrific sound like the mighty crashing of potters' vessels. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. 2: 9) "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Rev. 2: 27.

#### FIGHT BEGINS

<sup>29</sup> After the breaking of the vessels the blowing of the trumpets continued; and this shows that Gideon and his men did not at once proceed to attack the Midianites but "stood every man in his place round about the camp" until the command was given for them to move up; "and the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord and of Gideon."—Judg. 7: 20.

<sup>30</sup> It seems quite sure that Jehovah God made this trumpet sounding the signal for the host of his invisible army to begin to take action against the Midianites. Gideon's army would have been wholly unequal to the Midianites in mortal combat, and hence Jehovah, by his invisible army, did what Gideon and his men could not have done. The blowing of the trumpets was a signal of united action, showing that God's invisible host would go into action immediately for the protection of the visible part of his men. This was in accord with the instructions Jehovah had previously given to his covenant people. "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." (Num. 10: 9) Certainly the same will be true at Armageddon, when Christ Jesus, as God's great Field Marshal, begins the fight. "God is gone up with a shout, the Lord with the sound of a trumpet."—Ps. 47: 5.

<sup>31</sup> The blaring of the three hundred trumpets would indicate to the Midianites that they were being attacked by that many leaders of as many companies, because each leader of a company was used to having a



trumpet. The actual fact was that the invisible host of Jehovah was there moving into action against the Midianites, and that was a force far worse for the Midianites than three hundred companies of humans. That picture illustrated what Jehovah afterwards caused his prophet to say, and which proves that when Jehovah backs up his people nothing can prevail against them; as it is written: "Fear not; for they that be with us are more than they that be with them." (2 Ki. 6:16) Let the people who now take their stand on Jehovah's side hear and have full faith and confidence and know that victory will crown the efforts of the Lord in the great battle that is just approaching. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."—Isa. 18:3.

<sup>22</sup> Today it is the expressed will of Jehovah God that his faithful witnesses in the land sound the trumpet of alarm, that this people of good will may know that the time is at hand when the great fight must begin and when Satan's organization must go down. This was pictured on another occasion, when the kings of the east led the Medes and Persians in an attack upon Babylon, picturing Satan's organization. (Jer. 51:27-29) "And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant." (29th verse) Jehovah is over all of his great war organization, and he is informing his little remnant now on earth of what to expect, that these may be very courageous and fully obey his commandments. "And the Lord shall be seen over them [sons of God's organization], and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar."—Zech. 9:14, 15; see *Preparation*, pages 169, 170.

<sup>23</sup> Having smashed their pitchers, Gideon's men held their torch lights in their left hands and their trumpets in their right hands, and continued to blow, ceasing only at intervals to shout: "The sword of the Lord and of Gideon." The time is now here to brandish the light of Jehovah's Word announcing his purpose. This Jehovah's witnesses must do when they are brought before the enemy organization, into the courts, before commissions and the lawmaking bodies of the land, and to ever let the light of truth shine forth. Such is notice to the agents of Satan as to what will soon come to pass, and is also notice to the people of good will that they may now learn the truth and understandingly take their stand. Jehovah's witnesses could not now be quiet and at the same time be faithful to the Lord God. They must continue to vigorously sound the trumpet and wave their torchlights. "De-

clare ye among the nations, and publish, and set up a standard; publish, and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." (Jer. 50:2) The peoples and nations of the earth shall now hear the sound of alarm and see some light and behold that God is with his anointed people. (Isa. 62:1,2) As Gideon's men waved their torches they continued to sound the trumpet, thus giving notice of Jehovah's vengeance upon the enemy. Even so now Jehovah's witnesses must continue to proclaim the truth, thus giving notice of the expression of Jehovah's vengeance of judgment upon the nations of the earth. The battle cry, "The sword of the Lord and of Gideon," is notice to all that it is God's battle and that he is at the right hand of the Greater Gideon, Christ Jesus, and will give to him the complete victory. "The Lord at thy [Jesus'] right hand shall strike through kings in the day of his wrath."—Ps. 110:5.

<sup>24</sup> The action of Gideon's men on that occasion is further evidence that the fight there foreshadowed the battle of the great day of God Almighty, in this, that "they stood every man in his place round about the camp: and all the host ran, and cried, and fled". (Judg. 7:21) Each one stood at his assigned post and did not retreat, thus foreshadowing complete confidence of God's anointed ones at the beginning of the battle of Armageddon. It shows these faithful ones standing in the strength of the Lord and refusing to retreat, well knowing that the fight is Jehovah's. To them God's commandment is as it was to his people in former days: "Stand ye still, and see the salvation of the Lord with you. . . . Ye shall not need to fight in this battle; set yourselves." (2 Chron. 20:17) There is nothing in the record to show that Gideon's men had any swords or other deadly weapons. Likewise the remnant do not fight with carnal weapons. Armed with torches and trumpets, Gideon's men foreshadowed that God's anointed people are armed with the sword (message) of truth and the light thereof. (Eph. 6:12-18) They do not need to fight with carnal weapons. The Lord is their strength and shield.

<sup>25</sup> By standing at their posts Gideon's men foreshadowed the faithful and obedient ones of Jehovah's witnesses now rendering themselves in full obedience to God's commandments, their work being to continue to publish the truth. The Midianites cried and fled, but it is certain that Gideon's three hundred played only a very small part in the causing of the enemy to flee. It was Jehovah's fight for the vindication of his name, and hence we must be sure that it was Jehovah's invisible host that caused the Midianites to become so greatly alarmed and to flee. This is supported by the prophecy of Zechariah, who wrote as directed by the Lord Jehovah: "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes

upon the house of Judah, and will smite every horse of the people with blindness."—Zech. 12: 4.

<sup>36</sup> When the Midianites began to flee, Gideon's men continued to sound the trumpets, and immediately the Midianites began to fight each other. "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabbath." This proves beyond all doubt that the fight was Jehovah's fight and that it foreshadows Armageddon, which will be fought by Jehovah's invisible hosts, and that Jehovah will cause the enemy to destroy one another. It was Jehovah that there caused the Midianites to turn their weapons on each other. In like manner the Lord will smite the enemy at Armageddon; as it is written: "And this shall be the plague wherewith the Lord will smite all the people [the enemy] that have fought against Jerusalem [those of his organization]; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them [the enemy]; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."—Zech. 14: 12, 13.

<sup>37</sup> That the remnant may now have full assurance and complete courage in this day of great distress Jehovah unfolds the meaning of his prophecies, which he caused to be recorded centuries ago. He now discloses to them, beyond all question of doubt, that Armageddon is his fight and that he will overthrow the enemy for his own vindication and glory. "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the [nations]; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2: 21, 22) As he has foretold by his prophet, in that battle Gog and all of Satan's forces, both visible and invisible, shall go down. "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."—Ezek. 38: 21-23.

<sup>38</sup> The Amalekites were the allies of the Midianites, and their discomfiture was also a vindication of Jehovah's name and in harmony with his prophecy previously uttered by the mouth of Moses: "And Joshua discomfited Amalek and his people with the edge of

the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it JEHOVAH-nissi."—Ex. 17: 13-15.

<sup>39</sup> No part of Satan's allied forces can possibly escape at Armageddon. The entire host of the Midianites and allies fled in the darkness, but when morning came they doubtless saw that they had been slaying one another and they halted to reorganize and to try to recover themselves from their disastrous retreat. At this point in the picture we find the survivors of that disastrous flight and slaughter on the east side of the Jordan, attempting to rally their forces for further combat. Would they be able to gather reinforcements and attack and destroy the Israelites? Will Satan's forces be able to fully carry out the conspiracy that is today formed looking to the destruction of Jehovah's covenant people? The Gideon picture up to this point foreshadows the events leading up to the beginning of the battle of Armageddon. The prophecy recorded by God's prophet as the prayer of his anointed people at the present time is proof that the fight of Gideon against the Midianites was typical, and that the purpose thereof is to picture the slaughter of Satan's organization and the vindication of Jehovah's name. To this end God's anointed people now pray: "Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." (Ps. 83: 9, 13-18) Gideon pursued the Midianites eastward, where they halted near the Jordan river. Did the enemy there find a means of escape, and what does the remainder of this picture foreshadow?

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. When, with whom, for what purpose, has Jehovah employed dreams and visions as recorded in his Word?
- ¶ 2, 3. Account for Gideon's being down by the camp of the enemy, and for the significant dream related and interpreted in his hearing. What was the dream? What important lesson lies in the fact that for the dream, also for the interpretation thereof, Jehovah used a member of the enemy's army?
- ¶ 4. Show that Jehovah's revelation of his purpose is gradual.
- ¶ 5, 6. Point out how in prophetic pictures Jehovah uses small things to foreshadow greater things. What is seen pictured in the dream related, as recorded in verse 13?
- ¶ 7, 8. Explain whether the "fellow" mentioned in verse 14 was a prophet, to account for his expressing the true interpretation of the dream. What is seen therein as to God's employing a means or channel to transmit information to

his people? Of what significance is the fact that they are privileged to have this message and an understanding thereof at the present time?

- ¶ 9. Point out the relationship here of Psalms 2:8,9 and 68:18 and Daniel's prophecy (2:35) concerning "the stone". How and when will these prophecies have fulfillment?
- ¶ 10. What situation today was pictured in the telling and interpreting of the dream by those outpostmen without their knowing of Gideon's hearing it?
- ¶ 11, 12. How did Gideon regard this occasion (verses 13,14), and what action did he take? Apply the prophetic picture.
- ¶ 13. Account for Gideon's courage and prompt action. What does this mean to the remnant today?
- ¶ 14, 15. What important lesson for the remnant is seen in verse 16?
- ¶ 16-18. Point out the purpose then of the arrangement and equipment of Gideon's men. What is now seen to be shown therein?
- ¶ 19. Apply the simple but adequate instructions given by Gideon to his men, as recorded in verse 17.
- ¶ 20-24. Explain the purpose then, and the effect, of blowing the trumpets "on every side of all the camp". Of shout-

ing "The sword of the Lord, and of Gideon". Why was it appropriate and important to include the name of Gideon in the battle cry? How does this part of the prophetic picture have fulfillment?

- ¶ 25-28. Describe and justify the alignment of Gideon's men; also the time and manner of attacking the enemy. Show whether that fits the present-day conditions.
- ¶ 29-31. Just how could this simple procedure on the part of Gideon's small army lead to the complete discomfiture and the great slaughter among the host of the Midianites?
- ¶ 32, 33. How does the blowing of the trumpets by Gideon's army, with their letting their light shine forth, find fulfillment as a prophecy?
- ¶ 34, 35. Apply verse 21.
- ¶ 36-38. Explain the connection between the blowing of the trumpets (verse 22) and the procedure of the Midianites immediately thereafter. Quote other scriptures pictorial or descriptive of how the Lord will smite the enemy at Armageddon.
- ¶ 39. Describe the situation of the Midianites at this point in the Gideon picture. What is foreshown therein? Prove that the fight of Gideon against the Midianites was typical, and what was pictured thereby.

## MEMORIAL

**T**HE date for the celebration of the memorial to the name of Jehovah God and to the sacrifice of Christ Jesus is determined in this manner: From the rising of the new moon nearest to the vernal equinox, which marks the first day of the first month, count fourteen days. (Exodus 12:1-6) According to astronomical calculations the moon rises at least 16 hours before it can be seen with the natural eye of man. In the time of Moses the calculation was made from the hour he could see the moon with the naked eye, and that is the proper manner for us to count the time. This year (called A.D. 1935) begins on the 4th day of April, and the fourteenth day, to wit, after 6 p.m. of April 17, is the proper time for the celebration of the Memorial. Jerusalem time is used.

All of Jehovah's witnesses on earth, therefore, will assemble after 6 p.m. (according to the time where each company is assembled) and celebrate the Memorial. For many years it has been the custom for *The Watchtower* to publish the Scriptural reason for celebrating the Memorial in order to afford its readers opportunity to study the same before the date of celebration. This year *The Watchtower* will not publish such an article, for the following reasons:

The book entitled *Jehovah* contains a more detailed explanation of the Memorial than *The Watchtower* could carry at one issue. All who are devoted to Jehovah God and his King should carefully and prayerfully study chapters two and three of that book, entitled *Jehovah*, beginning at page 26 and ending at page 120. Each company should arrange for such study to be had once each week, and the study should begin in time to thoroughly go over the pages above mentioned before the date of the Memorial. Such

careful study will require approximately eight weeks, and where it is possible it should begin eight weeks before the 17th of April and continue each week. One person should be selected to preside as chairman and conduct the entire series of studies. One person who can read well should be appointed to do the reading at such studies. The study should be conducted in the following manner, to wit: The chairman should call on the reader to read one paragraph at a time, and then entertain questions on that paragraph. Appropriate scriptures may be read and considered with each paragraph. The chairman should not talk too much.

At these studies questions may be propounded by anyone in the company, and all answers should be brief and should be confined strictly to the question under consideration. Avoid side issues which may lead to confusion. Each study meeting should be opened and closed with prayer, and everyone present should be diligent to ascertain the true meaning of the subject matter under consideration. If the studies are conducted in this manner by all the companies throughout the earth, every one of the anointed will have the same matter in mind and may expect the blessings of the Lord on his efforts. All of the anointed should attend these studies, and all others of good will are privileged to attend and participate in the studies.

Then on the 17th day of April, after 6 p.m., let each company of the anointed assemble and celebrate the Memorial. In doing so, use unleavened bread and real red wine. Unfermented grape juice or raisin juice will not meet the requirements. The Lord and the apostles used real wine, and we should follow their lead.

## PROOFS OF THE BIRTH OF THE KINGDOM

**C**ALL to mind that since the year 1914 there have been more disastrous earthquakes than in any other time of the world's history. These, coming together with and also closely following upon the great World War, are physical facts which any man except a religious preacher can understand: The clergy have literally closed their eyes to all this array of evidence that we have reached the end of the age and the end of the world, that is, the end of Satan's organization which still misrules the earth and its peoples. When asked the question, "What shall be the sign [or, proof] of thy coming, and of the end of the world [the age]?" Jesus replied: "Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows." (Mark 13: 8) The Lord has made it so plain as to where we are in point of time and world developments, but a great number of the clergymen will not understand.—Ps. 82: 5; Dan. 12: 10.

Then said Jesus: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matt. 24: 9) During this world war there was a small company of Christians who were putting forth their best efforts to tell the people that the world war was a proof of the end of the world and of the coming of Christ the Messiah's kingdom. These, of course, must be classed in as disciples of Christ because they testified to what he said; and for this reason this little company of Christians was hated and persecuted in every nation where its members happened to reside. The *Golden Age* magazine, No. 27 (Sept. 29, 1920), and a 1930 issue containing a reprint of that number, gave an extensive account of this persecution, which reached a climax in the year 1918, just before the World War ended.

Jesus said further: "And then shall many be offended, and shall betray one another, and shall hate one another." (Matt. 24: 10) This scripture was literally fulfilled from 1914 to 1918 by the fact that some who professed to be followers of Christ Jesus betrayed into the hands of the governing factors of "Christendom" those who were trying to faithfully represent the Lord.

On November 11, 1918, with the signing of the armistice, the war suddenly came to an end. No one could give a good reason why it there ended, because no side had won a victory. The real reason why the fighting there ceased is clearly indicated by the Scriptures. The Lord desired that the world war, the famine, the pestilence, the earthquakes, persecution of Christians, and so forth, should serve as a testimony to those who should come to know that Christ is present, that his kingdom is at hand, and that the old world had reached its end. But this testimony could not be freely declared unto the nations and peoples

while war was in progress and while many of the Lord's witnesses were languishing in prison.

The Lord caused the war to come suddenly to an end in order that his declaration contained in Matthew's gospel, chapter twenty-four, verse fourteen, might be fulfilled, to wit: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Beginning in 1918, and up to the present time, this little company of Christians have proclaimed the good news of the presence of the Lord, of the end of the world, and of the beginning of Christ the Messiah's kingdom, in all the nations where the name of Christ is named; and without doubt this witness has been given in fulfilment of the prophetic words of the Master, as another proof of the time in which man is now on the earth.

Other further testimony was given by Jesus, corroborating what he had previously said and further showing that the world has ended and that his kingdom has come. For instance, these prophetic words: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24) All peoples or nations aside from the true Judeans (praisers of Jehovah) are designated in the Scriptures as Gentile or heathen. The fleshly Jews, or "Israel after the flesh", were once God's people and over them he was the Ruler. When God permitted the Gentiles to overthrow Zedekiah, Israel's last king at Jerusalem (in Palestine), there the Gentiles or non-Jews began world-wide reign, and from that time the "times of the Gentiles" began to count. The date of the overthrow of King Zedekiah is positively fixed by the Scriptures and also by profane history as 606 B.C.

A "time", as used in the Scriptures, has reference to a year, whether it be used literally or symbolically. A symbolic time is reckoned according to the lunar year of 360 days. (Rev. 11: 2, 3; 12: 6, 14) Therefore a symbolic year or "time" would mean a period of 360 literal years, "each day for a year." (Ezek. 4: 6) Leviticus 26: 17, 18, 31, 33 gives Jehovah's warning to the Israelites that if they persisted in breaking their covenant he would punish them "seven times more", or seven times additional to what he had already punished them. "Seven times," if symbolic, would therefore be seven times 360 years, or a total of 2,520 literal years. The Scriptures clearly show that the "seven times" of punishment must be considered as symbolic and not as literal. Hence that period of "seven times", which began 606 B.C. and continued 2,520 literal years, would end in A.D. 1914. The year 1914 marked the turning point in the affairs of men. Suddenly, in 1914, the fires of war were lighted; and within a period of time, incredibly short, millions of men were upon the battlefields slaying one another. The "times of the Gentiles" had ended. "Jerusalem, which is above" and which is Jehovah God's organization, had given birth to the Kingdom of His dear

Son (Rev. 12: 1-5), and he must rule now in the midst of his enemies.—Ps. 110: 1, 2.

Furthermore, Jesus said concerning the end of the world: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21: 25, 26) The sun and the moon and the stars give light to men on the earth. So the light of God shines upon and about them that love and serve him. Those of God's organization on earth are sure of God's light and favor both day and night; and it is in the light which God gives from heaven that they are able to discern the two great "signs" in the heavens, namely, Jehovah's organization (as symbolized by his "woman") and Satan's organization (as symbolized by a "great red dragon"), and they also discern that Satan and the invisible part of his organization have been cast out of heaven since A.D. 1914.—Rev. 12: 1-10.

Although more than fifteen years have elapsed since the World War ceased, yet it is fully appreciated by all the people that "upon the earth distress of nations, with perplexity", continues. "Nations," in this scripture, clearly refers to the organized governments of the earth; and all these governments are now in perplexity and distress, not knowing what to do. They are in fear and trepidation of losing their power.

Continuing, the Lord said: "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21: 25, 26) The "sea" represents the ungodly peoples of earth, alienated from God, and that mother, nourish, bear up and support the visible part of Satan's organization. All these things further testify that the world reached its end and began to pass away in the year 1914; and that there, in the time of the Lord's unseen presence, the birth of The Nation (God's kingdom under Christ) occurred.

Jehovah God is the Father or Life-giver of the empire or kingdom, because he begets and gives life to each one of those who are to make up the reigning house. Zion "the city of God" is his organization, which is also described under the name "Jerusalem", and this organization is the mother of the new government as well as of the individuals who make up the government. It is written: "But Jerusalem which is above is free, which is the mother of us all."—Gal. 4: 26.

The prophet of God, in figurative phrase, describes the Messianic government, nation or kingdom as a man child born from Zion, Zion being figuratively represented by a woman; and says that this birth takes place before her labor-pains; or, otherwise stated, without labor-pains she brought forth. The prophet says: "Before she travailed, she brought forth; be-

fore her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isa. 66: 7, 8.

The kingdom or nation was not born with a great blare of trumpets and the rolling of drums and the firing of cannon. Jesus had said: "The kingdom of God cometh not with observation." (Luke 17: 20) The apostle Peter (2: 3: 10) said: "The day of the Lord will come as a thief in the night." Accordingly, Zion, God's organization, gave birth to the kingdom or nation quietly, unostentatiously, and without pain. The government in America, the United States, was born in tribulation or great pain, because those who composed the governing factors were put to much trouble and distress in the bringing forth of this nation. But the government of Christ the Messiah, the kingdom, the new Nation, was born without pain. When the due time came God set his beloved Son upon his holy throne.—Ps. 2: 6.

Then the prophet Isaiah propounded the question: "Who hath heard such a thing? . . . Shall a nation be born at once?" The man child which he mentioned represents the nation or government that is born. At the time of the birth of the government, who was Governor? The Lord Jesus Christ, in whom resides all power and authority in heaven and in earth. Those saints who had died prior to the birth of The Nation had not participated in the chief resurrection from the dead and were not then a part of the kingdom, because they were still asleep in death and in the grave; and surely the faithful followers of Christ then on the earth in the flesh could not be classed as a part of the man child or kingdom until the Lord came to his spiritual temple, as the prophet Malachi (3: 1) had foretold, and examined them and approved them. Therefore, as the prophet says, "as soon as Zion travailed she brought forth her children." She brought forth her other children, those who were granted the privilege of becoming a part of the kingdom or nation or government. Zion gave birth both to the government and to those creatures who form that government. Christ Jesus is the Head of the new creation, and he is the Head over the church, which is his body.—Col. 1: 18.

Christ Jesus the divine was born three days after his crucifixion, when he was raised from the dead. The other members of his body, the church, are born when they participate in the first resurrection. Concerning such it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20: 6) The natural order of birth of a child is first the head and afterwards the body. Even so with those who make up the body of Christ and who are the ones participating in the holy

government or nation. The government or nation was born when the Lord Jesus took his power and began his reign; and since that time other children of Zion

are being born into the kingdom. The fulfilment of Jesus' prophetic words regarding the end of the age proves that all this is so.

## EARTH'S NEW GOVERNMENT: WHAT FORM

**M**EN of today who are responsible for directing the affairs of the present government of each of the nations find the task a very difficult and trying one. From the least to the greatest of the nations of the world, there is not one in which the people are content, happy and thoroughly at ease. Some say that this is just history repeating itself; others blame the World War. What is the truth?

Jehovah has been compassionate, mercifully gracious, and long-suffering with man. Such is characteristic of him. He has permitted man to have a long period of time in which to put forth his best endeavors to build for himself a desirable government. In that period of many centuries man has not tried only one form of government; he has tried many forms. The history of each form of government has been recorded. No people can read that history with real satisfaction. Disappointment has marked every period of man's experience with these various forms of government. The time has now come for thoughtful persons to calmly consider the history of the nations during the past twenty-five centuries in particular and learn therefrom lessons of great benefit.

Amidst all the dreadful experiences of time the reverential mind can discern the gracious hand of God holding before man the truth, that he might have opportunity to learn and profit therefrom. For centuries there has been placed before the peoples of so-called "Christendom" the great truth: "Blessed is the nation whose God is Jehovah." (Ps. 33: 12, *A.R.V.*) Even when all these nations have disregarded that great truth, God has continued to manifest his loving-kindness and long-suffering toward them, abiding his own good time when he will lift the people out of their mire. When the course of the people has been such as to warrant their destruction the great Jehovah God has shown compassion and mercy toward them. Now it is manifest that his due time has come when his purposes shall be more plainly put before the people, that they may understand how a righteous government is to be erected on the earth for them.

There are three primary classes into which may be divided all the governments which man has attempted to establish. Where the supreme political control is in the hand of a single individual, that form of government is called a monarchy. Where the supreme political power is vested in a few, that government is called an aristocracy. Where the supreme power of control is in the hands of the populace, that government is called a democracy. When a monarchy is cor-

rupt, it is called a tyranny. When aristocracy is corrupt, that government is called an oligarchy. Where a democracy is corrupt, the government is designated as a mobocracy. Monarchies are either absolute or limited. The power of an absolute monarchy is vested in and exercised by one supreme ruler. A limited monarchy usually has a fundamental law or constitution which limits the power and authority of the chief ruler and grants a portion thereof to the citizens. A monarchy is either one of heredity or an elective government. A democracy is either direct or indirect. Where the people elect their representatives who form the governing power, such government is designated an indirect democracy or a republic. A direct democracy is a government in which all the people have some voice in the enactment and enforcement of the laws. Man has tried all these forms.

Looking over the history of the nations whose governments have been either that of a monarchy, an aristocracy or a democracy, not one has been found to be entirely satisfactory to the people. The history of every nation shows that it has been a struggle between the classes. It has been a few against the many. It has been a contest between the exploiting and the exploited. As a general rule, the class smaller in number has ruled and oppressed the class greater in number. These struggles have resulted in many revolutions, great suffering, and much bloodshed. Out of these struggles have developed the various theories or forms of government called radical, including communism, socialism, the soviet, and bolshevism. The birth of these has been due to the struggles of the oppressed.

Communism advocates a sharing of all things in common, aiming at the abolition of private ownership of property and at holding of all property for the benefit of the community.

Socialism holds that the means of production and distribution of the wealth of the nations are the collective property of the workers, who by their efforts produce that property, while the goods which are to be consumed become the private property of the individual workers. Such government would do away with the aristocratic class.

Out of the World War was born the soviet government of Russia. Peoples of that nation had long suffered under a monarchy that bordered closely upon a tyranny. The war furnished the opportunity to overthrow the monarchy. "Soviet" really means council or harmony. The soviet government, however, has been anything but harmonious. The government is made up



of councils of working men and soldiers called deputies. There are various councils and one supreme council. The soviet rule is called an organized form of dictatorship of the proletariat, but this government denies the right of suffrage to certain classes. The soviet government has not been a success, and never can be, and is far from being satisfactory to the people who have tried it. As in all other forms of government where the people are supposed to have a voice, the demagogues and party men dominate the various councils; and therefore the government has presented no advantages over any other government. In fact, bolshevism has resulted in great suffering of the people, and it is feared by many of the other nations and governments of the earth.

Every form of government man has tried, whether that be monarchy, aristocracy, democracy, republic or socialism, has been unsatisfactory. In all these forms of government there have been many men who have endeavored to establish a just and equitable rule, but have failed. Suppose the World War had made it possible to establish democracy in all the nations. Would that democracy have succeeded and been satisfactory to the people? It would have been impossible for it to succeed and be entirely satisfactory. The demagogue and the professional politicians would have done as they have always done: put party interests and private interests above the common welfare. No stronger proof is needed to support that conclusion than the present-day conditions prevailing in the government of the United States of America. That government is more nearly an ideal democracy than any other nation that has ever existed on earth; and yet it is plainly stated by many who are high in authority, and it is well known by the people in general, that selfish men dominate and control. The general welfare of all the people is secondary, while selfish and favored interests are given chief advantage. The United States of America has been the most favored, and has existed under the most favorable conditions, of any nation under the sun. Within the period of its existence there have been many really noble men who have given their best efforts to establish a desirable government. After more than one hundred fifty years' experience that government is found to be entirely unsatisfactory to the rank and file of the people.

Let it be conceded that honest men in every nation have done their best to erect a satisfactory government. It must also be admitted that they have failed. If, after twenty-five centuries of honest endeavor and strenuous effort on the part of the Gentile nations to establish a desirable government, dissatisfaction and failure are the result, is it not time for sober-minded persons to calmly and dispassionately seek to know the real reason why? Why are there discontent, distress and perplexity in every nation? Why has no people been able to establish an ideal and satisfactory government?

There are two reasons: (1) The invisible ruler of

all the nations of the world is evil, and his influence over the visible rulers has been and is evil. (2) Man himself is imperfect and therefore susceptible to evil influences. Imperfect men under such conditions could not possibly establish a righteous government.

It follows therefore that before a righteous and ideal government can exist the supreme and unlimited power must be vested in and exercised by one who is just, wise, and wholly unselfish, and that power must be exercised for the general welfare of all and for the special interests of no class. This principle cannot be successfully gainsaid by any honest man. Such a government is what the people have desired for centuries. Such a righteous government is exactly the kind of government that God long ago promised to establish for man and which he is now beginning to establish for the benefit of man. He will remove all power from the invisible evil ruler so that evil cannot any more influence man while he is striving to reach an ideal condition. Both the invisible and the visible influence of God's government upon man will be for good.

What form of government will then control the peoples of earth? That government will be a pure theocracy. For centuries the whole creation has groaned and suffered in pain, waiting for the manifestation of that government. (Rom. 8:19) Now the time has come for its establishment, and both the rulers and the ruled of the earth should learn the truth and rejoice. What is said here against the various forms of government is not said with a view to provoking revolution, of course, but is said that thoughtful men and women might consider the only way that leads to a condition of righteousness, peace and happiness. Such a desirable condition of righteousness, peace and happiness could never have been enjoyed under a monarchy, aristocracy, democracy, communism, socialism, or sovietism, or any like form of government. The desire of the people can come only in God's provided way. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Hag. 2: 6, 7.

A theocracy is a government of which the chief ruler is Jehovah God. He is the Maker and Executor of its laws through his duly constituted agencies. While it is true that supreme power has always resided in Jehovah, yet with the overthrow of Israel's last king, in 606 B.C., he permitted man to take his own course and has not interfered until his time has come to set upon his throne him "whose right it is". (Ezek. 21: 27) He it is whom God has appointed and anointed to rule under and in harmony with Jehovah. The prophecies uttered by the holy men whom God appointed to speak must come to pass sometime; and now the time has come when the prophecies are being fulfilled.

# GREAT TREAT AND REVELATION

DEAR SIR:

From the "Second Tier" in the jail at Freehold, N. J., received and listened to two messages, from the *Escape to the Kingdom*, "The Way of Escape" and "Effect of Holy Year", as rendered by Judge J. F. Rutherford. They have been extremely interesting. I have wondered how the "powers [that] be" allowed the programs in. (I am not going to try and find out.) All I know, it has been a great treat and revelation for me. It is the first time I have heard anybody who somewhat agrees with ideas that have pondered in my mind for some time. My present confinement in jail is the result of prejudice and lying testimony. Psalm 35 in the Psalter is my daily consolation. It befits my situation. When listening to your "Effects of Holy Year", you quoted from Psalm 35. That deeply inspired me. My trial is set for November 30, 1934, so I may only hear one more lecture from Freehold jail.

I am leaving everything in the "hands of God" as to my whereabouts thereafter. This confinement I have not regarded as punishment, but merely one of God's blessings in disguise.

In the first blessing: I needed rest from the world, on account of ravages from a disease contracted during World War (mustard-gas poisoning). The outside church and government wouldn't help me. So I am in a sick ward in prison, getting some attention I couldn't get otherwise. You can understand somewhat how inspiring your first message was, because it touched me right to the spot. God bless your words. Therefore for the second blessing: Had it not been for this confinement, I might never have heard your words or else—too late.

I am not writing this for sympathy; for I believe as you state: God Jehovah is the only one to help me. After my trial I will let you know outcome, as I am anxious to hear more, or read more of your works.

Your effort here has been well received. Among other "prisoners", in talking they show you have created interest. Your representatives are so kind and humane in putting your work across. They are a credit; so different from the other, commercial type. Thank God and you for your messages.

Respectfully,

F. J. W.

## SERVICE APPOINTMENTS

### T. E. BANKS

Tuscaloosa, Ala. .... Mar.	5, 6	Greensboro, Ga. .... Mar.	19, 20
Montgomery, Ala. .... "	7, 8	Athens, Ga. .... "	21, 22
Camp Hill, Ala. .... "	9, 10	Thomson, Ga. .... "	23, 24
Stroud, Ala. .... "	12, 13	Summertown, Ga. .... "	26, 27
Monticello, Ga. .... "	14, 15	Valdosta, Ga. .... "	28, 29
Carrs Station, Ga. .... "	16, 17	Taylor's Creek, Ga. .... "	30, 31

### G. H. DRAPER

Brownwood, Tex. .... Mar.	1	Greenville, Tex. .... Mar.	16
Larkin, Tex. .... "	2	Denison, Tex. .... "	17, 18
Dublin, Tex. .... "	3	McKinney, Tex. .... "	20, 21
Tiffin, Tex. .... "	4	Wolfe City, Tex. .... "	22
Weatherford, Tex. .... "	5	Bonham, Tex. .... "	23
Fort Worth, Tex. .... "	6, 7	Deport, Tex. .... "	24
Ennis, Tex. .... "	8	Bogata, Tex. .... "	26
Dallas, Tex. .... "	9, 10	Willsboro, Tex. .... "	27
Terrell, Tex. .... "	12	Rhodesboro, Tex. .... "	28
Wills Point, Tex. .... "	13	Glimer, Tex. .... "	29
Van, Tex. .... "	14	Pittsburg, Tex. .... "	30
Mineola, Tex. .... "	15	Texarkana, Tex. .... "	31

### M. L. HERR

Dugger, Ind. .... Mar.	2	Kokomo, Ind. .... Mar.	15, 16
Terre Haute, Ind. .... "	3	Logansport, Ind. .... "	17
Brazil, Ind. .... "	5	Perru, Ind. .... "	19
Rockville, Ind. .... "	6	Wabash, Ind. .... "	20
Perrysville, Ind. .... "	7	Marion, Ind. .... "	21, 22
Attica, Ind. .... "	8	Elwood, Ind. .... "	23, 24
Crawfordsville, Ind. .... "	9	Anderson, Ind. .... "	26, 27
La Fayette, Ind. .... "	10	New Castle, Ind. .... "	28
Buck Creek, Ind. .... "	12	Richmond, Ind. .... "	29
Colfax, Ind. .... "	13	Union City, Ind. .... "	30
Frankfort, Ind. .... "	14	Muncie, Ind. .... Mar.	31, Apr. 1

### A. H. MACMILLAN

Roanoke, Va. .... Feb 28, Mar.	1	Bradenton, Fla. .... Mar.	17
Greensboro, N. C. .... Mar.	2, 3	Wauchula, Fla. .... "	18
Charlotte, N. C. .... "	5	Sebring, Fla. .... "	19
Columbia, S. C. .... "	6, 7	Aradida, Fla. .... "	20
Savannah, Ga. .... "	8	Pahokee, Fla. .... "	21, 22
Jacksonville, Fla. .... "	9, 10	Miami, Fla. .... "	23, 24
Orlando, Fla. .... "	12, 13	Naranja, Fla. .... "	26, 27
Tampa, Fla. .... "	14, 15	Key West, Fla. .... "	28, 29
St. Petersburg, Fla. .... "	16	Fort Pierce, Fla. .... "	30, 31

### E. D. ORRELL

Grants Pass, Oreg. Feb. 28, Mar.	1	Salem, Oreg. .... Mar.	15, 16
Ashland, Oreg. .... Mar.	2, 3	McMinnville, Oreg. .... "	17
Klamath Falls, Oreg. .... "	5	Newberg, Oreg. .... "	19
Myrtle Creek, Oreg. .... "	6	Portland, Oreg. .... "	20-22
Roseburg, Oreg. .... "	7	Hood River, Oreg. .... "	23
Marshfield, Oreg. .... "	8	Portland, Oreg. .... "	24
Eugene, Oreg. .... "	9	Longview, Wash. .... "	26
Bend, Oreg. .... "	10	Chelan, Wash. .... "	27
Albany, Oreg. .... "	12	Tenino, Wash. .... "	28
Shiletz, Oreg. .... "	13	Raymond, Wash. .... "	29, 30
Dallas, Oreg. .... "	14	Aberdeen, Wash. .... "	31

### J. C. RAINBOW

Charlton, Iowa .... Mar.	2, 3	Waterloo, Iowa .... Mar.	17, 18
Eorydon, Iowa .... "	5	Cedar Rapids, Iowa .... "	20, 21
Kellerton, Iowa .... "	6	Parnell, Iowa .... "	22
Beech, Iowa .... "	7	Barnes City, Iowa .... "	23
Des Moines, Iowa .... "	8-10	Iowa City, Iowa .... "	24
Collins, Iowa .... "	12	Tipton, Iowa .... "	25
Boone, Iowa .... "	13	Muscatine, Iowa .... "	26, 27
Ellsworth, Iowa .... "	14	Davenport, Iowa .... "	28, 29
Albion, Iowa .... "	15	Clinton, Iowa .... "	30, 31
Conrad, Iowa .... "	16	Dubuque, Iowa .... Apr.	2, 3

### W. J. THORN

Williamsport, Pa. .... Mar.	2, 3	Black Lick, Pa. .... Mar.	19, 20
McClure, Pa. .... "	5	Vintondale, Pa. .... "	21
Lewistown, Pa. .... "	6, 7	Colver, Pa. .... "	22
McCoysville, Pa. .... "	8	Starford, Pa. .... "	23
Huntingdon, Pa. .... "	9	McGees Mills, Pa. .... "	24, 25
Tyrone, Pa. .... "	10	Du Bois, Pa. .... "	27
Bellefonte, Pa. .... "	12	Brockway, Pa. .... "	28
Clarence, Pa. .... "	13	Clarion, Pa. .... "	29
Altoona, Pa. .... "	14, 15	Kittanning, Pa. .... "	30
Johnstown, Pa. .... "	16, 17	Freeport, Pa. .... "	31

### S. H. TOUTJIAN

Meridian, Miss. .... Mar.	1	New Orleans, La. .... Mar.	17, 18
Philadelphia, Miss. .... "	2	Marrero, La. .... "	20
Vicksburg, Miss. .... "	3	Lafayette, La. .... "	21
Delhi, La. .... "	5	Midland, La. .... "	22
Monroe, La. .... "	6	Lake Charles, La. .... "	23
Bernice, La. .... "	7	Glenmora, La. .... "	24
Columbia, La. .... "	8, 9	Leesville, La. .... "	26
Parham, La. .... "	10	Shreveport, La. .... "	27, 28
Baton Rouge, La. .... "	12, 13	Camden, Ark. .... "	29
Amite, La. .... "	14	Thornton, Ark. .... "	30
Folsom, La. .... "	15	Warren, Ark. .... "	31
Bogalusa, La. .... "	16	Hamburg, Ark. .... Apr.	2

### J. C. WATT

Cleveland, Ohio Feb 28-Mar.	3	Sidney, Ohio .... Mar.	16
Mansfield, Ohio .... Mar.	5, 6	Ansonia, Ohio .... "	17, 18
Lima, Ohio .... "	7, 8	Piqua, Ohio .... "	20, 21
Latty, Ohio .... "	9	Tippecanoe City, Ohio .... "	22, 23
Cecil, Ohio .... "	10	Dayton, Ohio .... "	21, 25
Convey, Ohio .... "	12	Springfield, Ohio .... "	27, 28
Wapakoneta, Ohio .... "	13, 14	Middletown, Ohio .... "	29, 30
Bellefontaine, Ohio .... "	15	Hamilton, Ohio Mar.	31, Apr. 1

### SOUND CAR NO. 1—T. E. KLEIN

Madison, Fla. .... Feb.	21, 22	Beaumont, Tex. .... Mar.	14, 15
Havana, Fla. .... "	23, 24	Houston, Tex. .... "	16, 17
Bonifay, Fla. .... "	26, 27	Schulenburg, Tex. .... "	19, 20
Milton, Fla. .... Feb. 28, Mar.	1	San Antonio, Tex. .... "	21, 22
Mobile, Ala. .... Mar.	2, 3	Uvalde, Tex. .... "	23, 24
Ocean Springs, Miss. .... "	5, 6	Del Rio, Tex. .... "	26, 27
New Orleans, La. .... "	7, 8	Sanderson, Tex. .... "	28, 29
Lafayette, La. .... "	9, 10	Alpine, Tex. .... "	30, 31
Lake Charles, La. .... "	12, 13	Van Horn, Tex. .... Apr.	2, 3

### SOUND CAR NO. 2—H. P. WOODWORTH

Warren, Ark. .... Mar.	5-7	Little Rock, Ark. .... Mar.	19-21
Camden, Ark. .... "	8-10	Russellville, Ark. .... "	22-24
Bismarck, Ark. .... "	12-14	Lamar, Ark. .... "	26-28
Hot Springs, Ark. .... "	15-17	Formosa, Ark. .... "	29-31

### SOUND CAR NO. 3—H. G. HENSCHEL

Grantsville, Ga. .... Mar.	5-7	Tallapoosa, Ga. .... Mar.	19-21
Bowden, Ga. .... "	8-10	Dallas, Ga. .... "	22-24
Villa Rica, Ga. .... "	12-14	Smymna, Ga. .... "	26-28
Bremen, Ga. .... "	15-17	Acworth, Ga. .... "	29-31